

EX - LIBRIS.

James Paul McCarthy

reckinridge & day
353 White Hall

A. J. Polansky

THE
LIBRARY
OF THE
MUSEUM OF
ART AND
ARCHAEOLOGY
OF THE
UNIVERSITY OF
CAMBRIDGE



Clarendon Press Series

WARREN MEMORIAL LIBRARY
THOMAS MORE COLLEGE
6 MANCHESTER STREET
MERRIMACK, NH 03054

HOMER
ILIAD, BOOKS I-XII

D. B. MONRO

HENRY FROWDE, M.A.
PUBLISHER TO THE UNIVERSITY OF OXFORD
LONDON, EDINBURGH
NEW YORK AND TORONTO



Clarendon Press Series

HOMER

ILIAD, BOOKS I—XII

*WITH AN INTRODUCTION, A BRIEF HOMERIC
GRAMMAR, AND NOTES*

BY

D. B. MONRO, M.A.

*Provost of Oriel College, Oxford
Hon. D.Litt. Dublin; LL.D. Glasgow*

FIFTH EDITION, REVISED

Oxford

AT THE CLARENDON PRESS

MDCCCVI

PA
4019

A2

1903

V.1

OXFORD

PRINTED AT THE CLARENDON PRESS

BY HORACE HART, M.A.

PRINTER TO THE UNIVERSITY

PREFACE TO THE FIRST EDITION.

THE aim of this book is to furnish a companion volume to Mr. Merry's school edition of the *Odyssey*.

The text is based upon that of W. Dindorf (Oxford, 1856), but several changes have been made, chiefly from the critical edition of La Roche. The introductory sketch of Homeric grammar and the notes on the first book have been reprinted (with a few corrections) from the edition of the first book already published in the Clarendon Press Series.

In commenting upon the simple and polished language of Homer there are few temptations to forget the natural limits of a school-book. It may be thought that these limits have been transgressed in the part of the Introduction which treats of the date and composition of the poems. The defence must be that the subject is one to which thoughtful students are sure to be attracted; that it is also one in which, amid much doubtful speculation, they are especially in need of guidance; and that the few points which rest upon definite and solid evidence admit of being stated within a very moderate compass.

The Editor is under deep obligations to two friends, Mr. R. W. Raper, of Trinity, and Mr. W. H. Forbes, of Balliol, both of whom read through the Notes in proof, and made very many valuable criticisms and additions.

D. B. M.

OXFORD, *June* 17, 1884.

CONTENTS.

	PAGE.
INTRODUCTION.	xi

PECULIARITIES OF HOMERIC GRAMMAR:—

Forms of the Verb.

§ 1. Introductory—Definitions	xxxix
§ 2. Person-Endings	xl
§ 3. The Second Aorist	<i>ib.</i>
§ 4. The Reduplicated Second Aorist	xli
§ 5. The Aorists in ᾶ and καᾶ	<i>ib.</i>
§ 6. The Perfect	xlii
§ 7. The Pluperfect	xliii
§ 8. The Present and Imperfect	<i>ib.</i>
§ 9. The First Aorist	xlvi
§ 10. Iterative Tenses	<i>ib.</i>
§ 11. Reduplication and Augment	<i>ib.</i>
§ 12. The Future	xlvi
§ 13. The Subjunctive	xlvi
§ 14. The Optative	xlviii
§ 15. The Infinitive	<i>ib.</i>

Declension.

§ 16. The Vocative	xlix
§ 17. The Nominative	<i>ib.</i>
§ 18. The Accusative	<i>ib.</i>
§ 19. The Genitive	l
§ 20. The Dative	<i>ib.</i>
§ 21. Forms in φι(ν)	li
§ 22. Irregular Declension of Nouns	<i>ib.</i>

	PAGE.
§ 23. Declension of Pronouns	lii
§ 24. Adverbial Endings	liii

Meanings of the Tenses.

§ 25. The Aorist	lv
§ 26. The Perfect	ib.
§ 27. The Present and Imperfect	lvi
§ 28. Transitive and Intransitive Tenses	ib.

Meanings of the Moods.

§ 29. The Subjunctive in Principal Clauses	lvii
§ 30. The Optative in Principal Clauses	lviii
§ 31. Use of <i>ἄν</i> and <i>κεν</i> in Principal Clauses	ib.
§ 32. Subordinate Clauses	lix
§ 33. The Subjunctive in Subordinate Clauses	lx
§ 34. The Optative in Subordinate Clauses	lxi
§ 35. <i>ἄν</i> and <i>κεν</i> with the Future Indicative	lxii
§ 36. The Infinitive	ib.

The Cases.

§ 37. The Accusative	lxiii
§ 38. The Dative	lxv
§ 39. The Genitive	ib.
§ 40. The Case-forms in <i>-φι(ν)</i>	lxvi
§ 41. Prepositions—Tmesis	lxvii
§ 42. Prepositions with Nouns	lxviii
§ 43. Compound Prepositions	lxix

Uses of the Pronouns.

§ 44. The Personal Pronouns	lxix
§ 45. <i>ὅδε, κείνος, οὗτος</i>	lxx
§ 46. <i>αὐτός</i>	ib.
§ 47. The Article	lxxi
§ 48. The Relative <i>ὅς ἢ ὃ</i>	lxxiii
§ 49. The Particles	ib.

Metre and Quantity.

§ 50.	Caesura	lxiv
§ 51.	Hiatus, Elision, Contraction, &c.	lxxv
§ 52.	Position	lxxvi
§ 53.	Doubtful Vowels	lxxvii
§ 54.	Digamma	<i>ib.</i>
§ 55.	Doubling of Consonants	lxxviii

Dialect and Style.

§ 56.	The Epic Dialect	lxxix
§ 57.	Parataxis	lxxx
§ 58.	Anacoluthon	lxxxii
§ 59.	Litotes	lxxxiii
§ 60.	Oxymoron	lxxxiv

ILIAD, Books I-XII	I
------------------------------	---

NOTES	247
-----------------	-----

INTRODUCTION.

DATE AND COMPOSITION OF THE HOMERIC POEMS.

Date of Homer. It is maintained by Herodotus (2. 53) that Hesiod and Homer were the most ancient Greek poets, and that they were not more than 400 years older than himself. It is evident from the controversial tone in which this is said that the general belief in the time of Herodotus inclined to an earlier date, and that there were other poets—probably the fabulous Orpheus, Linus, &c.—who were supposed to be of still higher antiquity. It is certain, however, that neither Herodotus nor his contemporaries had access to any trustworthy records of the matter in dispute. The many rival opinions about the date and native place of Homer have no value to us beyond the light which they throw on the position occupied by the Homeric poems in the Greece of historical times.

Fame and authority of Homer. Evidence of the early importance and popularity of Homer may be found in various notices, chiefly in Herodotus and Thucydides.

Cleisthenes, tyrant of Sicyon (600–560 B.C.), having been at war with Argos, put down the contests of rhapsodists in Sicyon ‘on account of the poetry of Homer, because it is all about Argos and the Argives’ (Hdt. 5. 67). As Sicyon had become a Dorian city before the time of Cleisthenes, the fact that part of the entertainment at its public festivals consisted of the recitation of an Ionic poet is of the greatest significance.

When the Spartan and Athenian envoys went to ask Gelon of Syracuse to join them against the Persians, and he offered his aid on condition of holding the chief command, the Spartan is said to have answered in Homeric language, and with an appeal to the Homeric tradition: *ἦ κε μέγ' οἰμώξειεν ὁ Πελοπίδης*

Ἀγαμέμνων πυθόμενος κ.τ.λ. (Hdt. 7. 159). The Athenian similarly rested his claim on the verses of the *Iliad* (2. 553 ff.), in which Menestheus is said to have been the 'best of all who came against Troy in setting an army in battle array' (Hdt. 7. 161). With these passages may be compared the mention in Aristotle (*Rhet.* i. 15, 13) of the dispute between Athens and Megara for the possession of Salamis, in which the Athenians appealed to the testimony of Homer. The passage quoted was of course the verse (Il. 2. 558) in which it is said that Ajax 'placed his ships where the ranks of the Athenians had their station.'

In support of the theory that Helen never was in Troy, but remained all the time in Egypt, Herodotus endeavours to show that this version was known to Homer, though not adopted by him. In the course of his argument he quotes three passages, Il. 6. 289-292, Od. 2. 227-230, and Od. 2. 351-2. Both poems are named, and the quotation from the *Iliad* is said to be ἐν Διομήδεος ἀριστείῃ, i. e. in the part where Diomedes holds the chief place. This is a form of reference which presumes a knowledge, not only of the *Iliad* as a whole, but also of the characteristic features by which a particular episode is distinguished from the rest of the poem¹.

The attitude of **Thucydides** towards Homer is somewhat more critical, at least in regard to the details of the narrative. Thus in quoting Homer for the statements that Agamemnon had the largest number of ships (Il. 2. 576), and moreover furnished the Arcadians with ships (Il. 2. 612 ff.), he adds the caution εἴ τῳ ἱκανὸς τεκμηριῶσαι. Nevertheless the sketch of pre-historic Greece with which Thucydides begins his history is mainly founded on the indications of the *Iliad* and *Odyssey*.

Homer and mythology. The importance of Homer for mythology is especially insisted upon by Herodotus. 'It was

¹ The difficulty that has been made because the title Διομήδεος ἀριστεία was confined by later critics to the fifth book is unreal. The formula ἐν Διομήδεος ἀριστείῃ does not imply a definite division into books or 'cantos,' but means 'in the part where Diomedes is the ἀριστεύς or chief hero.' So in Thuc. 1. 9, ἐν τοῦ σκῆπτρου τῇ παραδόσει means simply 'at the place where the σκῆπτρον παράδοσις is given.' So in the next chapter ἐν ταῖς Φιλοκλήτου ναυσί.

Hesiod and Homer,' he tells us emphatically, 'who made the theogony of the Greeks, gave the gods their names and titles, assigned their functions and privileges, and indicated their form' (Hdt. 2. 53). We cannot suppose, indeed, that Homer and Hesiod did more than give artistic shape to the beliefs and traditions of their countrymen; but it is clear that, having done this, they came to be looked upon as the sources of all mythological knowledge. And when thoughtful men began to be dissatisfied with the conception of the gods implied in the popular creed, it was against Homer that they mainly directed their attacks. This conflict—the 'ancient quarrel of poetry and philosophy'—can be traced back as far as **Xenophanes**, who flourished about 540–500 B.C. His verse—

ἐξ ἀρχῆς καθ' Ὀμηρον ἐπεὶ μεμαθήκασι πάντες

is probably the oldest extant mention of Homer by name: it is also the first known signal of revolt against his authority¹.

The earliest instance of *quotation* from Homer is to be found in **Simonides** (born 556 B.C.), in an elegiac poem (fr. 85 Bergk):—

ἐν δὲ τὸ κάλλιστον Χίος ἔειπεν ἀνὴρ,
'οἷη περ φύλλων γενεή, τοίγῃ δὲ καὶ ἀνδρῶν.'

There is however a passage of Pausanias (ix. 9, 5) where we are told that the elegiac poet **Callinus** mentioned the ancient epic called the *Thebais*, and said that Homer was the author of it. Callinus flourished in the first half of the seventh century, and marks the earliest point to which the knowledge of Homer can be traced in Greek literature.

Study of Homer. With the quarrel came attempts to reconcile the old and the new ideas. The earliest of these, so far as our evidence extends, was the system of allegorical explanation put forward by **Theagenes** of Rhegium, a specimen of which is given by the Scholiasts on Il. 20. 67. We are told that he was the first who 'wrote about Homer,' and that he lived in the time of Cambyses (529–521 B.C.). He may therefore be regarded as the founder of the critical study of Homer.

¹ Similar references to Homer are found in **Heraclitus** (end of the 6th cent.): see fr. 43 and 119 (Bywater).

It is needless to point out that the fact of such a study coming into existence with the first beginnings of prose literature is the strongest proof of the high and established position of Homer in the earliest times of which we have any record.

Recitation by rhapsodists. Some additions to our knowledge of the earlier history of the Homeric poems may be derived from the notices that remain of the reciters or 'rhapsodists' (ῥαψωδοί),—a class of persons who stood to the epic poet in the relation in which a company of actors stands to the author of a play.

The profession of rhapsodist, or reciter of Homeric poetry, was clearly one of considerable antiquity. The word is alluded to in two passages of **Pindar**. In *Nem.* 2. 1 reciters (or poets, for perhaps there was then no clear distinction) are spoken of as 'sons of Homer, singers of stitched verses' (Ὀμηρίδαι ῥαπτῶν ἐπέων αἰοιδοί). In *Isth.* 3. 56 it is said that 'Homer has given honour among all men to Ajax, having taught succeeding generations to celebrate him to the wand of divine verse' (κατὰ ῥαβδὸν θεσπεσίων ἐπέων). Of the two derivations thus suggested the former is the more correct. It gives as the original meaning of ῥαψ-ωδός, 'a singer of stitched things,' *i. e.* (according to the most probable account of the term) of words 'woven' into metre: ῥάπτω being used as in a passage attributed to **Hesiod**:—

ἐν Δήλῳ τότε πρῶτον ἐγὼ καὶ θεὸς Ὀμηρος
μέλπομεν, ἐν νεαροῖς ὕμνοις ῥάψαντες αἰοιδῆν.

But in the popular mind the word ῥαψωδός was doubtless connected with the wand (ῥαβδός), or branch of laurel, which the reciters bore as the emblem of their calling.

In historical times it appears that recitation of Homer was generally part of the entertainment at the great religious festivals of Greece. From the *Ion* of **Plato**, which draws a vivid picture of one of the contemporary rhapsodists, we learn that they went about from one festival to another, and contended for the prize which was given for the best performance. The first example of recitation of this kind is met with in **Delos**. It is referred to in a famous passage of

the Hymn to the Delian Apollo, which was evidently composed for the great πανήγυρις or religious gathering of the whole Ionic race in that sacred island. The Hymn is doubtless of post-Homeric date, but is old enough to be attributed to Homer by Thucydides (3. 104). In the concluding lines the poet (or rhapsodist speaking in the name of the poet) addresses the maidens assembled at the festival, and bids them remember him in time to come. When any stranger enquires who is the best singer of all that come thither, they are to answer with one voice, 'A blind man, and he dwells in rocky Chios: his songs are the best for all time to come.' 'And we too,' he adds, 'in our turn will carry your fame wherever we go among the cities of men¹.'

With regard to the recitation of Homer at Athens, the earliest evidence, and (we may add) the only good evidence, is that of the orators Lysurgus and Isocrates. 'Our fathers,' says Lysurgus, 'thought him so good a poet that they made a law for him alone among poets, that his poems should be recited by rhapsodists (ῥαψωδῆσθαι) at every quinquennial holding of the Panathenaea' (*Leocr.* p. 209). Isocrates says more generally that 'our ancestors desired to make his art honoured, both in contests of music (*i.e.* of the rhapsodists), and in the education of the young' (*Panegy.* c. 42)². Neither of these orators says anything of the date or authorship of this law; and later authorities are divided on the point. According to Diogenes Laertius Solon made a law prescribing that the poems should be recited in regular succession, so that where the first rhapsodist left off the next should begin. The same regulation is attributed to Hipparchus by the author of the pseudo-Platonic *Hipparchus* (p. 228). From this disagreement, coupled with the silence of the Orators, it may be gathered that the date of the law was unknown. It cannot, however, be later than the fifth century B.C., and the practice of recita-

¹ That the rhapsodists contended for a prize is evident from passages in other hymns: cp. V. 19, 20 (to Aphrodite)—

χαῖρ', ἐλικοβλέφαρε, γλυκυμείλιχε, δὸς δ' ἐν ἀγῶνι
νίκην τῷδε φέρεσθαι, ἐμὴν δ' ἐντυνον αἰοιδῆν.

² Plato also refers to the recitation of ῥαψωδοί at festivals as a matter for state regulation (*Leg.* p. 834 E).

tion which it was designed to regulate must be still more ancient.

The notice in Herodotus of the contests of rhapsodists at Sicyon in the time of Cleisthenes has been already quoted.

The Homeridae of Chios. In the passage quoted above from the second Nemean Ode of Pindar the rhapsodists are styled *Ὀμηρίδαι*; and the scholia *a.l.* tell us that the word was applied originally to the actual descendants of Homer, afterwards to the rhapsodist **Cynaethus** and his followers (*οἱ περὶ Κύναιθον*). From another source (Harpocration *s.v.* *Ὀμηρίδαι*) we learn that there was a 'kindred' (*γένος*, = the Latin *gens*) of Homeridae in Chios. From these notices, and from the analogy of such kindreds as the Eumolpidae at Athens, the Talthybiadae (hereditary heralds) at Sparta, &c., it has been inferred that the recitation of Homeric poetry was at one time confined to a sort of hereditary guild, claiming descent from the supposed author of the poems.

This hypothesis has played an important part in Homeric controversy, both as supplying a possible mode of transmission of the poems, and as carrying back the recitation by rhapsodists to pre-historic times. Unfortunately the evidence for it is far from being satisfactory. The authorities quoted by Harpocration agree that there was a *gens* of 'Homeridae' in Chios, but do not agree about their descent from the poet. This seems to show that these Homeridae were not known or remembered as rhapsodists. Had they been so their claim to Homeric descent could hardly have been doubted. The scholia on Pindar confirm this inference; for they distinguish the original Homeridae, as real 'children of Homer,' from the later rhapsodists,—at the head of whom they put Cynaethus of Chios. That is to say, if the Scholiast was rightly informed, the most famous of the rhapsodists, who was a native of Chios, did not claim to be a descendant of Homer. But if so, the passage in Pindar cannot refer to a Chian *gens* that did make this claim.

What then, we may ask, does *Ὀμηρίδαι* signify in Pindar? The answer seems to be that the term has a wide sense, and includes all who busy themselves with Homer—students, admirers, followers and the like. Thus Plato makes the

rhapsodist Ion say that he has spoken so well about Homer that he deserves to be crowned with a golden crown by the Homeridae (*Ion*, p. 530). So in the *Republic* (p. 599) Socrates asks if any state can point to Homer as its legislator, and the answer is, 'No, that is not so said even by Homeridae¹.' It is in this vague sense, then, that Pindar calls rhapsodists 'sons of Homer.' The statement of the scholiast, so far as it is more definite, is a mere inference from the poet's language.

The scholiast adds that Cynaethus first recited Homer at Syracuse, in the 69th Olympiad (504 B.C.). The statement has been doubted, on the ground that Homer must have been known at Syracuse at a much earlier time. But if it is taken strictly of rhapsodic recitation it is not improbable².

Date of 'rhapsody.' The result of the foregoing considerations seems to be that the *ῥαψωδία* of historical times—the essential features of which were that several competing *ῥαψωδοί* declaimed portions of Homer at a great religious festival—may be traced with certainty up to the sixth century B.C., but not much higher. We have found it in existence about that time in Delos, at Athens, at Sicyon, and (probably) at Syracuse. If we could accept the common belief in hereditary recitation by the Homeridae, we should be able to add Chios, and to carry the practice back for some generations. But here, as has been shown, the evidence fails us.

To fill up this blank in our knowledge—to carry us back over the space which separates Homer from the Delian festival—we must have recourse to evidence of a different kind. We must compare these historical rhapsodists with such corresponding forms of art as we find in Homeric times. How far (we have to ask) can the rhapsodists be thought to represent the manner in which the immortal song of Homer first fell upon the ears of Greek listeners?

¹ Cp. also Plato, *Phaedr.* p. 252; and Isocrates, p. 218 F.

It may be added that the stories about Creophylus as the companion of Homer, from whose descendants the poems passed to Lycurgus, &c., are inconsistent with the belief in a family sprung from Homer himself, and retaining the poems as a kind of heirloom.

² Max. Tyr. 23, 5 ὅψε μὲν γὰρ ἡ Σπάρτη ῥαψωδεῖ, ὅψε δὲ καὶ ἡ Κρήτη.

Homeric singers. In order to understand the form and the external conditions of epic poetry in its early prime, it is only necessary to study the vivid pictures of the *Odyssey*. Two of the most prominent figures in the poem are professional 'singers' (ᾄοιδοί), and there are many incidental references to the calling. What, then, is the result of comparing these Homeric singers and their songs with the rhapsodists and 'rhapsody' of the sixth and succeeding centuries? It is that the two things are unlike in almost every circumstance. The word *ῥαψῳδός* cannot be traced in Homer: the symbol of their calling is not the wand of laurel, but the lyre (κίθαρς, φόρμιγγς), which serves to accompany the voice. Great religious gatherings are unknown: the Homeric audience is not the crowd at a festival, but the company of guests in the palace of a king or chieftain. Accordingly there is nothing analogous to the competitive displays of skill which were so familiar afterwards. Only one singer appears at a time, and the plan of distributing a poem between several performers has evidently not been thought of. Above all, the style and manner of the performance are profoundly different¹. The epic song of Homeric times was the ideal of *narrative*: as Alcinous says to Ulysses (Od. II. 368)—

μῦθον δ' ὥς ὅτ' ἀοιδὸς ἐπισταμένως κατέλεξας.

Hence it is characterised by simplicity, repose, evenness of movement, with a certain diffuseness, and especially a fondness for repeating stock passages and conventional turns of expression. The interest is not intense or concentrated, as in the drama. The recitation of the rhapsodists, on the other hand, was markedly dramatic and sensational. The mere circumstance that it was addressed to a vast open-air gathering called for tones and gestures which would have been out of place at an ancient Homeric banquet. But the character of the audience had undergone further changes, part of the general change from the quasi-feudal to the industrial and

¹ This point is brought out by Nutzhorn, with the combination of knowledge and literary judgment which distinguishes his treatment of Homeric matters: see pp. 74-99 (*Die Unzulänglichkeit der Rhapsodenvorträge*).

democratic condition of Greek society. The Homeric singer had to amuse the abundant leisure enjoyed in time of peace by a warlike and aristocratic class: the rhapsodist furnished entertainment for the few days of a popular holiday. Homeric poetry, in short, belongs to an age in which the art of the rhapsodist—which we find everywhere in the 6th century—was still unknown.

Poems attributed to Homer. Besides the *Iliad* and *Odyssey*, which ancient scholars (with one or two exceptions) agreed in regarding as the work of Homer, various poems were at one time or another ascribed to him.

Herodotus, in a passage already referred to (2. 117), argues against the Homeric authorship of the *Cypria*, on the ground of a contradiction which he finds between it and the *Iliad*. In another place he quotes 'Homer in the *Epigoni*' (4. 32), but implies a doubt whether that poem was really Homer's. We have already seen that the poet Callinus attributed the *Thebais* to Homer: and Pausanias, who gives us this information, adds that many high authorities agreed with him.

In the case of other epics there were stories current which connected them in some secret way with Homer. Thus the *Capture of Æchalia* passed under the name of **Creophylus** of Samos; but according to a story which is at least as old as Callimachus, it was composed by Homer and given to Creophylus in return for hospitality (Strab. xiv. p. 638). Similarly the *Little Iliad* and the *Phocais* were said to have been given by Homer to **Thestorides** of Phocaea, with whom (according to the Phocæans) he lived for some time. And **Stasinus**, the reputed author of the *Cypria*, was said to have received the poem from Homer as the dowry of his daughter.

Of the minor poems the most celebrated was the *Margites*, which is treated by Aristotle (*Poet.* 4) as undoubtedly Homeric. Several other light or sportive pieces (παίγνια) are ascribed to him by ancient Grammarians—among them the extant *Batrachomyomachia*, and the so-called *Epigrams*. These last are of considerable interest as popular rhymes, or folk-lore in verse, connected for the most part with different Ionian cities. Finally, the *Hymns*, or προοίμια, if we may judge from the

reference of Thucydides (3. 104) to the Hymn to Apollo, were anciently supposed to be the work of Homer.

From these facts it has been inferred by modern scholars that the name *Ὅμηρος* did not originally denote an individual, but an 'eponymous' or representative personage, standing for the class of poetry of which the *Iliad* and *Odyssey* are the great examples. The evidence, however, does not carry us so far as this. It is true that numerous poems were, at different times and places, ascribed to Homer; but this is only the natural result of the attraction of a great name. To say that at one time all epic poetry was regarded indiscriminately as 'Homeric' is a great exaggeration. The real representatives of ancient opinion—Aristotle and the Alexandrian critics—give no countenance to such a view¹.

Cyclic poems. Since the *Iliad* covers a very small part of the War of Troy—not including the actual taking of the city,—and the *Odyssey* deals with the fortunes of one only of the heroes, there was ample room left for other poets who desired to take their subjects from the Trojan history. Accordingly **Arctinus** of Miletus was the author of two poems, the *Æthiopis* (which related the last exploits and death of Achilles), and the *Sack of Troy* (*Ἰλίου πέρσις*). The last part of the siege was also the subject of the *Little Iliad*, generally attributed to **Lesches** of Mytilene, of which Ulysses appears to have been the hero. The *Cypria* related the earlier part of the story, beginning with the origin of the war, and dwelling especially on the adventures of Paris and Helen. It brought down the narrative to the point where it is taken up by the *Iliad*. Parallel to the *Odyssey*, again, but beginning

¹ Much has been made in this connection of the statement of Proclus (in his *Life of Homer*) that 'the ancients ascribe the κύκλος also to him'; which has been understood to mean that all the poems of the so-called 'Epic Cycle' were thought at one time to be Homeric. This however is open to manifold objections. The 'ancients' referred to by Proclus—doubtless the Alexandrian critics—invariably assume that the 'Cyclic' poems are later than Homer; and the κύκλος intended is in all probability not the Epic Cycle, but one of the short pieces commonly believed to be Homeric (see the *Journal of Hellenic Studies*, vol. iv. p. 325).

at an earlier point, the *Nostoi* described the 'returns' of the other heroes, especially Agamemnon and Menelaus. Finally the *Telegonia* of **Eugammon** formed a sequel to the *Odyssey*, and closed the heroic order of things.

In comparatively late times—probably long after the period of the Alexandrian critics—a number of poems, and extracts from poems, were arranged in the form of a versified chronicle, embracing the whole mythical history, from the beginning of the world to the death of Ulysses. This compilation was known as the Epic Cycle (ἐπικὸς κύκλος), perhaps because it had a place in the round of subjects (τὰ ἐγκύκλια) which were the staple of education. For the Trojan part of the history the poems just mentioned were laid under contribution; and indeed it is to this fact that our knowledge of them is chiefly due. The *Iliad* and *Odyssey* were taken into the Cycle in their entirety. The fact that the other six epics of the Trojan part furnished together only 29 Books, as against the 48 of Homer, will give an idea of the relative estimation in which the poets were held by the ancients¹.

Scanty as is our knowledge of these ancient poems, there is enough to show, both that they followed the lines laid down in the *Iliad* and *Odyssey*, and also that they contained much matter of a distinctly post-Homeric character. Under the latter head may be mentioned the Attic legends of Theseus, his grandsons Demophon and Acamas, and Ariadne; the legends (probably local in the Troad) of the Judgment of Paris, and the escape of Æneas from Troy; the stories of Iphigenia, Telephus, Palamedes, Medea, Penthesileia, Memnon, Laocoon, Cassandra; the wider geography, especially the acquaintance with the northern shores of the Euxine; the appearance of usages and beliefs unknown to Homer, such as purification from homicide, the resort to oracles, and (above all) the worship of heroes as beings of a semi-divine nature.

¹ It does not follow that the poetical value of these ancient poems was small. Indeed the fact that they were preserved for so many centuries is a sufficient testimony to their merit. The *scriptor cyclicus* of Horace (*A. P.* 136) is not one of them, and has nothing to do with the Epic Cycle. If any single poet is meant by the phrase, it is either Antimachus or one of the later Alexandrian school.

In these and other points the 'cyclic' poems help to bridge over the gulf which separates the age of Homer from the earliest records, and thus furnish indirect evidence of the antiquity of the Homeric poems.

Wolf's theory of Homer. The 'higher criticism' of Homer—by which is meant the modern series of enquiries into the history and structure of the poems—owes its origin to the illustrious scholar Friedrich August Wolf, whose treatise entitled *Prolegomena ad Homerum* was published at Halle in the year 1795.

In this work—one of the few to which the term 'epoch-making' may be unreservedly given—Wolf maintained that the *Iliad* and *Odyssey* were not composed at once, or by a single hand, but reached their present form by means of numerous additions and developments, the work of successive 'Homeridae' and rhapsodists. The period of formation, in his view, was brought to a close by the collection and arrangement of the scattered rhapsodies, which is said to have been carried out under the direction of Pisistratus. Thenceforth minor improvements were made by 'arrangers' (διασκευασταί), until the time of the Alexandrian grammarians; after whom the text remained unaltered except by the minute emendations of critical scholars.

It is to be observed that Wolf did not abandon the belief in a great individual poet. He supposed an 'author' of the poems, by whom the thread of the story was carried down a certain way (p. cxxiii). He even allows the name 'Homer' to stand for the composer of the 'greater part of the rhapsodies' (p. cxxxv). Very little, indeed, is said in the *Prolegomena* on this part of the question; but in the Preface to an edition of the *Iliad* published in the same year he expresses the opinion that in both *Iliad* and *Odyssey* 'the web was started and the weaving carried on for some way' by the original poet; but 'where the new threads of the woof begin, perhaps will never be determined.' In any case, he adds, it is clear that Homer is the author of nothing beyond the greater part of the poems; the rest is due to *Homeridae*, *Pisistratidae*, διασκευασταί, and *critici*.

The reasoning by which Wolf was led to these conclusions, after many years of study, was not founded in any large measure upon internal evidence. Indeed he speaks in enthusiastic language of the unity and artistic structure of the poems (especially of the *Odyssey*), of their even flow of narrative, uniformity of style, and consistency in circumstances and details. The decisive grounds, to his mind, were those which he calls 'historical'; meaning by the term, not the statements of ancient writers about Pisistratus, the Homeridae, &c., but considerations drawn from the character of early popular poetry, and the necessary conditions of civilisation in times when popular poetry forms the chief or the only literature. The arguments on which he insisted were mainly the two following:—

(1) The art of writing was unknown in the time of Homer, or at least had not been brought into general use. Without writing it is impossible that poems so long and so highly finished as the *Iliad* and *Odyssey* could have been either composed in the first instance, or transmitted through several generations.

(2) In an age when poetry was only enjoyed by oral recitation, a long and artistically constructed poem would be without meaning or object. Recitation necessitates short pieces, such as can be produced at a single sitting. A long poem, or long work of any kind, implies a *reader*, one who can return to his book time after time till it is finished. It would be like a great ship built in a place from which there were no means of launching it. There is always a relation between the form of a work of art and the manner in which it is to be enjoyed by the audience or spectators. Hence the artistic structure of the Homeric poems is really a circumstance which tells *against* the antiquity of their present form. The argument is further confirmed by the practice of the rhapsodists, who did not attempt to recite the whole of a poem, but gave only a comparatively short portion (whence the use of the term 'rhapsody' for the books of the *Iliad* and *Odyssey*). Moreover, the 'cyclic' poets, who would naturally keep to the Homeric type, do not seem to have imitated the artistic unity of the *Iliad* and *Odyssey*.

The first of these arguments is generally regarded now as inconclusive. It is probable enough that writing, even if known in the time of Homer, was not used for literary purposes. On this point the case is stated by Wolf with wonderful force. But it by no means follows that a poem as long as the *Iliad* could not be composed and transmitted. The old German *Parzival*, a poem of more than 24,000 verses, was the work of a man who could neither read nor write; yet every detail in it is consistent. Many other examples may be given of the same kind; and indeed Wolf himself allowed that the power of memory in unlettered times cannot be judged of from our experience.

The second argument was the true corner-stone of Wolf's theory, and probably had the largest share in the extraordinary success of the *Prolegomena*. It appealed to ideas which greatly influenced the thought of his contemporaries—the ideas which find their chief expression in the word 'nature.' There was an ancient distinction between 'natural law,' and that which is created by convention and positive enactment in particular states. The eighteenth century philosophers made much use of this distinction, and of the derived ideas of 'natural rights' and the natural condition of society. Rousseau, in particular, imagined that in uncivilised countries he had found a natural and simple happiness, which the complexity and restraints of artificial (i. e. civilised) life had made impossible. A similar vein of speculation was carried into art and literature. 'Naturalness' was a quality much valued, and was found especially in popular poetry, the study of which had been stimulated by the publication of the *Nibelungenlied*, and by the supposed parallel discovery of very ancient Celtic epics, the pretended 'poems of Ossian.' The tendency of criticism was to find in such poetry a simple vigour, an originality and spontaneity of genius, which cultivated poetry, with its traditional models and rules of art, could no longer attain to. These qualities were especially admired in Ossian, who was regarded as a type of the literature characteristic of a highly gifted but primitive and unlettered people.

The application of these ideas to Homer had been attempted before the time of Wolf; especially in Robert Wood's *Essay*

on the *Original Genius and Writings of Homer*, a book which was enthusiastically praised in Germany. It was Wolf, however, who first showed the difficulty of reconciling them with the common opinion about the antiquity of Homer. He pointed out with unanswerable force (as it then seemed) that a poem of the length and artistic character of the *Iliad* or *Odyssey* could not be assigned to an age of primitive unwritten poetry—an age which was one of Homeridae and rhapsodists, not of books and literary cultivation.

The progress that has been made since Wolf's time in knowledge of the various groups of literature that may be classed together as 'popular,' has deprived these arguments of most of their force. The difference between 'popular' and 'cultivated' poetry is one of degree; and the importance of it depends upon the circumstances of the particular case. That the epics of an early civilisation must necessarily be short pieces—'lays' or 'ballads'—would hardly be maintained: and in any case there is no ground for the assumption that Homer is the poet of a civilisation incapable of sustained or artistic poetry. Mr. Matthew Arnold has most justly said that 'as a poet he belongs—narrative as is his poetry, and early as is his date—to an incomparably more developed spiritual and intellectual order than the balladists¹.' The difficulty of such a poet arising at so early a date is not at all met by breaking up the *Iliad* and *Odyssey* into lays or ballads; for the *dissecta membra* still exhibit the superiority of which Mr. Arnold speaks. But in fact all such reasoning fails, because we have no sufficient knowledge of the period in question. We cannot fix upon the century when Greece had emerged so far from the condition of barbarism as to be able to produce the Homeric poems. The argument that an *Iliad* was impossible in the rude times of the ninth or the tenth century B.C. is a mere argument *ad ignorantiam*.

The true ground, then, of Wolf's scepticism was the impossibility to his mind of producing long connected poems in the time of Homer—an impossibility which, as he emphatically

¹ *On translating Homer, Last words, p. 63.*

said, outweighed the many other difficulties of his case¹. It was only by way of supplement and confirmation that he resorted to the slender evidence (*tenues et obscuras per se reliquias*) furnished by ancient writers. But when he found a number of statements attributing to Pisistratus the work of collecting the scattered portions of the Homeric text, and restoring from them the existing Iliad and Odyssey, he was naturally led to suggest, in accordance with his theory, that these statements represented an imperfectly understood tradition of the real facts:—that the supposed restoration or re-arrangement of the poems was in truth their first arrangement, at least in their present form;—in short, that Pisistratus created an order which, if not wholly new, was at least far beyond the design of the original poet².

The *prima facie* evidence for this story is not such as to give it serious importance. Cicero, who is the earliest authority, lived just five centuries after the time in question. The first Greek authority for it is Pausanias, who was contemporary with

¹ 'Saepius eadem repeto, sed identidem repetendum est illud *posse*, cujus ex ipsa humana natura vis tanta est et firmamentum causae nostrae, ut nisi illud tollatur, nemo aliis difficultatibus, quibus ea fortasse laborat plurimis, angi et sollicitari debeat' (p. cxii).

² The series of authorities begins with Cicero, who says, by way of proof of the learning of Pisistratus, that he 'is said to have been the first who arranged the books of Homer, which were previously in disorder, as we now have them' (*primus Homeri libros, confusos antea, sic disposuisse dicitur ut nunc habemus*). So Pausanias (vii. 26), Πεισίστρατος ἔπη τὰ Ὀμήρου διεσπασμένα τε καὶ ἄλλα ἀλαχοῦ μνημονεύμενα ἡθροίζετο. It is needless to quote the later writers who repeat this story; but one of the biographies of Homer gives an epigram, said to have been inscribed on the statue of Pisistratus at Athens, which is worthy of notice. In it he calls himself—

τὸν μέγαν ἐν βουλαῖς Πεισίστρατον, ὃς τὸν Ὀμηρον
ἡθροισα, σποράδην τὸ πρὶν αἰεδόμενον.

It may be regarded as certain that there was no ancient statue of Pisistratus at Athens, and therefore that the epigram is a mere literary exercise, going back at furthest to Alexandrine times. It seems probable, however, that it is the source from which the other statements are derived. See Nutzhorn, p. 15 ff.

the Antonines. It is not referred to in the older scholia on Homer (*i.e.* in those which we know to be based on the writings of Aristarchus), but only in the later scholia, Eustathius, Suidas, &c. It is therefore unknown (so far as we can gather) to Herodotus and Thucydides, who are the sources of our information about Pisistratus, and to the great Alexandrine grammarians, by whom everything that bore on the text of Homer was brought together and recorded. When we add the silence of the Orators, of Aristotle, and (above all) of Strabo, it seems hardly necessary to say more.

But the story is inconsistent with other accounts, some of which rest on much better authority. Two writers of the fourth century B.C., Ephorus and Heraclides Ponticus, related that the Homeric poems were brought to the Peloponnesus by **Lycurgus**. Plutarch repeats this with the addition that till then the poems were only known here and there in fragments (*σποράδην*). Again, we have seen that, according to Diogenes Laertius, there was a law of **Solon** providing for the recitation of Homer in proper order, so that the whole of each poem should be recited by a succession of rhapsodists. Finally, the author of the pseudo-Platonic *Hipparchus* says that his hero, **Hipparchus**, son of Pisistratus, first brought the poems of Homer to 'this land' (*viz.* Attica), and made the regulation which Diogenes Laertius ascribes to Solon.

Modern scholars have sought to harmonise these notices, and to assign to Lycurgus, Solon, Pisistratus, and Hipparchus their several shares in the service done to Homer. This would be legitimate if there were reason to regard any of them as historical. But in fact they are mere mythical anecdotes, supplemented by the guesses of scholars. This is plain (1) from their late date, and (2) from their internal contradictions, especially the way in which the same fact is asserted of two or three different persons. It is hardly too much to say that they are versions of a single story, told in turn of the chief statesmen of early Greek history. Moreover (3) the best attested of the accounts, that of which Lycurgus is the hero, is not only inconsistent with the Pisistratus story (for it is not likely that complete copies of Homer were known in the Peloponnesus before they reached Athens), but is *prima facie*

unhistorical. Lycurgus is probably not a historical person; and in any case his meeting with Homer (as related by Ephorus) is the very type of a literary myth. But if the stories about Lycurgus are mythical, so *a fortiori* are the later versions which have been transferred to Pisistratus and Hipparchus. Finally, (4) the Pisistratus story bears the stamp of the Alexandrine age—an age of reaction in favour of tyrants, especially for their patronage of letters; an age also of book-collecting, as at Alexandria and Pergamus, and of attention to the texts of the chief poets. Like the studied rehabilitation of Hipparchus in the dialogue *Hipparchus*, it is evidently little more than a piece of flattery (conscious or unconscious) of the reigning Ptolemy.

Hermann's theory. It is remarkable that for more than thirty years from the publication of Wolf's *Prolegomena* no considerable progress was made in the Homeric question. After this period of barrenness the discussion revived, and the decade 1830–1840 was marked by numerous and important writings, especially those of Hermann and Lachmann on the one side, and of Nitzsch, Welcker, K. O. Müller, and Bernhardt on the other¹.

G. Hermann, who was beginning to be known as a rising scholar when the *Prolegomena* appeared, was one of those who most decidedly accepted the new views. In the preface to his edition of the *Homeric Hymns* (1806) he endeavoured to carry out Wolf's conception of the growth of poems in the hands of the rhapsodists, and to show how it may be applied to textual criticism. The object of his later papers was to modify the Wolfian theory in such a way as to meet objections which had occurred to his own mind, or had been recently put forward by Nitzsch. The chief of these was the difficulty of under-

¹ The following list of the chief publications will show the activity of this period of the controversy:—G. W. Nitzsch, *De Historia Homeri*, 1830–39; G. Hermann, *Ueber Homer und Sappho*, 1831; *De Interpolationibus Homeri*, 1832; *De Iteratis apud Homerum*, 1840; F. G. Welcker, *Der epische Cyclus* (first part), 1835; G. Bernhardt, *Grundriss der griechischen Litteratur*, 1836; K. Lachmann, *Betrachtungen über Homers Ilias*, 1837–41.

standing why the supposed Homeridae &c. should have confined themselves to the singularly narrow limits within which the action of the Iliad moves. Even if we imagine successive additions to a comparatively short poem,—not the aggregation of originally independent songs,—it is hard to believe that such additions would have all related to the few days within which the action of the Iliad is confined, to the exclusion of such events as the death of Achilles, or the taking of Troy. And (as Hermann observes) it is no answer to say that other poems on these themes may have been lost. That could only happen if the poems on the 'Wrath' had been distinguishable from the rest, by merit or otherwise: whereas it is of the essence of Wolf's theory that the Homeridae were a school working in a common spirit and with nearly equal art.

Hermann meets this difficulty by ascribing to the original poet not merely the beginning of each poem—the 'starting of the web,' as Wolf expressed it,—but also the plan and outline. He assumes that the primitive poetry of Greece was a simple kind of narrative, in the Hesiodic vein: that in very early times a 'Homer' arose, who sang of the Wrath of Achilles and the Return of Ulysses in two poems of no great compass, but with more genius, force, and art than the others; that former poets who may have sung of the Trojan story were eclipsed and forgotten: and that later singers were obliged to confine themselves to the two Homeric subjects—improving, adorning, adding as much as they could, but leaving the original nucleus, with the outline of the story, unaltered. His method, accordingly, consisted in the discovery of *interpolations* of various kinds. He gives several examples, but does not seem to have thought it possible to restore the original Homeric kernel.

Thus stated, Hermann's theory may appear to be no more than a slightly modified form of Wolf's. In reality it involves a significant change from the Wolfian point of view, in so far as it gives up the assumption that the original 'Homeric' poems were of a primitive and inartistic type. Indeed it is characteristic of Hermann that he does not resort to general and *a priori* considerations, such as those derived from the nature of popular poetry, its relation to legend, and the like,

but rests his view upon contradictions and other traces of want of unity. Thus his method is critical, and free from the ruling ideas of the century. Perhaps for that reason he exercised comparatively little influence on the subsequent discussion.

Lachmann's eighteen lays. Lachmann belongs to the generation following Wolf: he was born in 1793, just two years before the date of the *Prolegomena*. He began his work in the field of epic poetry by an attempt to apply the Wolfian method to the mediaeval German *Nibelungenlied*, which he dissected into twenty 'lays'.¹ His two Homeric dissertations appeared in 1837 and 1841; but previously he had discussed the question in a series of letters to K. Lehrs, an account of which (with some extracts) has been given by Friedländer².

Although Hermann and Lachmann were both followers of Wolf, it would be difficult to imagine a greater contrast than that which they present, alike in method and in results. Lachmann was above all things a student of popular literature and legend, and found in them the criteria which he applied to Homer. He pronounced Hermann's method of 'interpolations' to be insufficient; and he absolutely rejected the notion of a great poet to whom the *plan* of the *Iliad* and *Odyssey* might be ascribed. Indeed he went considerably beyond Wolf in this direction: for he left no room for a 'Homer,' or for such a 'starting of the web' (*orsam telam*) as Wolf admitted. Hence the lays into which he dissected the *Iliad* are much shorter, more distinct in character, and more independent of each other, than Wolf supposed possible. The unity of the story, in his view, could not be the work of a single mind. 'The choice of subjects like the Wrath of Achilles or the Return of Ulysses shows the artistic intelligence of a fully formed poetry, such as had not been attained in the time of the Cyclics. In the simpler epic times it is not the individual poet that creates these unities, but the legend, working unconsciously, as in the formation of language.' This

¹ In his book *Ueber die ursprüngliche Gestalt des Gedichts von der Nibelungen Noth*, Berlin, 1816—just twenty-one years after the *Prolegomena*, and twenty-one years before his own Homeric work.

² *Die homerische Kritik von Wolf bis Grote*, pref.

is the corner-stone of his theory. 'Saga'—the legend that passes from mouth to mouth in a prose form—is prior to the lays of the singer, but is developed with and through the lays¹.

The resolution of the Iliad into its component lays is effected by Lachmann by means of the discrepancies and inequalities which he finds in the existing text. In estimating these his standard is professedly that of the popular singer. In the ages of simple 'uncorrupted' poetry he finds that the circumstances are always thought out clearly by the poet, so that inconsistencies of detail are impossible. 'The Parzival,' he says, 'is a poem of 24,810 verses; its author, Eschenbach, could neither read nor write: yet you could offer a prize for the smallest contradiction.' Accordingly, in the first book of the Iliad, when we know that Apollo has been sending his darts upon the Greeks, and that Athene has come down to stay the hand of Achilles at the height of his quarrel with Agamemnon, and we then read in the speech of Thetis to Achilles that the gods had all gone the day before to visit the Ethiopians (1. 424),—this is a contradiction of which the primitive poet could not be guilty². Hence the speech of Thetis is not by the same hand as the earlier part of the book. By arguments no stronger than this—often indeed much weaker—Lachmann resolves the Iliad into eighteen lays, with a very large number of additions, interpolations, and connecting passages, due partly to successive poets, and partly to the arrangement and fusion of the whole in the time of Pisistratus.

As the validity of Lachmann's method of dealing with the Iliad depends in great part on analogies drawn from the ancient German epics, it is important to observe that his theory of the *Nibelungenlied* is not now generally accepted by scholars. Jacob Grimm himself, in his funeral address on

¹ 'Wer nicht begreift wie die Sage sich vor mit und durch Lieder bildet, der thut am besten sich um meine Untersuchungen eben so wenig zu bekümmern als um epische Poesie, weil er zu schwach ist etwas davon zu verstehen' (*Betrachtungen*, xxiii).

² 'In unschuldiger Zeit, die auf bestimmte Anschauung hält' (*Betr.* ii).

Lachmann¹, expresses dissatisfaction with his treatment both of the *Nibelungen* and of Homer: saying that with longer reflection he had ceased to share his point of view. It has now been shown by Professor K. Bartsch that the *Nibelungenlied*, in the form which we arrive at by comparison of the MSS., is the work of a single author,—an author who had a stanza of his own, and if he used older matter, at least recast it in that stanza². Hence the notion of an aggregation of lays has been given up: and so far as the analogy of the *Nibelungenlied* tells upon the Homeric controversy, it is on the side opposed to Lachmann.

The case against Lachmann's Homeric theory has been put with great force by Mr. Grote in his well-known chapter. In truth the *a priori* improbability of the theory is so great as to outweigh almost any arguments in its favour. As Schiller said of Wolf's own view, immediately after the appearance of the *Prolegomena*, it is an essentially 'barbarous' theory. There is a characteristic passage in which Lachmann pours contempt upon those who complain of being deprived of 'their Iliad,' and will not accept the much more splendid single lays which he offers them in its stead. But if Lachmann's 'lays' existed separately, and were more splendid, and were known and admired in this form down to the time of Pisistratus, what Greek would ever have thought of fusing them together into a new whole? Such a process would be repugnant to artistic feeling; in short, as Schiller said, barbarous. And if we look to the convenience of recitation which would chiefly influence a statesman like Pisistratus, the case is still stronger. The custom of the time was that the rhapsodists recited short pieces only. Hence a series of short poems was as well suited for their performances as a single long poem was inconvenient and a source of difficulty.

Apologetic of Nitzsch. The revival of Wolfian criticism in the hands of Hermann and Lachmann was primarily due to

¹ *Rede auf Lachmann*, in J. Grimm's *Kleinere Schriften*, vol. i. See especially pp. 156, 157.

² Hermann Fischer, *Die Forschungen über das Nibelungenlied seit Karl Lachmann*, p. 218.

a series of attacks made upon Wolf's theory by Gregor Wilhelm Nitzsch, of the University of Kiel, most of which appeared as instalments of his work entitled *De historia Homeri maximeque de scriptorum carminum aetate Meletemata* (1830-37). Though somewhat desultory in character, and not to be compared in finish and attractiveness with the writings of Welcker and O. Müller, these papers are rich in material, and indeed will be found to contain most of the reasoning that has been used in defence of the old view of Homer.

It is the especial merit of Nitzsch to have perceived the importance to the Homeric controversy of the so-called 'Cyclic' poets (see p. xxi.). By showing that they were influenced, not only by the narrative of Homer, but also by the *form* and *compass* of the Iliad and Odyssey, he proved that these two poems must have reached something like their present state in quite pre-historic times—the *Iliad* before the time of Arctinus (who was of the eighth century B.C.), the *Odyssey* before the *Nostoi*, i. e. not later than the seventh century.

In dealing with Wolf's arguments from the ignorance of writing in Homeric times, and from the manner in which epic poetry was recited by rhapsodists, Nitzsch did not refuse to admit the general doctrine according to which epic literature began with *short unwritten* pieces, and advanced by degrees to poems of more artistic structure. His first efforts were directed to showing that the use of writing in Greece was much more ancient than Wolf had maintained, and might go back to the time of Homer. The Homeric poems, therefore, need not belong to the supposed primitive stage of epic poetry: but Nitzsch went so far in the direction of Wolf's theory as to believe them to represent the first great advance from that stage¹. 'Homer' was no longer, as with Wolf, the author of

¹ 'Ergo, ut dicam quod mihi nunc maxime probatur, Homerum interpretor eum qui ex variis antiquiorum carminibus, quae de rebus Trojanis fuerint minora, multum profecerit, et qui Iliadem, quae antea de sola Jovis βουλῇ fuisset, conformaverit in hanc quam legimus de ira Achillis, primum Graecis gravi, deinde in ipsum vertente; donec, Priami maxime admonitione, in temperantiam humanaeque sortis conscientiam vocatur. In hoc carmine plurima

a short unwritten poem on the anger of Achilles, out of which the *Iliad* ultimately grew: he was the poet who first made use of short poems of this kind as the materials of a great epic, of which the anger of Achilles formed the cardinal subject. Both theories, it will be seen, recognise a process of forming epics out of pre-existing material; the difference is that on one theory this process is attributed to various subordinate agencies, 'Homeridae,' Pisistratus, and the like, who carry on (more or less unconsciously) the *Homeric* beginnings; while on the other it is the work of 'Homer' himself, using the pre-Homeric 'lays' as mere materials for a great poetical creation. And this, it should be observed, is not a difference of detail. It is characteristic of the Wolfian theory, and indeed of the general tendency in criticism out of which the Wolfian theory sprang, that the name of Homer, with all its associations, should be refused to a work of art on a great scale, like the *Iliad* and *Odyssey*, and reserved for the supposed shorter pieces in which a simple and primitive and therefore truly Homeric character was thought to reside.

Grote's theory of the *Iliad*. Of the many solutions of Homeric problems which have been given to the world since the times of Nitzsch and Lachmann, the most important is undoubtedly the theory as to the composition of the *Iliad* proposed by Mr. Grote in his *History of Greece* (Part I, ch. xxi).

In his general views of Homer Mr. Grote may be said to be a follower of Nitzsch. Like Nitzsch he rejected Lachmann's manner of analysis, and regarded the poems as representing an advance from an earlier period of epic 'lays.' The *Iliad*, however, seemed to him to be a work in which the poet's original plan had been interfered with by later additions from the same or a different hand. This plan, he argued, is indicated in the first book, where Zeus consents to honour Achilles by the defeat of the Greeks, and is not carried out

ex antiquioribus retenta suspicor: Odysseam vero ab eodem fortasse poeta simili quidem antiquiorum usu, sed tamen ita compositam ut non solum hanc operis descriptionem primus invenerit, sed etiam singula ipse exornaverit pleraque omnia' (*Hist. Hom.* I. p. 112).

till the eighth book, when the Greeks for the first time suffer a reverse. Consequently Books II-VII and Book X must be later additions, designed to give a more general picture of the war than the story of the anger of Achilles could furnish—in Mr. Grote's language, to convert the 'Achilleis' into a true 'Iliad.' The ninth book, on the other hand, he condemns as inconsistent with the plan of the poem, chiefly because it represents Achilles as obtaining from the Greeks all the honour that he desired, or that Zeus had promised, and yet refusing to be appeased. The last two books he regarded as continuations of a story which had reached its proper end by the reconciliation of Achilles and the death of Hector.

Although Mr. Grote supposes the Homeric poems to have been based to some extent upon pre-existing 'lays,' he makes no use of the hypothesis. He does not connect any episodes of the Iliad with this earlier condition of epic poetry; and he does not admit that the interpolated parts can have been originally distinct poems. His theory is strictly a theory of 'interpolations,' *i. e.* of passages composed with a view to the place which they hold in the entire work. Hence it is not open to the objections which theories of independent authorship have to meet: the objection, for example, that independent poets would not agree to describe the few days during which Achilles was absent from the war. The issue which we have to deal with in criticising it is simply whether the sequence of the narrative is sufficiently in accordance with the general design of the poem. If Zeus has promised to cause the Greeks to fly before Hector, can they be represented as at first victorious? If Achilles holds aloof in anger because he has not been honoured, must he return as soon as sufficient honour is offered?

In attempting to answer these questions, we must remember that perfect logical consistency in a work of fiction may be, and indeed generally is, unattainable. It is the art of the poet that disguises from us the improbabilities or impossibilities that lurk in his story. In the case of the Iliad, for instance, there is at the outset the improbability that a prince of the temper and prowess of Achilles should allow such an outrage as the taking away of Briseïs to be inflicted upon him.

The poet, however, evidently had no choice : and similarly it may be that episodes such as the Duel of Paris and Menelaus, or the Aristeia of Diomedes, owe their place in the *Iliad* to a poetical necessity—a necessity which may lie in the traditional form of the story, or in the need of contrast to the subsequent Greek defeats. Some further remarks on Mr. Grote's criticism will be found in the introductions to the eighth and ninth books (pp. 328, 339).

The Chorizontes. The question whether the *Iliad* and *Odyssey* are works of the same author or not is little connected with the rest of the Homeric controversy. It is the only part of the subject which was discussed by the ancients, among whom the term *οἱ χωρίζοντες* was applied to those who 'separated' the *Odyssey* from the *Iliad*. The chief representatives of this view appear to have been **Xenon** (from whom it is sometimes called τὸ Ξένωνος παράδοξον) and **Hellanicus**—both of them probably grammarians of the early Alexandrine time. The scholia contain several of their arguments, with the replies made by Aristarchus.

It has been already noticed that there was a tendency to attribute epic poems somewhat indiscriminately to Homer, and accordingly the fact that the *Odyssey* continued to be regarded as Homeric hardly proves more than the want of an obvious ground for thinking otherwise. In the absence of other literature of the same period it is hardly possible to say whether the likeness between the two poems is greater than would be found to subsist between any two early epic poems taken at hazard. Most scholars have thought the *Odyssey* later than the *Iliad* : and this view is supported by the following among other considerations.

1. The subject of the *Iliad* must have received poetical treatment before that of the *Odyssey* : for the *Iliad* deals with the main story of the Trojan war, of which the *Odyssey* is a mere sequel.

2. The narrative of the *Iliad* (whatever may be the proportion of fact which it contains) is historical in character and tone ; while the *Odyssey* is made up to a large extent of mere fairy tales. Originally these two elements were distinct : hence

the combination of them in the *Odyssey* must have been the work of time. The *Ulysses* of the *Iliad*—one of the leaders in a great national war—belongs to a wholly different sphere from the *Ulysses* of a popular tale (*Mährchen*) like that of the Cyclops. The fact that he is found as the hero of stories of the latter kind shows that the traditions of the Trojan warriors must have been long familiar to the people—so long as to have in great measure lost the character which they bear in the *Iliad*.

3. The *Odyssey* shows traces of the growth of legend. The incident of the Wooden Horse is nowhere alluded to in the *Iliad*, and is quite alien to its spirit. The quarrel of Ajax and *Ulysses*, the wanderings of Menelaus, the murder of Agamemnon, with other important events in the same part of the history, seem to be unknown to the poet of the *Iliad*.

4. The frequent references to 'singers' (*ᾄοιδοί*) in the *Odyssey*, and to the Trojan war as the chief subject of song (cp. *Od.* 12. 189–191), compared with the almost total silence of the *Iliad*, lead us to think that a considerable development of epic poetry had taken place in the interval, and that in this development the example of the *Iliad* had exercised a decisive influence.

5. The theology of the *Odyssey* is different from that of the *Iliad*, both in its general character and in details. The contests between opposing gods—which were a kind of reflexion of the battles of Greeks and Trojans—have now ceased, and something like a moral government of the world is established. Olympus, the seat of the gods, is no longer the actual mountain, but a supra-mundane place, undisturbed by storms and always bright (*Od.* 6. 42 ff.). The messages of the gods are sent by *Hermes* (instead of *Iris*). *Aphrodite* has become the wife of *Hephaestus*. A species of immortality is promised to Menelaus (*Od.* 4. 561 ff.),—an anticipation of the later system of hero-worship¹. *Delos* occurs in connexion with the worship of *Apollo* (*Od.* 6. 162), and *Pytho* (i. e. *Delphi*) is the seat of

¹ The alternate immortality of the *Dioscouri* (*Od.* 11. 298 ff.) and the apotheosis of *Heracles* (*Od.* 11. 601 ff.) might be added here: but the passages are probably interpolated.

an oracle (Od. 8. 80). The Odyssey is further distinguished by the number of subordinate (non-Olympian) divine, or at least superhuman, beings—Aeolus the lord of the winds, Circe, Calypso, the Cyclops, &c.—and of objects such as the girdle of Leucothea, the magic ships of the Phaeacians, the trident of Poseidon.

6. It is dangerous to lay much stress upon the vocabulary, which depends very much upon the subject. It is worth noticing however that the adverb εἶθαρ, the form τύνη (for σύ), the verbs χραισμέω, χωρέω, μαρμαίρω, παμφαίνω, the nouns ἄποινα, γέφυρα, κασσίτερος, λοιγός, νόθος, φηγός, λαιψηρός, ζάθεος, ἐκηβόλος, ἕκατος, are peculiar to the Iliad; the nouns ἤλεκτρον, γείτων, βασιλεία, ἐστίη, πτωχός (πτωχεύω), χρήματα, δέσποινα, ἐλπίς, ἐλπωρή, ἐσθής, ἀγνός, θεουδής, to the Odyssey. The verb λέγω in the sense of *telling* is confined to the Odyssey (see on Il. 2. 222): also κράω (χράομαι) of oracular answers.

PECULIARITIES OF HOMERIC GRAMMAR.

FORMS OF THE VERB.

§.1. Introductory—Definitions.

1. A Greek Verb consists in general of—

- (1) The **Stem**, giving the Predicate, i.e. the thing asserted (commanded, wished, &c.).
- (2) The **Person-Ending**, giving the Subject, about which the assertion (command, wish, &c.) is made.

E. g. *φα-μέν* *we say* consists of *φᾶ-*, the stem which denotes *saying*, and *-μεν*, an ending = the Pronoun *we*.

2. In certain Verbs the **quantity** of the Stem varies: thus—

- (a) **φη-** is the Stem of *φη-μί* *I say*, *φῆ-ς*, *φη-σί*, *ἔ-φη-ν*, *ἔ-φη-ς*, *ἔ-φη*—the forms of the Sing. Indic. Active.
- (b) **φᾶ-** is the Stem in all other parts of the Verb.

So in the regular Verbs in *-μι*, as *ἵστη-μι*, Plur. *ἵστα-μεν*, &c. : also *εἶ-μι* *I go*, Plur. *ἴ-μεν*, &c. ; *ἔ-βη-ν* *I went*, 3 Dual *βά-την*.

A similar variation appears in *οἶδα*, Plur. *ἴδ-μεν* ; and other examples will be noted under the several Tenses. The general rule evidently is, that the longer Stem goes with the shorter Endings, and *vice versâ* ; and accordingly the Person-Endings are divided into **Light** Endings—mainly those of the Sing. Indic. Active—and **Heavy** Endings—those of the Dual and Plural, the Imper., Inf., and Part., and the Middle.

3. In the Tenses characteristic of Verbs in *-ω* (the Pres., the Impf., the Second Aor., and the Fut.), the Ending is preceded by the vowel *ε* or *ο* (in the Subj. *η* or *ω*), the rule being that *ο* is found before *μ* and *ν*, and *ε* in other cases: c. g. *λέγο-μεν*, *λέγο-μαι*, *λέγο-νται*, Subj. *λέγω-μαι*, *λέγω-νται*, but *λέγε-τε*, *λέγε-ται*, Subj. *λέγη-τε*, *λέγη-ται*, &c. This variable vowel is

called the **Thematic Vowel**, and the Tenses or forms in which it occurs are called **Thematic**.

The distinctions between longer and shorter forms of the Stem, and between Thematic and Non-Thematic forms, are especially important for the Homeric Verb.

§ 2. Person-Endings.

1 Sing. The Ending **-μι** appears in the Subj. of some Thematic Tenses: *ἐθέλω-μι*, *τύχω-μι*, *ἴδω-μι*, *εἵπω-μι*, *ἀγάγω-μι*.

2 Sing. **-σῖ** occurs in *ἔσ-σῖ thou art*.

The ending **-σθα** is found in the Subj., as *ἐθέλῃ-σθα*, *ἔχῃ-σθα*, *εἴπῃ-σθα*, *πάθῃ-σθα*, &c.; the Impf. *ἦσθα thou wast*, *ἔφη-σθα thou didst say*: the Pf. *οἶσθα*: and a few other forms.

3 Sing. **-σιν** appears in the Subj., chiefly where the 1 Sing. takes **-μι**, *ἐθέλῃ-σιν*, *τύχῃ-σιν*, *εἴπῃ-σιν*, *ἀγάγῃ-σιν*, *εὔδῃ-σιν*, *βάλῃ-σιν*, *πάθῃ-σιν*; also *ἔῃ-σιν* (*ἔσ-*), *ἴῃ-σιν*, *δῶῃ-σιν* and *δῶ-σιν*.

3 Plur. The Verbs in **-μι** form in the Pres. Indic. *ἰσῶσι* (for *ἰστα-ντι*, *ἰστα-νσι*), *τιθείσι*, *διδούσι*, *ζευγνύσι*; (not, as in Attic, *τιθέ-ασι*, *διδό-ασι*, *ζευγνύ-ασι*).

Non-Thematic Past Tenses often take **-ν** (for **-ντ**), as *ἔ-φᾶ-ν*, *ἔ-τιθε-ν*, *ἔ-βᾶ-ν*, *ἤγερε-ν*; but the form in **-σάν** is also common in Homer. Note that the vowel before this **-ν** is always short: *ἔβῃ-σαν*, but *ἔβα-ν*, &c.

The 3 Plur. Middle ends in **-ᾶται**, **-ᾶτο** after consonants and **ι**, as *τετεύχ-αται*, *δεδαί-αται*, *πυθοί-ατο*: sometimes after **υ**, **η**, as *εἰρύ-αται*, *βεβλή-αται*. After **α**, **ε**, **ο**, we find only **-νται**, **-ντο**.

The Imper. Endings **-τωσαν**, **-σθωσαν** are post-Homeric.

§ 3. The Second Aorist.

A. Without Thematic Vowel.

The Active forms of this Tense are mostly the same in Homer as in Attic; *ἔβῃ-ν* &c. Note the Imper. *κλῦ-θι* *hear* (the Indic. *ἔκλυο-ν* being Thematic): also (with a peculiar short vowel) *ἔ-κτᾶ* *he slew*, and *οὔτᾶ* *he wounded*.

Non-Thematic forms of the Middle are common in Homer; e.g. *ἔ-πτα-το* *flew*, *ἔ-φθι-το* *perished*, *ἔ-χι-το* *was shed*, *ἔ-βλη-το* *was struck*, *ἔ-στρω-το* *was strewn*, *πλή-το* *drew near*, *ἄλ-το*

leaped, ὤρ-το was roused, δέκ-το received (Inf. δέχθαι), μίκ-το was mixed, πέρθαι to sack, φθᾶ-μενος coming beforehand, κτῖ-μενος built, ἄρ-μενος fitted, ἱκ-μενος coming, i. e. favourable. In later Greek such forms are almost unknown.

B. *With Thematic Vowel* (the ordinary Second Aorist).

Aorists of this kind are much commoner in Homer than in Attic¹.

§ 4. The Reduplicated Second Aorist.

E. g. πέ-φραδε showed, set forth, κε-χάρο-ντο rejoiced, πε-πιθεῖν to persuade, τε-τύκο-ντο made for themselves, τε-ταγών grasping, ἐξ-ήπαφε deceived, ἦρ-αρε made to fit, ἄλ-αλκε awarded off, ἦκ-αχε vexed, &c. ἔ-ειπο-ν (also εἶπο-ν) said is of this kind, contracted from ἐ-έειπο-ν (ἐ-φε-φεπο-ν, § 54). The only other Attic example is ἦγ-αγο-ν led. For the meaning of these tenses see § 28, 2.

A peculiar Reduplication is found in ἠρύκ-ακε checked (Pres. ἐρύκω) and ἠνίπ-απε rebuked (ἐνιπῆ rebuke).

§ 5. The Aorists in ᾶ and καῶ.

The endings -ᾶ, -ᾷς &c., are found in—

1. The four Aorists ἔ-χευα (also ἔ-χεα) poured, ἔ-σσευα hurried, ἔ-κηα burned, and ἠλεύα-το avoided (Opt. ἀλέα-ι-το, Imper. ἀλέα-σθε).

2. The three forms ἔ-ηκα (also ἦκα) sent forth, ἔ-θηκα placed, ἔ-δωκα gave, used in the Sing. Indic., occasionally in the 3 Plur. Thus—

1 Sing. ἔ-θηκα		1 Plur. ἔ-θε-μεν
2 „ ἔ-θηκα-ς	2 Dual ἔ-θε-τον	2 „ ἔ-θε-τε
3 „ ἔ-θηκε(ν)	3 „ ἐ-θέ-την	3 „ ἔ-θε-σαν and ἔ-θηκα-ν.

It will be seen that the forms in -καῶ, as longer forms of the Stem, are used only with light Person-Endings § 1, 2.

3. The forms εἶπα (εἶπα) said, ἤνεκα brought. Cp. § 8, A, 3.

¹ So in English the 'strong Verbs' are constantly diminishing in number: see Earle, *Philology of the English Tongue*, p. 228 (ed. 1).

§ 6. The Perfect.

1. Most Homeric Perfects are conjugated (like οἶδα) with varying Stem (§ 1, 2). Thus—

ἔοικα *I am like*, Dual ἔϊκ-τον, ἔϊκ-την, Part. εἰκ-ώς, εἰκ-υῖα ;

πέποιθα *I trust*, 1 Plur. Plpf. ἐ-πέπιθ-μεν ;

ἄρρηρε *fits*, Part. Fem. ἀρῶρ-υῖα ;

τεθῆλ-ώς *blooming*, Fem. τεθᾶλ-υῖα ;

πέφευγα *I have escaped*, Part. Mid. πεφυγ-μένος ;

δι-έφθορας *thou art destroyed*, 3 Sing. Mid. ἔφθαρ-ται.

2. When the shorter Stem ends in a vowel, the longer Stem is formed either (1) as in μέμονα, or (2) as in τέτληκα. Thus—

μέμονα *I am eager*, Short Stem μεμᾶ- (cp. αὐτό-μᾶ-τος).

1 Sing. μέμονα	2 Dual μέμᾶ-τον	1 Plur. μέμα-μεν
2 „ μέμονα-s	3 „ μέμα-τον	2 „ μέμα-τε
3 „ μέμονε	(Plpf. *μεμά-την)	3 „ μεμά-ᾱσι (Plpf. μέμα-σαν).

Imper. 2 Sing. μέμα-θι. 3 Sing. μεμά-τω.

Inf. *μεμά-μεναι, *μεμά-μεν.

Part. μεμα-ώς, Plur. μεμᾶ-ότες, μεμᾶ-ῶτες, Fem. μεμα-υῖα.

So γέγονα (γεγᾶ-) *I am born*, πέπονθα (πεπᾶθ-) *I have suffered*.

τέτληκα *I dare*, Short Stem τετλᾶ-.

1 Sing. τέτληκα	2 Dual *τέτλα-τον	1 Plur. τέτλᾶ-μεν
2 „ τέτληκα-s	3 „ *τέτλα-τον	2 „ *τέτλα-τε
3 „ τέτληκε	(Plpf. *ἐ-τετλά-την)	3 „ *τετλᾶσι (Plpf. *ἐ-τέτλα-σαν).

Subj. *τετλήκω ; Opt. τετλα-ίη-ν.

Imper. 2 Sing. τέτλα-θι. 3 Sing. τετλά-τω.

Inf. τετλά-μεναι, τετλά-μεν.

Part. τετλη-ώς, Plur. τετλη-ότες, Fem. τετλη-υῖα.

So ἑστηκα (ἐστᾶ-) *I stand*, βέβηκα (βεβᾶ-) *I stride*, τέθνηκα (τεθνᾶ-) *I am dead*, πέφῡκα (πεφῦ-) *I am born*, δειδοῖκα (δειδῖ-) *I fear* ; κέκλυ-θι *listen* stands to the 2 Aor. κλῦ-θι as τέτλα-θι to τλῆ-θι.

3. The 3 Plur. is formed in three ways :—

(1) in -ᾱσι, with long Stem : in λελόγχ-ᾱσι, πεφύκ-ᾱσι.

(2) In -ᾱσι (for -αντι), with long Stem, as πεποίθᾱσι, ἐστή-κᾱσι. This formation is comparatively rare in Homer.

(3) In -(σ)ᾱσι (for -σαντι), with the short Stem, as ἴσασι (properly ἴσσασι, for ἴδ-σαςι), μεμά-ᾱσι, βεβά-αςι, πεφύ-αςι, also (with contraction) ἐστᾱσι, τεθνᾱσι.

4. The shorter Stem is used in the Mid., except the 3 Plur. in -αται, -ατο, as τετεύχ-αται *are made*, Plpf. ἐτετεύχ-ατο.

5. Some forms are Thematic: ἤνωγον (*ἄνωγα*), ἐπέπληγον, Part. κекλήγοντες.

§ 7. The Pluperfect.

The Pluperfect is formed in two different ways:—

(1) In the Dual and Plural (as in the Passive) by the Augment (which may be dropped), and the Endings of Past Tenses: ἐ-πέπιθ-μεν, ἐ-δείδι-μεν, ἐ-δείδι-σαν; ἐκ-την, ἐκ-γεγά-την, ἔστα-σαν, βέβα-σαν, &c. This form is rarely found in the Singular; ἐπ-ενήνοθε (Il. 2. 219), ἀνήνοθε (Il. 11. 266), δείδιε (Il. 18. 34).

(2) In the Singular, by the Augment and the Suffix -εα, as ἐ-τεθήπ-εα, ἠνώγ-εα, ἦδ-εα. In the 2 and 3 Sing. -εας, -εε(ν) are contracted -ης, -ει. But οἶδα gives 3 Sing. Plpf. ἦδῃ.

§ 8. The Present and Imperfect.

A. Non-Thematic Formations.

1. The Presents formed by the Suffixes -νᾱ- and -νῦ- (with Light Endings -νη- and -νῦ-) are mostly peculiar to Homer: e. g. δάμ-νη-μι *I subdue*, περ-νᾱς *selling*, κίρ-νη *mixed*; Mid. μάρ-νᾱ-ται *fights*, σκίδ-να-ται *is scattered*, πῖλ-να-ται *comes near*; ἄγνῦ-τον (Dual) *they break*, ὄρ-νῦ-θι *arouse*, ἀπ-ομόργ-νῦ *wiped away*, ῥηγ-νῦσι *they break*, δαί-νῦ *he feasted*, ἐέργ-νῦ *he shut in*; Mid. γά-νῦ-ται *is gladdened*, τά-νῦ-ται *is stretched*, ἄχ-νῦ-μαι *I am vexed*, ἀρ-νύ-μενος *earning*, τί-νῦ-νται *they punish*, ἐννῦ-το (for ἐσ-νῦ-το) *he put on*, ὠῖγ-νῦ-ντο *were opened*, κί-νῦ-ντο *were moved*, &c.

The forms in -αννῦ-μι, -εννῦ-μι, are post-Homeric.

2. Other Non-Thematic forms are: ῆ *he said*, ἔρα-μαι *I love*, δίδῃ *he bound*, βιβᾱς *striding*; with unvarying vowel, ἱλη-θι *be appeased*, ἀή-μεναι *to blow* (Dual ἄη-τον, Mid. ἄη-το, ἀή-μενος), κική-την (Dual) *they caught* (Inf. κική-μεναι, Part. κική-μενος).

Some forms of Verbs in -αω, -εω, -οω belong to this Non-Thematic group: σπλή-την *despoiled*, φορή-μεναι (also φορῆναι) *to carry*, φιλή-μεναι *to love*, βιώ-ναι *to live*, and a few others.

3. Two Verbs form an Impf. in -ᾶ :—

εἰμί (ἐσ-) *I am*, Impf. ἦα, ἔα, 3 Sing. ἦεν (also ἦν, ἔην, ἦην).
 εἶμι (ι-) *I go*, Impf. ἦ-ῖα, 3 Sing. ἦ-ῖεν, ἦεν (also ἦει).

B. Thematic Formation.

1. Presents in -ιω, -αιω, -ειω, -υιω, are much commoner in Homer than in later Greek ; thus we have—

In -ιω, τίω *I honour*, ἴδιο-ν *I sweated*, μήνιε *be angry*, μάστιγε
whip, κονίο-ντες *raising dust*.

In -αιω, ἀγαιο-μαι *I am amazed*, δαΐε *kindled*, δαΐε-το *divided*,
 κέραιε *mix*, μαίε-σθαι *to feel one's way*, γαίων *rejoicing*,
 λιλαίε-αι *dost desire*.

In -ειω, τελείω *I bring to pass*, ὀκνείω *I shrink*, νεικείη-σι
shall quarrel, ἀκειό-μενοι *being healed*, μαχειό-μενοι *fighting*,
 οἰνοβαρείων *drunken* ; also (from Roots in ῥ) πνείω
I breathe, θείω *I run*, πλείω *I sail*, χείω *I pour*, κλείω
I celebrate.

In -υιω, ὀπνίω *I have to wife*.

When the diphthong comes before a vowel there is a tendency to drop the ι : thus we have τέλειο-ν as well as τέλειο-ν : ἀγία-σθε (for ἀγάε-σθε) from ἀγαιο-μαι ; κέρα-σθε from κεραίω. Similarly ῖ before a vowel is shortened : as τίω, also τῖω.

2. The name **Assimilation** has been given to a process found in the Verbs in -αω. Instead of contraction, one of the vowels is *assimilated* to the other ; and this assimilation follows the rule of contraction, that α prevails over a following ε or η, but is changed by ο or ω ; e. g. ὀράω becomes ὀρόω, but ὀράεις becomes ὀράας. In the Inf. the ι is lost : ὀράαν (not ὀράαν).

The α (which is originally long, as in πεινᾶων *hungering*, διψᾶων *thirsting*, ἀναμαιμάει *rages through*) sometimes becomes ω, as μενούνω *I am eager*, μνώο-ντο *they bethought themselves*, ἠβώο-ντες *vigorous*.

When the first vowel is short, the second is usually lengthened, as ὀρόω-ντες, ὀρόω-τε, ὀράας (not ὀράαις). In one or two cases both vowels are long, as δρώωσι (for δράουσι), ἠβώωσα.

3. A few traces remain of a group of Verbs in -ωω ; ζῶει *be*

lives, ἰδρώ-ντας *sweating*, ὑπνώ-ντας *sleeping*. Verbs in -οω sometimes lengthen the second vowel, as δηϊόω-ντο, δηϊόω-ντες, δηϊόω-εν (like ὀρώ-ντες, ὀρώω-εν &c.).

§ 9. The First Aorist.

1. When the vowel before the -σα̃ is short, the σ is often doubled; φράσσα-το and φράσα-το *he considered*, ἐ-κόμισσα and κόμισεν *he brought*, ἐρύσσαι and ἐρύσαι *to draw*, &c.

This σσ arises, in some cases at least, from assimilation of a dental in the Stem; e. g. φράσσα-το is for *φραδ-σα-το.

2. A few Stems in λ and ρ form Aorists in -λσα, -ρσα, viz. ὤρ-σα *I roused*, ἔλ-σα-ν *they pressed*, κέλ-σαι *to run aground*, ἄρσας *having fitted*, ἔ-κερ-σα *I shore* (Att. ἔκειρα), κύρ-σας *meeting*, φύρ-σω (Subj.) *I will mix*.

On the Aorists formed by -ᾱ alone see § 5.

3. Some Aorists are formed with the Thematic Vowel in place of ᾱ, as ἴξο-ν *came*, ἐ-βήσε-το *stepped*, ἐ-δύσε-το *sank down*, ἀξέ-μεναι *to bring*, and the Imperatives λέξε-ο *lie down*, ὄρσε-ο *arise*, perhaps οἷσε-τε *bring*.

§ 10. Iterative Tenses.

The Suffix -σκ- or -ισκ- (with Thematic Vowel) is used to form ordinary Presents, as φά-σκω, βά-σκε, ἀπαφ-ίσκω, and also to form the Iterative or Frequentative Tenses. It is attached to the Stem of the Present or Aorist: thus we have—

From the Present, ἔσκει (for ἐσ-σκε) *used to be*, ἔχε-σκε *used to hold*, καλέ-εσκε, ὤθε-σκε, ῥίπτα-σκε, &c. Note that Verbs in -εω form -εεσκε or -εσκε, according to metrical convenience.

From the Aorist, εἶπε-σκε *used to say*, ἐρητύσα-σκε *used to check*, ὤσα-σκε, δασά-σκε-το, &c.

Iteratives from the First Aor. are only found in Homer.

§ 11. Reduplication and Augment.

1. Many seeming irregularities are due to loss of consonants: e. g. ἐ-ελ-μένος *cooped in* (for *φε-φελ-μένος*), εἶδον (for ἔ-φιδον), εἶχον (for ἔ-σεχον), ἔηκα *I sent* (for ἔ-γηκα), 1 Plur. εἶμεν (for ἔ-γε-μεν). On *f* see § 54.

First Aorist Subj. of τίω *I honour*.

	Act.	Mid.		Act.	Mid.
1 Sing.	τίσ-ω	τίσ-ο-μαι			
2 „	τίσ-ης	τίσ-ε-αι	2 Dual	τίσ-ε-τον	τίσ-η-σθον
3 „	τίσ-η	τίσ-ε-ται	3 „	τίσ-ε-τον	τίσ-η-σθον
	1 Plur.	τίσ-ο-μεν		Mid.	τίσ-ό-μεθα
	2 „	τίσ-ε-τε			τίσ-η-σθε
	3 „	τίσ-ωσι			τίσ-ω-νται.

When the Stem varies the long form is generally used in the Subj., as φή-η, βή-ομεν, Pf. πεποίθ-ομεν, ἐστήκ-η, πεφύκ-η. But the three Aorists in -κᾶ (§ 5, 2) form the Subj. with a long vowel only (without κ), as (ἀν-)ή-η, θή-ης, δώ-ομεν, δώ-ωσι.

Verbs conjugated like τίθημι (Stems in ε) form the 1 Sing. Subj. in -ειω, Plur. -ιομεν: as θεί-ω, θεί-ομεν; so κιχεί-ω (Ind. ἐ-κίχη-ν), τραπέι-ομεν (Ind. ἐ-τράπη-ν). But see Curt. *Verb.* II. 60-63.

εἰμί (Stem ἐσ-) forms ἔω (for ἔσ-ω), 3 Sing. ἔησι and ἔη.

B. Thematic Tenses form the Subj. by lengthening the Thematic Vowel. The 2 Sing. Mid. has -ηαι, rarely shortened to -εαι (μίσγ-εαι, Il. 2. 232), contracted -η (Il. 1. 203.)

The forms in -μι, -σθα, -σι(ν) are noticed in § 2.

§ 14. The Optative.

1. Non-Thematic Tenses usually form the Optative by inserting -ιη before Light Endings, -ι before Heavy Endings: e. g. φα-ίη-ν *I would say*, 1 Plur. φα-ί-μεν; θε-ίη-ν *I would place*, 2 Plur. ἐπι-θε-ί-τε; τεθνα-ίη-ς *mayest thou die*.

2. The Aorist in -σα forms the Optative in two ways—

(1) In -σειᾶ, only 2 and 3 Sing. and 3 Plur. Active.

(2) In -σαι-μι.

3. εἰμί forms εἴη-ν (ἐσ-ιη-ν); also ἔοι-ς, ἔοι (Il. 9. 142, 284).

εἶ-μι forms ἔει-η (Il. 19. 209), and ἔοι (Il. 14. 21).

§ 15. The Infinitive.

A. Non-Thematic Tenses form the Infinitive with the Endings -μεναι (also -μεν) and -έναι.

Of these *-μεναι* is the most usual: *-μεν* is only found after short vowels, as *ἵ-μεν* *to go*, *τεθνά-μεν* *to die*; the accent is the same as in the corresponding forms in *-μεναι*.

The Ending *-εναι* occurs in *ἰ-έναι* *to go*, and, under the form *-ναι* (*i. e.* with loss of *ε* by contraction) in *στυ-ναι*, *θεῖ-ναι*, *δοῦ-ναι*, *βιῶ-ναι*, *ἀη-ναι*, *φορῇ-ναι*, &c.

The Inf. in *-ναι* with a preceding short vowel, as *ιστά-ναι*, *τιθέ-ναι*, and the Perfect Inf. in *-έναι*, are unknown in Homer.

B. Thematic Tenses form the Infinitive in *-έ-μεναι* (*-έ-μεν*) and *-ειν*: *εἰπέ-μεναι*, *εἰπέ-μεν*, *βάλλ-ειν*. The Second Aorist forms *-έ-ειν*, contracted *-εῖν*, as *ιδέ-ειν*, *βαλέ-ειν* and *βαλεῖν*.

DECLENSION.

§ 16. The Vocative.

Note the *ǣ* in *νύμφǣ*, and in some Homeric words only used as Vocatives, *πάππα*, *ἄττα*, *τέττα*, *μαῖα*.

Note also *Αἶαν*, *Κάλχαν*, and *ἄνα lord!* (in prayers).

§ 17. The Nominative.

Some Nouns of the first Decl. have *-ǣ* for *-ης*, viz. *ἱππῶτα* *horseman*, *ἡπύτα* *loud-calling*, *ἱππηλάτα* *driver of horses*, *αἰχμητά* *spearman*, *νεφεληγερέτα*, *μητίετα*, *εὐρύοπα*, *ἀκάκητα*, *κνανοχαῖτα*, and one Proper Name, *Θυέστα*. Except *Θυέστα*, these words are titular epithets: *ἱππῶτα* *Πηλεΐδης*, *μητίετα* *Ζεὺς* &c. Probably they are originally Vocatives, though they have come to be used as Nominatives.

§ 18. The Accusative.

1. Nouns in *-ις*, Gen. *-ίδ-ος* (Stem *-ιδ-*), sometimes form the Acc. Sing. in *-ιν* as well as *-ίδα*; as *Κύπρ-ιδα* and *Κύπρ-ιν*, *ἔρ-ιδα* and *ἔρ-ιν*: always *Ἱριν*, *Θέτιν*, *θουῖν*. Note that no oxytones form the Acc. in *-ιν*.

2. Nouns in *-ις* and *-υς* (Stem *-ι-*, *-υ-*) with an Acc. Sing. in *-ν* often form the Acc. Plur. in *-ῖς*, *-ῦς* (for *-ινς*, *-υνς*); *πόλῖς* (as well as *πόλι-ας* and *πόλη-ας*), *οἷς*, *ἀκοίτις*, *σῦς*, *ἰχθῦς*, *ὄφρῦς*, *νέκῦς* (as well as *σύ-ας* &c.); and so *βοῦς* as well as *βό-ας*.

3. But Nouns in *-υς*, Gen. *-εος*, and Nouns in *-ευς*, *-ηυς* have only *-εα-ς* and *-ηα-ς* in Homer. For the Personal Pronouns see § 23.

§ 19. The Genitive.

1. Nouns in *-ις*, *-υς* (Stems in *-ι*, *-υ*) form the Genitive either in *-ι-ος*, *-υ-ος*, or in *-ε-ος*, sometimes *-η-ος*, as *πόλι-ς*, Gen. *πόλι-ος* and *πόλη-ος*; *πολύ-ς*, Gen. *πολέ-ος*.

2. Nouns in *-ευ-ς* form *-η-ος*, sometimes also *-ε-ος*, as *βασιλεύ-ς*, *βασιλῆ-ος*; *Τυδεύ-ς*, *Τυδέ-ος*; so those in *-ηυ-ς*, as *νηῦ-ς*, *νη-ός* and (less commonly) *νε-ός*.

3. Nouns in *-ο-ς* (Stems in *-ο*) form the Gen. in *-οιο*, *-ου*; probably also in *-οο*, since we should read *Ἰφίτοο* (Il. 2. 518), *Ἰλίοο* (Il. 15. 66, 21. 104), *ὁμοίτοο* (Il. 9. 440 &c.), *ἀγρίοο* (Il. 22. 313), *ῥοο* (for *ῥου*, Il. 2. 325, Od. 1. 70) &c. Cp. the three forms of the Gen. of Pronouns in *-ειο*, *-εο*, *-εϋ*.

4. Masc. Stems in *-α* form *-ᾱο*, less commonly *-εω*, or (after another vowel) *-ω*, as *Βορέ-ω*, *Ἑρμεί-ω*, *ἐϋμμελί-ω*.

5. Similarly stems in *-α* form the Gen. Plur. in *-ᾶων*, *-έων*, and (after a vowel) *-ῶν*, as *κλισι-ῶν*, *Σκαιῶν*.

§ 20. The Dative.

1. The Dat. Sing. generally follows the Gen., as *βασιλεύ-ς*, *βασιλῆ-ϊ*; *νηῦ-ς*, *νη-ϊ*, *γρηῦ-ς*, *γρη-ϊ*; *Τυδεύ-ς*, *Τυδέ-ϊ*. So *πόλι-ς* forms *πόλι* (for *πόλυ*), *πτόλε-ϊ*, and *πόλη-ϊ*.

2. Nouns in *-υς*, Gen. *-υ-ος*, form the Dat. in *-υι*, as *πληθυί*, *νέκυι*. In later Greek this diphthong can only occur before a vowel.

3. Stems in *-ο* sometimes form a 'Locative' in *-οι* (as well as the Dat. in *-φι*), as *οἴκοι at home*; cp. *χαμα-ί*.

4. Of the Dat. Plur. there are two main varieties, viz. in *-σι(ν)* and *-εσσι(ν)*, both often used for the same word, as *βου-σί* and *βό-εσσι*, *ἀνδρά-σι* and *ἄνδρ-εσσι*, *μνηστήρ-σι* and *μνηστήρ-εσσι*, *ποσσί* or *ποσί* (for *ποδ-σί*) and *πόδ-εσσι*. Note that all forms in *-εσσι* are proparoxytone.

5. Stems in *-ες*, *-ᾶς* generally form three varieties: thus we have *ἐπέ-εσσι*, *ἔπεσ-σι*, *ἔπεσι*; *δεπά-εσσι*, *δέπασ-σι*, *δέπασι*—the third being a subordinate variety of the second.

6. Stems in **-o** form **-οισι(ν)**, and Stems in **-a** form **-ησι(ν)**. These become **-οις** and **-ης**, but chiefly before a vowel, where the loss of **ι** may be due to elision: e. g. *σοῖς ἐτάροισι*.

7. The second and third Declensions form the Gen. and Dat. Dual in **-οιῦν**, as *ποδ-οῦν*, *ἵππ-οιῦν*.

§ 21. Forms in **φι(ν)**.

The Homeric dialect has also certain Cases formed by suffixing **φι(ν)** to the Stem, as *ζυγό-φι*, *βίη-φι*, *ῥεσ-φι*, *στήθεσ-φι*, *ναῦ-φιν*, *κοτυληδον-ό-φιν*, &c. The use of these forms is explained in § 40.

§ 22. Irregular Declension of Nouns.

1. The **ā** of the First Declension is retained in *θεά* *a goddess*, Gen. *θεᾶς*, Acc. *θεάν*, Dat. Plur. *θεαῖς*. Similarly **ā** is retained in a few Proper Names: Nom. *Ἑρμείας*, *Αἰνείας*, *Ῥέα*, *Ναυσικάα*: Gen. *Φειᾶς*, *Ῥειᾶς*.

2. Heteroclite forms are those which are declined from different Stems: e. g.

ἐρίηρο-s (Second Declension), Plur. *ἐρίηρ-ες*, *ἐρίηρ-as*;

δίπτυχο-s, Acc. *δίπτυχ-a*;

ἀλκή, Dat. *ἀλκ-ί* (only in the phrase *ἀλκὶ πεποιθώς*);

ὑσμίνη, Dat. *ὑσμῖν-ι*; *ἰωκή*, Acc. *ἰῶκ-a*;

Ἄϊδη-s, Gen. *Ἄϊδα-o* and *Ἄϊδ-os*, Dat. *Ἄϊδ-ι*.

So we have forms of *φύλακο-s* and *φύλαξ*, *μάρτυρο-s* and *μάρτυς*, *δάκρυο-ν* and *δάκρυ*, *πολλό-s* and *πολύ-s*. Note also *Ἄρης*, Gen. *Ἄρη-os* and *Ἄρε-os*, Voc. *Ἄρες*, Acc. *Ἄρηα* and *Ἄρη-ν*.

In the Cases of *νίος son*, we have three Stems—

νίο-: Nom. *νίος-s*, Voc. *νιέ* (*νιού*, *νιῶ*, are very rare).

νί-: *νί-os*, *νί-ι*, *νί-a*, Plur. *νί-ες*, *νί-άσι*, *νί-as*, Dual *νί-ε*.

νίυ-, *νιέ-os*, *νιέ-ῖ*, *νιέ-a*, Plur. *νιέ-ες*, *νιέ-as*.

It is especially common to find Neuter Stems with alternative forms in **-ατ**, as in Attic *γόνυ*, *δόρυ*, *ῥῥωρ*, &c. So in Homer, *πρόσωπο-ν*, Plur. *προσώπατ-a*; *δεσμός-s*, *δέσματ-a*; *πείραρ*, *πείρατ-a*; *ἦμαρ*, *ἦματ-a*, &c. Also *κάρη*, Gen. *καρήατ-os*, *κάρητ-os*, *κράατ-os*, and *κρατ-ός*.

§ 23. Declension of Pronouns.

1. The forms of the Personal Pronouns in use are :—

1st Person.	2nd Person.	3rd Person.
	<i>Singular.</i>	
Nom. ἐγών, ἐγώ	τὺν, σύ	—
Acc. ἐμέ, encl. με	σέ	ἐέ, εἴ; μιν
Gen. ἐμεῖο, ἐμέο, ἐμεῦ, ἐμέ-θεν : encl. μεν	σεῖο, σέο, σεῦ σέ-θεν; τεοῖο	εἶο, εἶο, εὔ ἔθεν
Dat. ἐμοί, encl. μοι	σοί, τοι; τεῖν	εοί, οἶ
	<i>Plural.</i>	
Nom. ἄμμες, ἡμεῖς	ὑμμες, ὑμεῖς	
Acc. ἄμμε, ἡμέ-ας	ὑμμε, ὑμέας	σφε, σφέ-ας, σφᾶς
Gen. ἡμείων, ἡμέων	ἡμείων, ἡμέων	σφείων, σφέων
Dat. ἄμμι(ν), ἡμῖν	ὑμμι(ν), ὑμῖν	σφί-σι(ν), σφι(ν)
	<i>Dual.</i>	
Nom. } νῶϊ, νώ	σφῶϊ, σφώ	Acc. σφωέ
Acc. }		
Gen. } νῶϊν	σφῶϊν	Dat. σφωῖν.
Dat. }		

Note the Gen. in -θεν, and the Acc. Plur. ἄμμε, ὑμμε, σφέ, forms which, like the Acc. Sing., are without Case-Ending.

2. The Pronoun τίς is declined from two stems, τι- and τιν-. The forms in use, with those of the compound Rel. ὅσ-τις (for which Homer has also ὅ-τις, formed like ὅ-πῳς, &c.) are as follows :—

	<i>Singular.</i>
Nom. τί-ς; Neut. τί	ὅσ-τις, ὅτις; ἥτις; ὅτι, ὅττι
Acc. τιν-ά (encl.); Neut. τί	ὄντινα, ὄτινα; ἥντινα; ὅτι, ὅττι
Gen. τέο, τεῦ	ὄττεο, ὄττεν, ὄτεν
Dat. τέῳ, τῳ (encl.)	ὄτεῳ, ὄτῳ

	<i>Plural.</i>
Nom. τίν-ες	οἵτινες; ἄσσα (for ἄ-τι-α)
Acc. τιν-άς (encl.)	οὔστινας, ὄτινας; ἄστινας; ἄσσα
Gen. τέων	ὄτεων
Dat. —	ὀτέοισι.

Homer also uses ὅς τε, which may be regarded as ὅσ-τις with the second stem undeclined: see § 49, 9.

3. In the Art. we find Nom. Plur. τοί, ταί, as well as οἱ, αἱ,

4. The second part of the Demonstrative ὅδε is sometimes declined, viz. in the Dat. Plur. τοῖς-δεσσιν or τοῖς-δεσιν.

§ 24. Adverbial Endings.

The chief Suffixes used to form Adverbs in Homer are as follows:—

-θι, expresses the *place where*: as τό-θι, ὄ-θι, πό-θι, κεί-θι (= Attic ἐκεῖ), αὐτό-θι, ἔκτο-θι, ἔνδο-θι, ἀπόπρο-θι, ἐγγύ-θι, ὑψό-θι, νειό-θι, ἐτέρω-θι, οἴκο-θι, ἡῶ-θι, οὐρανό-θι, κηρό-θι, Ἰλιό-θι, Κορινθό-θι.

-θεν, *place whence*, used with nearly the same Stems as -θι; as ὄ-θεν, πό-θεν, κεί-θεν, ἐτέρω-θεν, ἡῶ-θεν, &c. It is often used after ἐξ and ἀπό, as ἐκ Διό-θεν, ἀπ' οὐρανό-θεν. There is also a Suffix -θε(ν); πρόσ-θε(ν) *in front*, ὀπισ-θε, ὀπι-θεν *behind*, ὑπερ-θε(ν), ἔνερ-θε(ν), πάροι-θε(ν).

-σε, *place whither*, πό-σε, κεί-σε, ἐτέρω-σε, ὁμό-σε, πάντο-σε.

-τος, *place*, ἔν-τος, ἔκ-τος.

-χι, in ἦ-χι *where* (lit. *which way*, like Lat. *quā*).

-χα, -χθα, with Numerals; δί-χα *two ways*, τρί-χα, πέντα-χα, and τρι-χθά, τετρα-χθά.

-δε, *place whither*, suffixed to the Acc., as οἰκόν-δε, πύλεμόνδε, ἄλαδε, &c.

-dis, *direction or manner*; χαμά-δισ *to the ground*, ἄμυ-δισ *together*, ἄλλυ-δισ *in other directions*.

-δον, -δην, -δᾶ, *manner*; ἀποστα-δόν *aloof*, ἱλα-δόν *in crowds*, βοτρυ-δόν *in clusters*, πυργη-δόν *in column*; βά-δην, κρύβ-δην, κλή-δην, ἐπιγράβ-δην, ὑποβλή-δην, ἐπιστροφά-δην; μίγ-δα, κρύβ-δᾶ, ἀμφα-δᾶ, αὐτοσχε-δᾶ.

-ᾶ, *manner*; ἄρ-α (lit. *fittingly*), ἄμ-α, μάλ-α, θάμ-α *thickly*, τάχ-α, σάφ-α, κάρτ-α, ρεῖ-α, ὤκ-α, ἦκ-α, αἰψ-α, λίγ-α, σίγ-α, ῥίμφ-α, πύκ-α, κρύφ-α.

-η, *way, direction*; πάντ-η *every way*.

-ει, -ι, *time, manner*; αὐτο-νυχ-εῖ *that very night*, τρι-στοιχ-ί *in three rows*, ἀναιμωτ-ί (ῖ) *bloodlessly*, ἀμογῆτ-ί *without effort*.

-ου, *place*, ποῦ, ὁμοῦ, ἀγχοῦ, τηλ-οῦ, ὑψοῦ, αὐτ-οῦ, *in mean-*

ing like the Adverbs in *-όθι*, which are more common in Homer.

-ως, *manner*; a Suffix of which there are comparatively few examples in Homer: *ώς*, *τώς*, *πώς*, *όμώς*, *φίλως*, *αἰνώς*, *κακώς* and some others from Stems in *-ο*. From other Stems, *ἀφραδέ-ως*, *περιφραδέ-ως*, *προφρονέως*.

-ω, chiefly from Prepositions; *εἰς-ω* *towards*, *ἐξ-ω* *outwards*, *πρόσσω* *forwards*, *ὀπίσσω* *backwards*, *προτέρ-ω* *farther on*, *ἐκαστέρ-ω*, *ἐκαστάτ-ω* *farther, farthest*, *ἀσσοτέρ-ω* *nearer*: *ὦ-δε*, *οὔτ-ω* are exceptional.

Many Adjectives are used adverbially in the Acc. Neut.: see § 37, 1.

Variations in the endings of Adverbs to be noted:—

1. Moveable final *-ς*; *ἀμφίς* and *ἀμφί*, *μέχρις* and *μέχρι*, *μεσσηγύς* and *μεσσηγύ*, *ιθύς* and *ιθύ*, *πολλάκις* and *πολλάκι*, &c.

2. The Prepositions *παραί*, *καταί*, *ὑπαί* (perhaps locatives, like *χαμαί*); *προτί* and *ποτί* (fuller forms of *πρός*); *ἐνί* (*ἐν*). Cp. *αἰεί* and *αἰέν*.

3. **Apocope** or loss of a final vowel occurs in *ἀνά* (*ἀν δέ*, *ἀμ πεδίον*, &c.), *κατά* (*καὶ δέ*, *καὶ πεδίον*, *κάββαλε*, &c.), and *παρά*; also in the Particle *ἄρα*.

MEANINGS OF THE TENSES.

The meanings of the chief Tenses may be shortly summed up as follows:—

The **Aorist** is used of a **single** action or event (or of any series of events regarded as a single fact).

The **Perfect** is used of a **state** of things.

The **Present** is used of progressive or repeated action—an event or series of events regarded as a **process**.

These meanings have nothing to do with the distinctions of past, present, and future Time. The notion of past Time is given by the Augment; accordingly it is only found in the augmented forms of the Indicative, in which it is combined with the general meaning of the Tense. Thus the Pluperfect (Pf. with Augm.) denotes a **past state**, the Imperfect (Pres. with Augm.) a **process** going on in the past. The Aorist is peculiar in having no Indicative form for present time: but the

general meaning above assigned to it appears sufficiently in the other Moods—most clearly, perhaps, in the Imperative and Infinitive.

§ 25. The Aorist.

It is only necessary to mention uses of the Aorist in which it does not answer to the English Past Tense.

1. The **Aorist** is used of an action just completed, where we should use the Perfect with 'have'; as Il. 1. 362 τί κλαίεις; τί δέ σε φρένας ἔκετο πένθος; *why dost thou weep (Pres.), and what sorrow has touched thy heart?* 2. 114 νῦν δὲ κακὴν ἀπάτην βουλευσάτο νοῦν *he has resolved on a wicked deceit*; 22. 393 ἡράμεθα μέγα κῦδος, ἐπέφνομεν Ἑκτορα δῖον *we have gained great glory, we have slain Hector*.

In a context relating to past time this Aorist is equivalent to the English Pluperfect, as αὐτὰρ ἐπεὶ ῥ' εὔξαντο *when they had made their prayer*: 2. 642 οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος *nor was he himself still living, and Meleager had died*.

2. The **Aorist** is used (as well as the Pres.) when no particular time is thought of, where we can only use the Present. Thus it is found—

(a) in **general sayings**; as Il. 1. 218 ὅς κε θεοῖς ἐπιτείθεται μάλα τ' ἔκλυον αὐτοῦ *whoso obeys the gods, him surely they hear*. This is the 'Gnomic Aorist,' or Aor. of maxims.

(b) in **similes**, as Il. 3. 23 ὥστε λέων ἐχάρη *as a lion rejoices*.

§ 26. The Perfect.

1. The **Perfect** in Homer ought to be translated, if possible, by a Present Tense;—such instances as ἔστηκα *I stand*, γέγηθα *I rejoice*, μέμνημαι *I remember*, are not exceptional, but the contrary. Accordingly—

ἔμμορε is not 'has divided,' but *has for his share*;

εἰρύαται is not 'have saved,' but *keep safe*;

προ-βέβουλα is not 'I have wished rather,' but *I prefer*.

2. Note the number of Homeric Perfects, expressing states of mind or body, temper, attitude, &c.; κέκμηκα *I am weary*, ἔρριγε *shudders*, τέτηκα *I waste away*, ὄρωρε *is astir*, ἔολπι *I*

hope, μέμονα *I am eager*, τέθηπα *I am in amazement*, σέσηπε *is rotten*, δεδεγμένος *in awaiting*, πεποτήταται *are on the wing*, δέδορκε *is gazing*, ἔσσυμαι *I am in hot haste*, δεδάκρυσαι *thou art in tears*, τέτληκας *thou hast the heart*, πεφυζότες *in flight*.

3. Verbs expressing **sustained sounds**, especially the cries of animals, are usually in the Perfect: e. g. βέβρυχε *roars*, γέγωνε *shouts aloud*; κεκληγώς, μεμηκώς, τετριγώς, λεληκώς, ἀμφι-αχυῖα.

§ 27. The Present and Imperfect.

The **Imperfect** is used of an action the time of which is fixed by reference to some other event, as in Il. 1. 424 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο (= while the gods all followed). So in l. 495 Θέτις δ' οὐ λήθετ' ἐφετμέων *Thetis meanwhile did not forget*: 2. 85 οἱ δ' ἐπανεστήσαν πείθοντό τε *they rose up in obedience to &c.*

Homer constantly uses the Imperfect in this way where the later language would use a Participle, or a subordinate clause; e. g. Il. 22. 277 ἄψ δ' Ἀχιλῆϊ δίδου λάθε δ' Ἔκτορα (= διδοῦσα ἔλαθε): 15. 372 εἴ ποτέ τίς τοι εὔχετο νοστήσαι, σὺ δ' ὑπέσχεο = 'if, when any one prayed to thee, thou didst promise.'

§ 28. Transitive and Intransitive Tenses.

1. The Present is often **Transitive** in meaning, when the Second Aorist and Perfect are **Intransitive**, as in ἴστημι, φύω, &c. Homeric instances of this are—

ἐλπω *I encourage*, Pf. ἔολπα *I am in hope*.

τεύχω *I make*, Pf. τέτευχε *is made, subsists*.

ὄρνωμι *I rouse*, Pf. ὄρνωρεν *is astir*.

So several Verbs are Middle in the Present, and Active in the Second Aorist and Perfect; βούλομαι, βέβουλα: δέρκομαι, ἔδρακον, δέδορκα: ἔρχομαι, ἤλυθον, ἐλήλυθα, &c.

2. The **Reduplicated Aorist** is nearly always **Transitive** or **Causative**: ἐκ-λέλαθον *made to forget* (Il. 2. 600), ἤραρε *fitted*, ἤκαχε *vexed*, πέφραδε *showed, set forth*, δέδαεν *taught*, πεπιθεῖν *to persuade*. Sometimes it is **intensive**, as ἐκέκλετο *shouted*, τεταγών *seizing*, λελαβέσθαι *to seize hold of*.

3. The **First Aorist** is usually **Transitive** : ἔβησα, ἔστησα, ὤλεσα, ὤρσα. Hence the Middle in εἵσατο *he made himself like*, εἵσατο *he went*, &c.

MEANINGS OF THE MOODS.

§ 29. The Subjunctive in Principal Clauses.

The Subj. in independent or Principal Clauses expresses either (1) what the speaker **wills** or **purposes**, or (2) what he **insists upon** as sure to happen.

1. Simple **will** is expressed by the 1 Sing., as ἀλλ' ἄγε . . ἀρήϊα τεύχεα δύνω *come, I will put on my armcur* : (εἰ δέ κε μὴ δώωσιν) ἐγὼ δέ κεν αὐτὸς ἔλωμαι (*if he do not give her*) *I will take her myself*. This Subj. stands to the Fut. Indic. nearly as the English *I will* to *I shall*.

2. In the 1 Plur. the Subj. acquires a '**Hortatory**,' and quasi-Imperative force, as in Attic.

3. With an interrogative tone it becomes '**Deliberative**,' —'shall I,' or 'shall we,' do so and so?—and this is also an Attic use.

4. In the Second and Third Person the Subj. generally takes the second meaning, that of **insistence** or **confident expectation**, especially as to events in which the speaker has a share or interest ; thus answering to the English *thou shalt*, *he shall*, &c. ; as Il. 1. 205 τάχ' ἂν ποτε θυμὸν ὀλέσση *quickly shall he lose his life* (a threat of what the speaker will do). So in the phrase καὶ ποτέ τις εἴπησι *men shall one day say*, used in sanguine anticipations. These uses are Homeric.

5. With μή the Subj. expresses either **Prohibition** (as in Attic) or **Fear**, warning, &c., as Il. 2. 197 μή τι χολωσάμενος ῥέξη κακόν *I will not have him work a mischief* (= *I fear he may*).

6. With οὐ the Subj. has the emphatic Fut. meaning, as Il. 1. 262 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι *I never saw, and never may see, such men*. This is a distinctively Homeric use.

§ 30. The Optative in Principal Clauses.

1. The Opt. without *ἄν* or *κεν* (i. e. in unconditional sentences, see § 31) usually expresses a **Wish** or **Prayer**.

2. In the **Second Person** it is equivalent to a gentle or respectful Imperative; as in Il. 11. 891 ταῦτ' εἴποις Ἀχιλῆϊ *suppose you say this to Achilles*: Od. 4. 192 πίθοίό μοι *I pray you listen*.

3. The Opt. of **Wish** is also found with *εἶ* or *αἶ* (more commonly *εἶθε*, *αἶθε*, *εἶ γάρ*, *αἶ γάρ*): e. g. Il. 24. 74 ἀλλ' εἶ τις καλέσειε κ.τ.λ. *would that some one would call*.

Note that *εἴθε* (or *αἴθε*) is generally used in hopeless wishes, as Il. 11 670 εἴθ' ὥς ἡβώοιμι κ.τ.λ.

4. Sometimes the Opt. expresses not so much wish as **Concession**, willingness that something should take place; as Il. 4. 18 ἦ τοι μὲν οἰκέοιτο πόλις κ.τ.λ. *the city may as well continue to be inhabited*. So in the First Person, Il. 23. 151 Πατρόκλῳ ἦρωϊ κόμην δάσασαιμι φέρεσθαι *I am ready to give the lock of hair as a gift to Patroclus*.

5. Lastly, the Opt. with *ἄν* or *κεν* (see § 31, 4) usually expresses **Supposition**, willingness to admit something to be true, as Il. 1. 100 τότε κέν μιν ἱλασσύμενοι πεπίθοιμεν *then we may hope to appease him*.

6. Homer sometimes has the Opt. with *ἄν* or *κεν* to express what **would have** taken place in an event which has not happened (where an Attic writer would use the Indicative with *ἄν*), as Il. 5. 311 καὶ νύ κεν ἔνθ' ἀπόλοιτο . . εἰ μὴ ἄρ' ὀξὺ νόησε *would then have perished, if, &c.*; 17. 70 ἔνθα κε ῥεῖα φέροι . . εἰ μὴ κ.τ.λ.

7. With *μή* the Opt. expresses **Deprecation**: with *οὐ* it expresses negative Supposition or Expectation.

§ 31. Use of *ἄν* and *κεν* in Principal Clauses.

The general rule is that *ἄν* or *κεν* is used in order to show that a **particular** occasion or state of things is contemplated.

1. The Subj. of **Purpose** in an independent clause takes *κεν* when the purpose is coupled in any way with a future event, as Il. 16. 129 δύσσει τέυχρα θύσσον ἐγὼ δέ κε λαὸν ἀγείρω

put on your armour and (while you do so) I will collect the people: so Il. 1. 137, 183, &c.

2. The Subj. of **emphatic prediction** usually takes *ἄν* or *κεν*, as Il. 3. 54 οὐκ ἄν τοι χραίσμη (*when you meet Menelaus*) *it shall not avail you*. But the Subj. is unqualified whenever the speaker wishes to avoid confining himself to a particular occasion: as in καὶ ποτέ τις εἴπησι, and the use with οὐ, § 29, 6.

3. The Opt. of pure **Wish** never takes *ἄν* or *κεν*—a wish as such being unconditional.

4. The Opt. of **Supposition** generally takes *ἄν* or *κεν*, as an assertion about the likelihood of an event is almost necessarily made in view of particular circumstances. Occasionally however Homer expresses the **unconditional possibility** of an event by the unqualified Opt.: as Od. 3. 231 ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι, where ἐθέλων expresses the only condition. So with οὐ, Il. 19. 321 οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι *I do not suppose I can suffer a worse ill*; and so Il. 5. 303; 20. 286; Od. 14. 121. This last use is the counterpart of the Subj. with οὐ (§ 29, 6).

§ 32. Subordinate Clauses.

The Subordinate Clauses which contain a Subj. or Opt. may generally be assigned to one of two groups, viz.—

1. **Conditional Clauses**, together with such Relativ and Temporal Clauses (i. e. Clauses with *ὅς, ὅτε, ἕως, &c.*) as have the effect of imposing a condition or limitation upon the Principal Clause.

2. **Final Clauses**, viz. those which give the end or aim of the action expressed by the Principal Clause.

The difference between these two kinds of Clauses is not generally shown by the form of the Clause: thus—

(1) A Clause introduced by a Relative may express

(a) a condition, as ξεινοδόκον κακὰ ῥέξει ὃ κεν φιλότητα παρασχῇ *to do evil to a host who (i. e. when he) has given friendly treatment*.

(b) an end, as ἢ ἄλλον πέμπωμεν ἱκανέμεν ὅς κε φιλήσῃ *shall we send him to another who shall (i. e. in order that he may) entreat him well?*

(2) ὅφρα and ἕως sometimes express a condition (*so long as*), sometimes a purpose (*until, to the end that*).

(3) ὥς with the Subj. most commonly expresses purpose, but has the force of a limitation in sentences like ὥς ἂν ἐγὼν εἴπω πειθόμεθα πάντες.

(4) Clauses with εἰ are commonly conditional, but may also express purpose, or at least expectation, as εἰμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον αἶ κε πίθηται (not *if he has listened*, but) *in the hope that he will listen*.

§ 33. The Subjunctive in Subordinate Clauses.

The general rule regarding ἄν or κεν is the same as for independent Clauses: accordingly—

1. Conditional and Temporal Clauses take the Subj. without ἄν or κεν when the reference is meant to be general or indefinite: viz.—

(a) in **maxims** and sayings of general application; as Il. 1. 80 κρείσσων γὰρ βασιλεὺς ὅτε χώσεται ἀνδρὶ χέρη· εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ κ.τ.λ. *a king has the best of it when he has a quarrel with a common man: for even if he has swallowed his rage for the day, &c.*

(b) in **similes**, with ὅτε and ὥς ὅτε (*passim*).

(c) of events happening **repeatedly**, or at an **indefinite** time, as Il. 1. 163 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας ὀππότε Ἀχαιοὶ Τρώων ἐκπέρσωσ' εὖ νυιόμενον πολίεθρον *when the Greeks take one of the Trojan towns*: 1. 230 δῶρ' ἀποαιρεῖσθαι ὅστις σέθεν ἀντίον εἴπῃ, i. e. *from any man who speaks against thee*.

(d) after a **negative** Principal Clause, as Od. 1. 206 οὐδ' εἴπερ τε σιδήρεα δέσματ' ἔχῃσι (he will not be long away) *even if iron bonds hold him*; so Il. 5. 258; 20. 363., 21. 323.

But ἄν or κεν is used in these Clauses—

(e) when a particular event is in view; as Il. 1. 128 ἀποτίσομεν αἶ κέ ποθι Ζεὺς δῶσι πόλιν Τροίην . . ἐξαλαπάξαι *we will repay you if ever Zeus gives us Troy to sack* (contrast Il. 1. 163, quoted above).

2. The Subj. of Purpose generally takes ἄν or κεν when the Principal Clause refers to a future time: e.g. Il. 2. 440 ἵομεν ὅφρα κε θᾶσσον κ.τ.λ. *let us go, that we may* (by our going) &c.

Note however that *ἵνα* does not take *ἄν* or *κεν*, and *ὅφρα* only in a few places.

The Subj. with *μή* = 'lest' does not take *ἄν* or *κεν*: cp. § 29. 5.

3. The Dependent 'Deliberative' Subj., referring to a future deliberation between alternatives, takes *κεν*: as Il. 9. 619 *φρασσόμεθ' ἥ κε νεώμεθ' ἐφ' ἡμέτερ' ἥ κε μένωμεν* *we shall consider, are we to return or to stay*.

§ 34. The Optative in Subordinate Clauses.

The general principle which determines the choice between the Subj. and the Opt. is that the Opt. indicates an event not regarded in any way as coming within the speaker's agency. The use of the Opt. in reference to the *past* is the commonest application of this principle, but not the only one.

1. The Opt. is used in Conditional and Temporal Clauses¹—

(a) when the case to which the condition applies is matter of mere **supposition**: Il. 9. 125 *οὐ κεν ἀλήϊος εἶη ἀνὴρ ὃν τόσσα γένοιτο* *he were no empty-handed man to whom such things come*.

(b) after a **Past Tense**: Il. 1. 610 *ἐνθα πάρος κοιμᾶθ' ὅτε μιν γλυκὺς ὕπνος ἰκάνου* *there he slept whenever sweet sleep came to him*; cp. the Subj. of indefinite frequency, § 33, 1 (c).

It takes *ἄν* or *κεν* in a few instances of Clauses with *εἰ* and *ἐπεὶ*. The context generally shows what is the particular event in view of which the supposition is made; e. g. Il. 1. 60 *ἀψ' ἀπονοστήσειν εἴ κεν θάνατόν γε φύγοιμεν* *if (by returning) we may escape death*: cp. 5. 273.

¹ The use of the Subj. and Opt. in Conditional Clauses does not depend upon the greater or less probability of the event. A condition is a kind of *requirement*, and the Mood to be used is determined by the spirit in which the requirement is made. Thus it may be made by the Imperative, as *ἔστω ταῦτα* *let this be so*, i. e. *let us suppose this to be so*. Or by the Indicative, *εἰ ἔστι ταῦτα* (*suppose*) *this is so*, where the Ind. does not in the least imply that the supposition is true. Or by the Subj., which is akin to the Imperative. Or, finally, by the Opt., which makes the supposition in the tone of a wish or a concession.

The use of *μή* instead of *οὐ* in stating a condition is evidently due to the quasi-imperative character of such Clauses.

2. The **Optative of End** is used—

(a) with *κεν*, when the Clause expresses something expected to follow, but which the speaker does not adopt as his purpose; as Il. 1. 64 ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν ἢ ἱερῆα, ὅς κ' εἴποι κ.τ.λ. *let us ask a prophet who may tell us*,—where the immediate purpose of asking is contrasted with the mere expectation as to the answer.

(b) when the Principal Clause expresses a wish or supposition only, as Il. 14. 107 νῦν δ' εἴη ὅς τῆσδέ γ' ἀμείνονα μῆτιν ἐνίσποι *may there be (one) who will tell us a better plan than this*.

(c) after a Past Tense in the Principal Clause (*passim*). But if the thing intended is future at the time of speaking, the Subj. may be used after a Past Tense, as Il. 5. 127 ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλουν ἢ πρὶν ἐπῆεν ὄφρ' εὖ γιγνώσκῃς κ.τ.λ. *I have taken away the dimness from thine eyes, so that thou shalt know*, &c.

3. Clauses with ἤ . . ἤ of Deliberation, depending upon a Past Tense, have the Opt. without ἄν or *κεν*.

§ 35. ἄν and *κεν* with the Future Indicative.

This use is found both in Independent and in Subordinate Clauses. The force of the Particle is generally obvious: Il. 1. 139 ὁ δέ *κεν* κεχολώσεται ὃν *κεν* ἵκωμαι (I will do so and so) *and he (for his part) will be angry to whom I shall come*: so Il. 1. 174, 523; 2. 229, 258.

§ 36. The Infinitive.

1. The Infinitive expresses aim, direction, or consequence: as ξυνέηκε μάχεσθαι *brought together to fight (for fighting)*, λείπε φορῆναι *left to him to bear*, τὴν δὸς ἄγειν *give her for taking away*, &c.

2. It is often used after a Noun or Adverb, to limit or explain its application; as Il. 2. 553 τῷ δ' οὗ πῶ τις ὅμοιος ἐπιχθονίων γένετ' ἀνδρῶν κοσμήσαι *no one was like him for ordering*; Il. 4. 510 ἐπεὶ οὐ σφι λίθος χρῶς οὐδὲ σίδηρος χαλκὸν ἀνασχέσθαι *their flesh is not stone or iron for withstanding*, i.e. so as to withstand: Il. 4. 345 ἐνθα φίλ' ὀπταλέα κρέα ἔδμεναι *there*

roast meat is liked for eating, i.e. 'you like to eat roast meat there¹.'

3. The Inf. is often found in Homer with the force of an Imperative, but chiefly where an Imperative precedes, the Inf. serving to carry on or complete the command, e.g.—

Il. 1. 322 ἔρχεσθον κλισίην Ἀγαμέμνωνος Ἀτρεΐδαο,
χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα κ.τ.λ.

3. 458 ὑμεῖς δ' Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν.

So in other cases where the context prepares us for a request or command: especially in prayers after an invocation, as Il. 2. 412 Ζεῦ κύδιστε . . μὴ πρὶν ἐπ' ἡέλιον δῦναι κ.τ.λ.

THE CASES.

The Case-endings serve in general to show the relation in which a Noun stands to the Verb of the sentence. The Genitive Ending is an exception, as it usually serves to show the relation of the Noun to another Noun.

§ 37. The Accusative.

A Noun in the Accusative serves to define or complete the notion given by the Verb. The following are the chief Homeric uses:—

1. Neuter Pronouns and Adjectives; as τόδ' ἰκάνω *I come this time*, τάδε μαίνεται *he is thus mad*, πάντα ἐνίκα *he was victorious in all*, ἡδὺ γέλασσαν *they laughed a sweet laugh*, ἄλληκτον πολεμίζειν *to war unceasingly*: so πολύ and πολλά, μέγα and μεγάλα, τυτθόν, νέον, πρῶτον and πρῶτα (also τὸ πρῶτον, τὰ πρῶτα), ὕστατα, ἔξοχα, ἐνδέξια, ὀξύ, βαρύ, καλόν, δεινόν, σμερδαλέον, ἑτερόν, ἐπιτηδές, and very many more. This may be regarded as the usual Homeric way of forming Adverbs—the Adverbs in -ως being comparatively rare.

¹ Note that this is grammatically simpler than the regular construction φίλον ἐστὶ κρέα (Acc.) ἔδμεναι (lit. *there is pleasure for eating meat*).

the wrath of the gods; or (as very frequently in Homer) the person or thing which is the object or cause of the feeling, as Il. 6. 335 Τρώων χόλῳ *from anger against the Trojans*; 15. 138 χόλον υἱὸς ἑῆος *anger on account of his noble son*; so with ἄχος, &c.; cp. σὴ ποθὴ *regret for thee*.

2. The Gen. denotes the **Time** in the course of which something happens: as ἡοῦς *in the morning*, νημεῖης *in calm weather*; τῶν προτέρων ἐτέων *in former years*; τοῦδ' αὐτοῦ λυκάβαντος *this very year*.

3. A Gen. of **Place** is found—

(a) After a Negative, as Il. 17. 372 νέφος δ' οὐ φαίνεται πάσης γαίης (= *nowhere in the whole country*); Od. 3. 251 οὐκ Ἄργεος ἦεν *he was not (anywhere) in Argos* (cp. 21. 108 οὔτε Πύλου κ.τ.λ., and 14. 97).

(b) To denote the space within which motion takes place; often with πεδίοιο (διωκέμεν, θείειν, ἰών, ἔρχονται, &c.).

4. The Gen. is used of anything that is regarded as a stock from which we draw: πάσσε δ' ἁλός *he sprinkled with salt*, ἐπεστέψαντο ποτοῖο *they filled with liquor*, χαριζομένη παρεόντων *gratifying him from the store*; on the same principle πυρὸς πρῆσαι *to burn with fire*.

5. The general rules for the use of the Gen. with Verbs are the same as in Attic: note that it is used—

With Verbs of *anger, grief, &c.*: as ἐτάριοι χολωσάμενος *enraged on account of his comrade*, τῆς ὃ γε κείτ' ἀχέων *grieved on account of her he lay*.

With Verbs of *aiming*, as ἀκοντίζω, ἰθύνομαι, ὠρμήθη.

With Verbs of *hearing, telling, knowing*, esp. *hearing from or about a person, knowing or telling about a thing*. Thus οἶδα with a Gen. means *to be acquainted with, skilled in*; and so ἐπιστάμενος πολέμοιο, &c.

§ 40. The Case-forms in -φι(ν).

The forms in -φι(ν) are evidently not part of the living language of Homer, but have survived as part of a traditional poetic style. They are confined for the most part to certain often recurring words and phrases. They are found with the following Case-meanings:—

The Instrumental Dative, the commonest use ; as βίηφι *by might*, ἀναγκαίηφι *by necessity*, ἐτέρηφι *with the other hand* : ἀγλαΐηφι πεποιθώς, γενεῇφι νεώτατος, σὺν ὄχεσφι, ἄμ' ἡοὶ φαινομένηφι, θεόφιν μῆστωρ ἀτάλαντος.

The Locative, as ὄρεσφι *on the mountains*, θύρῃφι *at the door*, κλισίῃφι *in the tent*, ἐπὶ δεξιόφιν—ἐπ' ἀριστερόφιν, &c.

The Ablative Genitive, especially with Prepositions, as ἀπὸ χαλκόφιν, ἀπὸ νευρῇφιν, ἐκ στήθεσφιν, ἀπὸ ναῦφιν, ἐκ θεόφιν : also δακρυόφιν πλησθεν, ναῦφιν ἀμυνόμενοι, &c.

These uses, it will be seen, answer very nearly to those of the Latin Ablative. Note that the ending -φι(ν) is not found with a word denoting a *person*, except in θεόφιν.

§ 41. Prepositions—Tmesis.

Two uses of the Prepositions are almost confined to Homer :—

1. The purely **Adverbial** use ; πέρι in πέρι μὲν θείειν ταχύν *exceedingly quick in running* ; ὑπὸ in Il. 3. 34 ὑπὸ τε τρόμος ἔλλαβε γυῖα *trembling seized his limbs beneath* ; πρό and ἐπί in Il. 13. 800 πρὸ μὲν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ' ἄλλοι *some in front, some after them* : and so often with ἀμφί, ἐνί, &c.

Under this head may be placed the use with ellipse of the Verb εἰμί, as Il. 1. 174 πάρ' ἔμοιγε καὶ ἄλλοι *others are at my command* : 1. 515 οὐ τοι ἔπι δέος *no fear lies upon thee* : 14. 141 οὐ οἱ ἔνι φρένες *understanding is not in him*. So ἄνα as an exclamation, *up!*

Anastrophe, or throwing back the accent to the first syllable, takes place in the last-mentioned use, and in some other Adverbial uses, as πέρι = *exceedingly*. It is also found with certain Prepositions when they follow the Noun governed, as πόλεμον κάτω, &c. Probably this represents the original accent, which the Preposition lost when it was joined in pronunciation to a following Noun or Verb.

2. **Tmesis**, or separation of the Preposition from the Verb—a term applied to the cases in which the Preposition coalesces in sense with the Verb, but is separated by position ; as ὑπὸ δ' ἔσχετο μισθόν *he promised (ὑπέσχετο) wages* ; ἔκ τε καὶ ὧπ' ἐτελεί *he accomplishes it (ἐκτελεῖ) late* ; οὓς ποτ' ἀπ' Αἰνείαν

ἐλόμην *which I once took from Aeneas*. We must not suppose (as the name Tmesis would imply) that a compound already formed was divided again into its elements. The usage represents a stage in the formation of Compound Verbs at which the *meaning* of the Preposition and the Verb had blended into the meaning of the compound, but the *place* of the Preposition was not yet fixed.

§ 42. Prepositions with Nouns.

In the uses of Prepositions with the oblique Cases of Nouns there are many differences between Homer and later Greek.

1. The Dative is used in Homer—

with ἀνά, as χρυσέῳ ἀνὰ σκῆπτρῳ *upon a golden staff*;

with μετά, in two senses, (1) ‘*between*,’ as μετὰ ποσσὶ *between the feet*, μετ’ ἀμφοτέροισι *between the two sides*;

(2) ‘*among*,’ as μετὰ τριτάτοις *among the men of the third generation*. The Gen. with μετά is post-Homeric.

The Dat. with some other Prepositions, as ὑπό, παρά, ἀμφί, περί, is much commoner in Homer than in later Greek. Thus παρά with the Dat.—only found in most authors with words denoting *persons*—is used of *things*, as παρὰ νηυσὶ *beside the ships*, &c. And the Gen. is hardly ever found in Homer with ἀμφί, or with περί in the local sense.

2. The Genitive with Prepositions denotes either (1) ‘*motion from*,’ as with ἐξ, ἀπό, παρά, or (2) ‘*place with respect to*,’ as with πρό, ὑπέρ, ἐπί, ἀντί. There are few derivative meanings in Homer, and these mostly of an obvious kind; as πρό *in defence of*, ἀντί *instead of*.

κατά with the Gen. means either (1) ‘*down from*,’ as κατ’ οὐρανοῦ *down from heaven*, or (2) ‘*down on*,’ as κατὰ χθονὸς ὄμματα *fixing his eyes on the ground*.

περί with the Gen. most commonly means ‘*beyond*,’ ‘*surpassing*,’ as περὶ πάντων *above all men*: also ‘*concerning*,’ ‘*on account of*,’ as μαχισόμενοι περὶ σείῳ.

3. The Accusative with Prepositions generally denotes either the *object to which motion is directed*, or the *space over which it takes place*. Thus—

παρά is used (1) of ‘*motion to*,’ as στή δὲ παρ’ αὐτὸν ἰὼν *he*

went and took his stand beside him; (2) of **space**, as *παρὰ θῖν' ἀλός* *along the shore*.

So **ὑπό**: (1) of motion, *ὑπὸ Ἰλίου ἦλθεν* *he came to (under) Ilium*; (2) of space, *ὑπὸ Κυλλήνης ὄρος αἰπύ*, of the district under Mount Cyllene; *ἄγχε δέ μιν πολύκεστος ἰμάς ἀπαλὴν ὑπὸ δείρην* *the thong galled him (where it passed) under his neck*.

With **ἀνά** and **κατά** the Acc. is one of **space**; as *ἀνὰ στόμα καὶ κατὰ ῥίνας*, *up through the mouth and down through the nostrils*.

διά takes the Acc. in Homer (as well as the Gen.) in the local meaning '**through**.' With the Gen. the notion is usually that of making way through an obstacle: *δι' ὀμίλου* *through the throng*; so *δι' αἰθέρος οὐρανὸν ἵκει*, &c. With the Acc. the **space** traversed is more prominent, as *διὰ δώματα πομπύοντα* *bustling through the palace*.

§ 43. Compound Prepositions.

Two Prepositions are sometimes combined in one word; thus *παρ-ἔξ* (*παρέκ*), *ὑπ-έκ*, *δι-έκ*, *ἀπο-πρό*, *δια-πρό*, *περι-πρό*, *ἀμφὶ περί* (better *ἀμφιπερί*). In such cases the first is the more important, and determines the construction: e. g. *παρέξ* generally takes the Acc., as *Il. 9. 7 παρέξ ἄλα φῦκος ἔχευε* *washes up the sea-weed along (the shore of) the sea*; and *διέκ προθύρου* *through the porch (and so out)*.

USES OF THE PRONOUNS.

§ 44. The Personal Pronouns.

1. In the Pronoun **ἐγώ** the forms *μευ*, *μοι*, *με* are enclitic.

2. In the Pronoun **σύ** the Dat. *σοί* is emphatic, *τοι* is unemphatic and enclitic: in the other Cases the emphatic and unemphatic uses are distinguished by the accent only. These two Pronouns are often made still more emphatic by *γε*, as *ἔγωγε* (or *ἐγώ γε*), *σύ γε*, &c.

3. The Pronoun **ἐο οἷ ε** also has its **emphatic** and its **unemphatic** uses, distinguished throughout by the accent. The emphatic forms, however, have a special meaning:—

a. When orthotone **ἐο** is **Reflexive** (= Lat. *sui*, *sibi*, *se*).

This use is not very common except with Prepositions (ἀμφὶ εἴ, ἀπὸ εἰο, ἐπὶ οἷ, &c.).

b. Much more frequently it is enclitic, and is an unemphatic Pronoun of the Third Person, standing for a person just mentioned ; sometimes also for a thing, as Il. 1. 236 περὶ γὰρ ῥά ἐ χαλκὸς ἔλεψε (of the sceptre).

The Possessive Adj. ἐός or ὅς is nearly always Reflexive (= Lat. *suus*).

§ 45. ὅδε, κεῖνος, οὗτος.

Of these Pronouns ὅδε and κεῖνος (rarely in Homer ἐκεῖνος) are chiefly used to distinguish objects as *here* or *yonder*, present or remote : οὗτος generally denotes what has been spoken of, or is supposed to be known.

But οὗτος sometimes answers to Lat. *iste*, '*that of yours*' (Il. 1. 131 ; 4. 37 ; 7. 110, &c.) ; and (like *iste*) often implies hostility or contempt, as Il. 6. 352 τούτῳ δ' οὔτ' ἄρ νῦν φρένες ἔμπεδοι κ.τ.λ.

§ 46. αὐτός.

The proper meaning of αὐτός seems to be the *very* one, *that and no other*. It can only be used of an object already mentioned or implied. Note the uses :—

1. To distinguish a person from adjuncts or surroundings (αὐτὸς καὶ τοῦ δῶρα *the man and his gifts*) ; hence in Il. 1. 4 to distinguish the *body*, as the actual person, from the soul or life. So = *alone*, as Il. 1. 356 αὐτὸς ἀπούρας '*taking it by himself*,' without the usual concurrence.

2. 'Without change,' 'the same as before,' as αὐτὰ κέλευθα = *the way we came*. Thus the Adverb αὐτως means '*as before*,' and hence, in a bad sense, '*without mending matters*,' '*uselessly*.' Similarly αὐθι = *in the same place*, hence '*without stirring*,' '*idly*.'

Besides these uses of αὐτός in its full meaning, it is used—

3. In an **unemphatic** sense, to denote a person or thing already mentioned. But it is not so used in the Nom., or at the beginning of a Clause.

§ 47. The Article.

The Pronoun $\delta\ \eta\ \tau\acute{o}$ is used in three ways ; (1) as a Substantive Pronoun, = *he, she, it* ; (2) as an Article with a Noun ; (3) as a Relative.

1. *The Substantival use* :—

In this use—which is by far the commonest in Homer— $\delta\ \eta\ \tau\acute{o}$ stands to the enclitic forms of $\epsilon\acute{o}$ as the emphatic to the unemphatic Pronoun (as $\epsilon\acute{\mu}\epsilon$ to $\mu\epsilon$, &c.). It is most frequently placed at the beginning of the Clause, and marks a change of Subject or some other contrast. When the Subject is the same, e.g. in Il. 1. 191 $\tau\acute{o}\upsilon\varsigma\ \mu\acute{\epsilon}\nu\ \alpha\nu\alpha\sigma\tau\acute{\eta}\sigma\epsilon\iota\epsilon\nu\ \delta\ \delta'\ \textit{Ἀτρεΐδην ἐναρίζοι}$, the contrast is between two acts of the same person, *should drive away the others and (thereupon) slay Agamemnon*.

The Art. is often strengthened by $\gamma\epsilon$, especially in the Nom., so that $\delta\ \gamma\epsilon$, $\eta\ \gamma\epsilon$, $\tau\acute{o}\ \gamma\epsilon$ is almost a distinct Pronoun. Thus there are three grades of emphasis in the oblique Cases, e.g. $\tau\acute{o}\nu\ \gamma\epsilon$, $\tau\acute{o}\nu$, $\mu\iota\nu$ (answering to $\epsilon\acute{\mu}\epsilon\ \gamma\epsilon$, $\epsilon\acute{\mu}\epsilon$, $\mu\epsilon$).

2. *The Attributive use* ; of which several varieties may be distinguished :—

(a) With the Noun following as a kind of explanation, as Il. 1. 348 $\eta\ \delta'\ \acute{\alpha}\epsilon\kappa\omicron\upsilon\sigma\iota\ \acute{\alpha}\mu\alpha\ \tau\acute{o}\iota\sigma\iota\ \gamma\upsilon\n\eta\ \kappa\acute{\iota}\epsilon\nu$; where the Art. alone would suffice for the sense, and therefore might still be regarded as substantival : cp. 1. 488 ; 2. 105.

(b) When the Noun follows more closely, the Art. serving to usher it in, as it were, and give it prominence : as Il. 1. 382 $\eta\ \kappa\epsilon\ \delta'\ \acute{\epsilon}\pi'\ \textit{Ἀργείοισι κακὸν βέλλος· οἳ δέ νυ λαοὶ θνήσκον ἐπασσύτεροι, τὰ δ' ἐπώχετο κῆλα θεοῖο}$. ‘Apollo shot his dart—the *army* kept perishing—the *shafts* ceased not.’

This use is chiefly found with adversative Particles, $\delta\acute{\epsilon}$, $\alpha\upsilon\tau\acute{\alpha}\rho$, $\alpha\lambda\lambda\acute{\alpha}$, &c. ; sometimes with $\kappa\alpha\acute{\iota}$ and $\tau\epsilon$, as Il. 1. 340 $\kappa\alpha\acute{\iota}\ \pi\rho\acute{o}\varsigma\ \tau\omicron\upsilon\ \beta\alpha\sigma\iota\lambda\eta\varsigma$, lit. *and before him, too, the king*.

(c) As antecedent to a Relational Clause, e.g. $\eta\ \mu\alpha\tau\iota\ \tau\hat{\omega}\ \delta\tau\epsilon\ \kappa.\tau.\lambda.$ In this use the Art. generally follows the Noun, often after a slight pause. The later position of the Art. appears in Il. 6. 292 $\tau\eta\nu\ \acute{o}\delta\delta\upsilon\n\ \eta\nu\ \kappa.\tau.\lambda.$

(d) With Comparatives and Superlatives, Ordinal Numerals, the Possessive Pronouns, $\acute{\alpha}\lambda\lambda\omicron\varsigma$, $\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$, $\alpha\upsilon\tau\acute{o}\varsigma$, and a few other Adjectives that imply contrast or comparison, as $\textit{Αἴας ὁ μέγας}$

3. ἄρα, ἄρ, ῥα (encl.) *accordingly, so*; often used with Clauses that express alternatives, especially with the first of the two, as εἴτ' ἄρ—εἴτε, οὐτ' ἄρ—οὔτε: also in ἐπεὶ ῥα, ὅτι ῥα, γάρ ῥα.

The combination τ' ἄρα (τ' ἄρ, sometimes written τάρ) is used with interrogatives, as τίς τ' ἄρ, πῶς τ' ἄρα.

4. μήν is a Particle of strong affirmation, for which Homer often uses μέν (ἦ μέν, καὶ μέν, οὐδὲ μέν), sometimes (in the Iliad) μάν.

5. δὴ *now*, at last, really, may come at the beginning of a Clause in the combinations δὴ τότε, δὴ γάρ.

6. τοι *then, surely*, usually enclitic, but comes first in τοιγάρ *so then*. Homer never has τοίνυν or καίτοι.

7. θην (encl.) *I suppose, ironically*, (= Attic δήπου).

8. περ (encl.) *very, certainly*, placed after the word which it strengthens, as καὶ ἀχνύμενός περ *even being so grieved*, ὥς ἔσεται περ *even as it shall be* (not καίπερ, ὥσπερ, as in Attic). It may often be translated *although*, but not regularly (like καίπερ in Attic).

9. τε has two quite distinct uses in Homer:—

(1) It is a connecting Particle (as in Attic).

(2) It serves to mark a statement as *general*; as Il. 1. 218 ὅς κε θεοῖς ἐπιτείθεται, μάλα τ' ἔκλυον αὐτοῦ.

This latter use of τε is rare except in combination with ὅς, ὅσος, οἶος, the corresponding Adverbs ὥς, ὅθι, ὅτε, ἵνα, the Art. when used as a Relative (as Il. 7. 112 τόν τε στυγέουσι καὶ ἄλλοι), the Indefinite τις, and the Particles καί, μέν, δέ, ἀλλά, γάρ. It is chiefly found in similes, proverbial sayings, or maxims, &c.: see Il. 1. 63, 81, 82, 238., 2. 90, 145, 292, &c.

METRE AND QUANTITY.

§ 50. Caesura.

The two main rules of the Homeric Hexameter are:—

1. The third foot must not end with a word: that is to say, the pause or break which separates one word from the next must not be so placed as to divide the line into two equal parts.

Such a break in the middle of the line is prevented by a

Caesura (τομή, i. e. the division between words not coinciding with the end of a foot, and therefore ‘cutting’ the foot).

The commonest Caesura is that ‘at the third trochee’ (τομή κατὰ τρίτον τροχαῖον), as in—

οὐλομέ- | νην ᾗ | μυρὶ ᾘ Α- | χαιοῖς ἄλγε’ ἔθηκε,

so called because it divides the third foot into a trochee (μῦρῖ-) and a short syllable. In the first book of the Iliad, out of 611 lines, 356 have this Caesura.

Somewhat less common is the Caesura ‘after five half-feet’ (τομή πενθ-ημι-μερής): as μῆνιν ᾗ- | ειδε θε- | ᾗ ᾘ - | .

Occasionally the principal Caesura comes after the middle of the line, in the fourth foot (τομή ἐφθ-ημι-μερής) as:—

ὅς κε θε- | οῖς ἐπι- | πείθῃ- | ται, ᾘ μάλα | τ’ ἔκλυον αὐτοῦ.

2. There must be no Caesura at the fourth trochee: e. g. we cannot have such a line as—

Πηλεὺς θήν μοι ἔπειτα γυ- | ναῖκα ᾘ γα- | μέσσεται αὐτός,

the reading of all the MSS. in Il. 9. 294; where Aristarchus gives—

Πηλεὺς θήν μοι ἔπειτα γυ- | ναῖκά γε ᾘ | μάσσεται αὐτός.

The division after the fourth foot, as in—

ἡρώων, αὐτοὺς δὲ ἐλώρια | τεῦχε κύνεσσιν

is called the **Bucolic Diaeresis**. This is the most rhythmical division, and consequently the best place for a pause in the sense.

§ 51. Hiatus, Elision, Contraction, &c.

Hiatus is not forbidden in Homer (as it is in Attic poetry), but a vowel or diphthong before another vowel is affected in various ways.

1. A **long vowel** or diphthong at the end of a word is usually shortened before hiatus, as τήν δ’ ἐγὼ | οὐ λύσω.

2. If however the syllable is in **arsis** (i. e. in the first half of the foot, on which the ictus or rhythmical stress falls), it may remain long, as ἡμετέ | ρω ἐνὶ | οἴκῳ. In **thesis** (the second or unaccented half of the foot), a vowel followed by hiatus is almost always shortened.

3. The principle of these rules applies to many cases in

answering in form to the Latin *F*, in sound (probably) to the *V*, our *v* or *w*. In Ionia neither the character nor any sound answering to it were known in historical times. In all probability, indeed, the letter never was used for writing the Ionic dialect.

In Homer many words that begin with a vowel are regularly treated, for the purpose of the metre, as words beginning with a consonant; and the same words are either actually found written in other dialects with an initial *F*, or may be shown from the cognate languages to have had the sound which the *f* was used to denote. From these facts it is inferred that the sound existed in the language at the time when the Homeric poems were composed. This is not indeed quite certain: for (1) there are many passages which resist the restoration of an initial consonant, and (2) the habit of allowing hiatus before certain words might be a piece of poetical tradition, handed down from an earlier time. At all events, however, the traces in the Homeric poems are sufficient to show that the sound in question existed at the time when Epic poetry was first composed in Greece. Whether the *f* was ever used in the written text of Homer is a wholly different question.

The chief words which show clear traces of initial *f* are—*ἄγ-νυμι*, *ἄναξ*, *ἄστν*, *ἄαρ*, *ἑκάς*, *ἑκαστος*, *εἵκοσι*, *ἔλπω*, *ἐννυμι* (*φεσ-*), *ἔπος* (*ειπέιν*), *ἔργον* (*ἔρδω*), *ἔσπερος*, *ἔτος*, *ιδεῖν* and *οἶδα* (*φιδ-*), *εἶκω* and *εἶκα* (*φικ-*), *ιάχω* (*ιαχή*, *ἡχή*), *ἴσος*, *ἴφι*, *οἶκος*, *οἶνος*.

Initial *f* (for an older *σf*) appears in *ἀνδάνω* (*σφαδ-*), *ἡδύς*, &c., *ἔθω* (*εῖωθα*), *ἔκυρος*, and the Pronoun *εἰ*, *οἶ*, *εἴ*. We even find *οὐ οἶ*, *οὐ ἔθεν* (instead of *οὐχ οἶ*, &c.) in the text of Homer.

Initial *fρ* may be traced in *φρέζω* (cp. *φέργον*), *φρήγ-νυμι*, perhaps *φρητός*, *φρύομαι*, &c.

Initial *δf* in *δφέος* (*δεῖδια* for *δε-δφια*, &c.) and *δφῆν*.

§ 55. Doubling of Consonants.

1. *σ* and *σσ* interchange in the 1 Aor. (§ 9, 1), the Dat. Plur. (§ 20, 4), also in *δσος*, *τόσος*, *μέσος*, *Ὀδυσσεύς*: *λ* and *λλ* in *Ἀχιλλεύς*; *τ* and *ττ*, *π* and *ππ* in the Indefinite Rel., *ὅττι*, *ὅπως*, &c.

2. Certain initial consonants have the value of double

letters (§ 52). Thus we never find a short syllable before *δέος* *fear* (*δεινός, δείσαι, &c.*), or the adverb *δήν*. And short vowels are often scanned as long before words beginning with *ρ*, also before *λόφος, λιάρος, μελίη, μέγας, μέγαρον, νιφάς, νέφος, νεύρη, σεύω*, and some other words beginning with *λ, μ, ν, σ*.

3. With the Augment, and in Composition, the initial consonant in the same group of words is doubled: *ἐλλίσσεται, ἄρρηκτος (ρήγνυμι), ἄλλοφος, ἐϋμελής, ἀγάννιφος, ἐπισσεύω, ἔδδαισεν* (written by Aristarchus *ἔδαισεν*, scanned — — *υ*).

In most of these cases it is probable that a consonant has been lost, so that *ρ* stands for *ϕρ* or *σρ*, *λ* for *σλ* or *γλ*, *μ* for *σμ*, *ν* for *σν* or *δν*, *δ* for *δϕ*, &c. Hence *ἐρρ-* is obtained by assimilation for an original *ἐϕρ-*, or *ἐσρ-*: and so in other cases.

DIALECT AND STYLE.

§ 56. The Epic Dialect.

1. The dialect of the *Iliad* and *Odyssey*—called by the ancient Grammarians the ‘Epic’—is best described by the term **Old Ionic**, as being an older form of the Ionic which was spoken in historical times, and was adopted by Herodotus as the language of his history. The differences between Homeric and Herodotean or ‘New Ionic’ grammar are not slight, either in the inflexions or the syntax: but they are precisely the differences which are found to grow up between the earlier and the later stages of the same language. The Homeric poems, therefore, are monuments of an early Ionic literature. At what time they were composed—whether before or after the colonisation of Ionia, whether in Europe, or the islands of the Aegean, or the Asiatic coast, or by a poet equally at home in all Ionian cities—are questions which the language does not enable us to decide.

2. The most striking characteristic, and the main difficulty, of the Epic dialect is the variety of forms which it employs,—a variety greater than we can suppose possible in any single spoken language.

3. The forms in actual use, however, are not quite so

numerous as they appeared to be in the old grammars. For instance, *γέγονα* and *γέγα-μεν*, the regular Homeric 1 Sing. and 1 Plur. Pf. of *γίγνομαι*, were treated as forms of two distinct Perfects, *γέγονα* and **γέγαα*. And the same grammarians tell us in general terms that *η* and *ω* in the Endings of the Subj. might be shortened to *ε*, *ο* : not observing that the short vowel is regularly found in the Non-Thematic Tenses, and in no others. In these two instances, and in others of the same kind, the seeming variety and 'irregularity' were really the working of older rules.

4. Much of the Epic variety, again, is due to doubtful vowels (§ 53), the doubling of certain consonants, especially *σ* (§ 55), Metathesis (as *καρδίη*, *κραδίη*) and other phonetic influences, (see § 51). In such cases we may suppose that the ordinary pronunciation was intermediate or fluctuating, so that there was no consciousness of the use of two distinct forms.

5. But after due allowance has been made for these causes of variety, the main difficulty remains, viz. the existence of palpably distinct forms of the commonest inflexions. Such are—

In the Verb,—the forms with and without Augment; the 3 Plur. in *-ν* and *-σαν*; the Subj. in *-ω* and *-ωμι*, *-η* and *-ησι*; the 2 Sing. in *-ς* and *-σθα*; the Inf. in *-ειν* and *-εμεναι* (*-εμεν*).

In Declension,—the Gen. in *-αο* and *-εω*, *-αων* and *-εων*, in *-οιο* and *-ου*, and (in the Pronouns) *-ειο*, *-εο*, *-ευ* and *-εθεν*; the Dat. Plur. in *-σι* and *-εσσι*; the Acc. Plur. in *-ιας*, *-υας*, and *-ῖς*, *-ῦς*; the Pronominal forms *ἄμμες*, *ἄμμε*, *ἄμμι(ν)*, *ὑμμες*, *ὑμμε*, *ὑμμι(ν)*, along with *ἡμεῖς*, *ὑμεῖς*, &c.; the Prepositions *παρά* and *παραί*, *πρός* *πρωτί* and *ποτί*.

In the forms of Stems,—*πολύ-ς* and *πολλό-ς*, Compar. *πλέες* and *πλέονες*, *χείρων* and *χερείων* (besides Acc. *χέρεια*, Dat. *χέρηϊ*), *ὅστις* and *ὅτις*, *ὅς* (*suius*) and *έός*, *πόλις* and *πτόλις*, *πόλεμος* and *πτόλεμος*, *ἴσος* and *ἔϊσος*, *ὁμοῖος* and *ὁμοῖος*.

6. Such a multiplicity of grammatical forms is best explained by the consideration that the language of Epic poetry was more than a *dialect*: it was a highly cultivated and consequently in some degree a conventional *style*, in which older forms were preserved by the force of poetical tradition. The

use of archaic inflexion in such a style is not unknown in English : we retain in this way the 3 Sing. in *-eth*, many Past Tenses in *-ed*, the Pronoun *ye*, the Possessives *mine* and *thine* for *my* and *thy*, &c. The Homeric richness of inflexion is probably a phenomenon of the same kind, only on a much larger scale.

7. This character of the dialect appears also in the vocabulary, especially in the ‘fixed epithets,’ and in conventional phrases and turns of expression, evidently used, in many cases, without any distinct meaning. Such are the epithets ἀμύμων, γλαυκῶπις, αἰγίοχος, ἡριγένεια, the phrases μερόπων ἀνθρώπων, πολέμοιο γέφυρα, ἀδρότητα καὶ ἥβην, and the like. Sometimes an older form of a word survives in a group of fixed phrases, while a later form is found in ordinary use : as in the case of ἕισος and ἴσος (see on Il. 1. 306), ὁμοῖος and ὁμοῖος (Il. 4. 315).

§ 57. Parataxis.

It is characteristic of the style of Homer that παράταξις, ‘co-ordination’ of Clauses, is often found where the connexion of the thought would require a ‘subordinate’ or dependent clause : as—

Il. 3. 134 οἱ δὴ νῦν ἔσται σιγῇ, πόλεμος δὲ πέπνυται,
ἀσπίσι κεκλιμένοι.

Here a later writer would say ἐπεὶ ὁ πόλεμος πέπνυται, or τοῦ πολέμου πεπνυμένου.

Il. 9. 118 ὥς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν,
i.e. ‘as he has honoured him *by subduing* the Greeks.’

Il. 11. 126 τοῦ περ δὴ δύο παῖδε λάβε κρείων Ἀγαμέμνων
εἰν ἐνὶ δίφρῳ ἑόντας, ὁμοῦ δ’ ἔχον ὠκείας ἵππους.
= ‘who were in one chariot, together guiding the swift horses.’

Il. 17. 30 ἀλλὰ σ’ ἔγωγ’ ἀναχωρήσαντα κελεύω
εἰς πληθὺν ἵεναι, μὴδ’ ἀντίος ἵστασ’ ἐμέο,
= ‘to retire into the crowd *instead of* standing up against me.’

It is somewhat less common for the first of two clauses to be subordinate in sense : but cp.—

Il. 8. 1 ἥως μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ’ αἶαν,
Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο
= ‘as dawn began to spread, Zeus called an assembly.’

Il. 9. 334 ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεῦσι,
τοῖσι μὲν ἔμπεδα κείται'

i. e. 'the other prizes *which* he has given to chiefs and kings remain undisturbed with them.'

As was observed in § 27, the use of the Imperfect often shows that a clause is subordinate in thought: see the examples quoted there.

§ 58. Anacoluthon.

The term ἀνακόλουθον, 'want of sequence,' includes every case in which a sentence is not ended in the way that the beginning has led us to expect. The language of Homer is too regular and finished in its character to admit many real changes of construction. With a few exceptions the cases of so-called Anacoluthon are found in sentences which may be explained on general principles of Homeric construction.

1. Anacoluthon sometimes appears in the shape of Parataxis, in the *second* of two clauses that are properly both subordinate: as—

Il. 3. 79 τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοὶ
λοῖσιν τε τιτυσκόμενοι λάεσσιν τ' ἔβαλλον.

The correlative τε—τε leads us to expect something parallel in form to *λοῖσιν τιτυσκόμενοι*.

Il. 20. 48

αἶε δ' Ἀθήνη

στᾶσ' ὅτε μὲν παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός,
ἀλλότ' ἐπ' ἀκτάων ἐριδούπων μακρὸν αὐτεῖ.

Here we expect simply ὅτε δὲ ἐπ' ἀκτάων. Cp. 6. 478., 7. 418, 433., 8. 346.

2. Similarly, a Relative is not generally construed with more than one clause:—

Il. 1. 162 ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν,
= 'and which the Greeks gave me.'

Il. 3. 387

ἣ οἱ Λακεδαίμονι ναιεταώση

ἥσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκε,

'and whom she chiefly loved.' The second clause is parallel in thought to the Relational clause, but reverts to an independent construction.

3. On the same principle, when a Dual or Plural subject is

distributed between the two clauses (as Il. 7. 306 τὸ δὲ διακριν-
θέντε ὁ μὲν—, ὁ δὲ—), the second sometimes takes an inde-
pendent form: as Il. 16. 317 Νεστορίδαι δ' ὁ μὲν οὔτασ' Ἀτύμ-
μιον ὀξείῃ δουρὶ Ἀντίλοχος . . . τοῦ δ' ἀντίθεος Θρασυμήδης
κ.τ.λ. (instead of the regular ὁ δὲ Θρασυμήδης—). So with
further change of construction,—

Od. 9. 462 ἐλθόντες [sc. ἐγὼ καὶ οἱ ἐταῖροι]

πρῶτος ὑπ' ἀρνειοῦ λυόμεν, ὑπέλυσα δ' ἐταίρους·

(instead of ἔπειτα δὲ ἐταῖροι ὑπ' ἐμοῦ).

Occasionally the second clause disappears altogether: as—

Il. 3. 211 ἄμφω δ' ἐξομένω γεραρότερος ἦεν Ὀδυσσεύς, where
a clause such as Μενέλαος δὲ ἦττον γεραρός ἦν is implied by
the Comparative.

Il. 10. 224 σύν τε δὴ ἐρχομένω καί τε πρὸ ὁ τοῦ ἐνόησε
(= 'one is beforehand, the other behind him').

4. When a Noun or Pronoun is separated by a subordinate
clause from the rest of the sentence it is apt to follow the
construction of the intervening clause:—

Il. 4. 433 Τρῶες δ' ὥς τ' οἷες . . .

436 ὥς Τρώων ἀλαλητὸς κ.τ.λ.

So in other similes, as Il. 15. 630., 17. 658, 755., Od. 13. 81:
cp. also Il. 6. 396., 14. 75, 371.

Il. 11. 624 τοῖσι δὲ τεύχε κυκείω ἔϋπλόκαμος Ἐκαμήδη,

τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσεν Ἀχιλλεύς,

θυγατέρ' Ἀρσινόου κ.τ.λ.

Here *θυγατέρα* follows the Case of the Relative *τὴν*, instead of
the original subject: cp. Il. 2. 232., 7. 186., 13. 258.

5. The chief example of real anacoluthon in Homer is
Il. 6. 510 ὁ δ' ἀγλαΐῃφι πεποιθὼς—ρίμφα ἐ γούνα φέρει κ.τ.λ.,
where the effect of abrupt change seems to be intended: and
so perhaps Il. 9. 356–360.

§ 59. Litotes.

The 'figures of speech' to which we now proceed do not
properly belong to grammar. Their essence lies in a difference
between the literal meaning of a phrase or sentence and the
meaning which it is intended to convey: and such a difference

does not appear in the form of the sentence, but in the tone of the speaker, or the general drift of the context.

The term λιτότης, lit. 'smoothness' or 'plainness,' denotes an ironical understatement of the speaker's meaning: as when we say 'not a little' for 'a great deal.' This particular form of Litotes—in which we affirm something strongly by denying its opposite—is common in Homer: e. g. οὐ κόσμῳ — 'in great disorder,' οὗ τι κάκιστος ἀνὴρ = 'one of the bravest,' οὐ νέμεσις, 'small blame,' &c. So οὐ φημι, οὐκ οἶω (ἔσεσθαι), lit. 'I do not think it will be so,' really meaning 'I am sure it will not be so.'

§ 60. Oxymoron.

The peculiarity called τὸ ὀξύμωρον—'sharply foolish'—arises when the ironical use of a word is shown by some contradiction or impossible juxtaposition of ideas. Thus 'to fight shy' means 'not to fight'; the qualification 'shy' being inconsistent with the literal sense of the word 'fight.'

The figure is not uncommon in Homer. The phrase just given as an instance has more than one parallel: ἀλυσκάζοντι μάχεσθαι (Il. 5. 253), ἐκὰς ἰστάμενος πολεμίζειν (Il. 13. 263), ἀποσταδὸν μάρνασθαι (Il. 15. 556). Another favourite form is the application to war of words appropriate to social pleasure: μέλπεσθαι Ἀρηϊ, πολέμου ὀαριστύς, ὀμιλούμεν Δαναοῖσι, &c.

A good example is the word ἀλασκοπιή, 'blind watch.' Evidently a blind watch is not a *kind* of watch, but the negation of one: just as 'fighting shy' is the failure to fight.

Somewhat similarly in the story of Rhesus, Il. 10. 496 κακὸν γὰρ ὄναρ κεφαλῇφιν ἐπέστη τὴν νύκτ' Οἰνεΐδαο πᾶϊς, the meaning is not that he had a bad dream in which he saw Diomedes, but that a 'bad kind of dream' (i. e. something worse than a dream), viz. Diomedes, stood over him.

ΙΛΙΑΔΟΣ Α.

Λοιμός. Μῆνις.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος
οὐλομένην, ἣ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκε,
πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδι προΐαψεν
ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν
οἶωνοῖσί τε πᾶσι, Διὸς δ' ἐτελείετο βουλή, ε
ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.

Τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι ;
Λητοῦς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθεὶς
νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί, 10
οὔνεκα τὸν Χρῦσῃν ἠτίμασεν ἀρητῆρα
Ἀτρεΐδης· ὁ γὰρ ἦλθε θεὰς ἐπὶ νῆας Ἀχαιῶν
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἅποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ λίσσεται πάντας Ἀχαιοὺς, 15
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·
“Ἀτρεΐδαι τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
ὕμιν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι·
παῖδα δ' ἐμοὶ λύσαιτε φίλην, τὰ δ' ἅποινα δέχεσθαι, 20
ἄζόμενοι Διὸς νῖδ' ἐκηβόλον Ἀπόλλωνα.”

Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
αἰδεῖσθαι θ' ἱερῇα καὶ ἀγλαὰ δέχθαι ἅποινα·

ἄλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε· 25
 “μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω
 ἢ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα,
 μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο
 τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30
 ἱστὸν ἐποιχομένην καὶ ἐμὸν λέχος ἀντιώσαν·
 ἄλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι.”

ὦς ἔφατ', ἔδυσεν δ' ὁ γέρον καὶ ἐπέιθετο μύθῳ·
 βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης·
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἠῤᾶθ' ὁ γεραίος 35
 Ἀπόλλωνι ἄνακτι, τὸν ἠΰκομος τέκε Λητώ·
 “κλυθί μεν, ἀργυρότοξ', ὃς Χρῦσῃν ἀμφιβέβηκας
 Κίλλαν τε ζαθέην Τενέδοιό τε ἱφι ἀνάσσεις,
 Σμινθεῦ, εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
 ἢ εἰ δὴ ποτέ τοι κατὰ πλοῖνα μηρί' ἔκηα 40
 ταύρων ἠδ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ·
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”

ὦς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,
 βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
 τόξ' ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην· 45
 ἔκλαγξαν δ' ἄρ' οἷστοι ἐπ' ὥμων χωομένοιο,
 αὐτοῦ κινηθέντος· ὁ δ' ἦϊε νυκτὶ ἑοικώς.
 ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὼν ἔηκε·
 δεινὴ δὲ κλαγγὴ γένηετ' ἀργυρέοιο βιοῖο·
 οὐρῆας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς, 50
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχεπευκὲς ἐφίεις
 βάλλ'. αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

Ἐννῆμαρ μὲν ἀνὰ στρατὸν ὥχετο κῆλα θεοῖο,
 τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55

κήδετο γὰρ Δαναῶν, ὅτι ῥα θυήσκοντας ὀράτο.
οἱ δ' ἐπεὶ οὖν ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὦκὺς Ἀχιλλεύς·
“ Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας ὁτῷ
ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60
εἰ δὴ ὁμοῦ πόλεμός τε δαμᾷ καὶ λοιμοὺς Ἀχαιοὺς·
ἀλλ' ἄγε δὴ τινα μάντιν ἐρέομεν ἢ ἱερῆα,
ἣ καὶ ὄνειροπόλον—καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν—
ὅς κ' εἴποι ὃ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
εἴτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται εἴθ' ἐκατόμβης, 65
αἷ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λιογὸν ἀμῦναι.”

Ἥ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,
ὃς ἤδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα, 70
καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω
ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
“ ὦ Ἀχιλεῦ, κέλεαί με, Διὶ φίλε, μυθήσασθαι
μῆνιν Ἀπόλλωνος ἐκατηβελέταο ἄνακτος· 75
τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο καὶ μοι ὁμοσσον
ἣ μὲν μοι πρόφρων ἔπειςιν καὶ χερσὶν ἀρήξει·
ἣ γὰρ ὅτομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
Ἀργείων κρατέει καὶ οἱ πείθονται Ἀχαιοί·
κρείσσων γὰρ βασιλεὺς ὅτε χώσεται ἀνδρὶ χέρηϊ· 80
εἴ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελέσῃ,
ἐν στήθεσσιν ἐοῖσι· σὺ δὲ φράσαι εἴ με σαώσεις.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὦκὺς Ἀχιλλεύς·
“ θαρσήςας μάλα εἰπέ θεοπρόπιον ὃ τι οἶσθα· 85
οὐ μὰ γὰρ Ἀπόλλωνα Διὶ φίλον, ᾧ τε σύ, Κάλχαν,
εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,

οὐ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
 σοὶ κοίλης παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
 συμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἵπης, 90
 ὅς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.”

Καὶ τότε δὴ θάρσθησε καὶ ἡὔδα μάντις ἀμύμων·
 “οὔτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται οὔθ' ἐκατόμβης,
 ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων
 οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα, 95
 τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν ἐκηβόλος ἡδ' ἔτι δώσει·
 οὐδ' ὃ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδά κούρην
 ἀπριάτην ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην
 ἐς Χρῦσσην· τότε κέν μιν ἱλασσάμενοι πεπύθοιμεν.” 100

Ἡ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη
 ἥρως Ἀΐδης εὐρυκρείων Ἀγαμέμνων
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφὶ μέλαιναι
 πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκτην·
 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπε· 105
 “μάντι κακῶν, οὐ πῶ ποτέ μοι τὸ κρήγνουν εἶπας·
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτ' ἐτέλεσσας·
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις
 ὥς δὴ τοῦδ' ἔνεκά σφιν ἐκηβόλος ἄλγεα τεύχει, 110
 οὔνεκ' ἐγὼ κούρης Χρυσσηίδος ἀγλά' ἄποινα
 οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν
 οἴκοι ἔχειν· καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα
 κουριδίης ἀλόχου, ἐπεὶ οὗ ἑθέν ἐστι χερείων,
 οὐδέμας οὐδὲ φυήν, οὔτ' ἄρ φρένας οὔτε τι ἔργα. 115
 ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
 βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι·
 αὐτὰρ ἐμοὶ γέρας ἀντίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
 Ἀργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἕοικε·

λεύσσετε γὰρ τό γε πάντες, ὅ μοι γέρας ἔρχεται ἄλλη.” 120

Τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·

“Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων,

πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί ;

οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·

ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, 125

λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.

ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες· αὐτὰρ Ἀχαιοὶ

τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἳ κέ ποθι Ζεὺς

δῶσι πόλιν Τροίην εὐτείχουν ἐξαλαπάξαι.”

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 130

“μὴ δὴ οὕτως, ἀγαθός περ ἐών, θεοεῖκελ' Ἀχιλλεῦ,

κλέπτε νόφ, ἐπεὶ οὐ παρελεύσεται οὐδέ με πείσεις.

ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτως

ἦσθαι δευόμενον, κέλει δέ με τήνδ' ἀποδοῦναι ;

ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135

ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται·

εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι

ἢ τεδὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος

ἄξω ἐλών· ὁ δέ κεν κεχολώσεται ὃν κεν ἱκωμαι.

ἀλλ' ἢ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις, 140

νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν,

ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην

θείομεν, ἂν δ' αὐτὴν Χρυσηΐδα καλλιπάρηον

βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,

ἢ Αἴας ἢ Ἰδομενεὺς ἢ δῖος Ὀδυσσεὺς 145

ἢ ἐσύ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,

ὄφρ' ἡμῖν ἐκάεργον ἰλάσσαι ἱερὰ ρέξας.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,

πῶς τίς τοι πρόφρων ἔπεσιν πείθεται Ἀχαιῶν 150

ἢ ὁδὸν ἐλθέμεναι ἢ ἀνδράσιν ἱφι μάχεσθαι ;

οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν
 δεῦρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἰτιοί εἰσιν·
 οὐ γάρ πώ ποτ' ἐμὰς βοῦς ἤλασαν οὐδὲ μὲν ἵππους,
 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ 155
 καρπὸν ἐδηλήσαντ', ἐπεὶ ἡ μάλα πολλὰ μεταξὺ
 οὔρεά τε σκιδόεντα θάλασσά τε ἡχῆεσσα·
 ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἅμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,
 τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,
 πρὸς Τρώων· τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις· 160
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλείς,
 ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὁππότε Ἀχαιοὶ
 Τρώων ἐκπέρσωσ' εὖ ναιόμενον πτολίεθρον·
 ἀλλὰ τὸ μὲν πλεῖον πολυδάϊκος πολέμοιο 165
 χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἵκηται,
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἡ πολὺν φέρτερόν ἐστιν
 οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' οἶω 170
 ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν."

Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 "φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται, οὐδέ σ' ἔγωγε
 λίσσομαι εἶνεκ' ἐμεῖο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175
 ἔχθιστος δέ μοι ἐσσι διοτρεφέων βασιλῶν·
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε·
 εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τό γ' ἔδωκεν·
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισι
 Μυρμιδόνεσσιν ἄνασσε, σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε·
 ὥς ἔμ' ἀφαιρεῖται Χρῦσηΐδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισι

πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρηρον
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὅφρ' ἐὺ εἰδῆς 185
 ὅσπον φέρτερός εἰμι σέθεν, στυγέη δὲ καὶ ἄλλος
 ἶσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην."

Ἦς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
 στήθεσσιν λασίοισι διάνδιχα μερμήριξεν,
 ἦ ὃ γε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 190
 τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,
 ἦε χόλον παύσειεν ἐρητύσειέ τε θυμόν.

ἦος ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἴηρη, 195
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε·
 στῆ δ' ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα
 οἶω φαινομένη· τῶν δ' ἄλλων οὔ τις ὄρατο·
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ' ἔγνω
 Παλλάδ' Ἀθηναίην· δεινὴ δέ οἱ ὅσσε φάανθεν· 200
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας ;
 ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρεΐδαο ;
 ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὄϊω·
 ἦς ὑπεροπλήσι τάχ' ἔν ποτε θυμόν ὀλέσση.” 205

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 “ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθαι,
 οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἴηρη
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε·
 ἀλλ' ἄγε λῆγ' ἐριδος, μηδὲ ξίφος ἔλκεο χειρί· 210
 ἀλλ' ἦ τοι ἔπεσιν μὲν ὀνείδισον ὥς ἔσεται περ·
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 καί ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
 ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.”

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“ χρὴ μὲν σφωϊτερόν γε. θεά, ἔπος εἰρύσασθαι 216
καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον·
ὅς κε θεοῖς ἐπιπείθεται, μάλα τ’ ἔκλυον αὐτοῦ.”

Ἡ καὶ ἐπ’ ἀργυρέῃ κώπῃσχέθε χεῖρα βαρεῖαν,
ἅψ δ’ ἐς κουλεὸν ὧσε μέγα ξίφος, οὐδ’ ἀπίθησε 220
μύθῳ Ἀθηναίης· ἥ δ’ Οὐλυμπόνδε βεβήκει
δῶματ’ ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλεΐδης δ’ ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
Ἄτρεΐδην προσέειπε, καὶ οὐ πω λῆγε χόλοιο·
“ οἶνοβαρές, κυνὸς ὄμματ’ ἔχων, κραδίην δ’ ἐλάφοιο, 225
οὔτε ποτ’ ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι
οὔτε λόχονδ’ ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
ἦ πολὺ λωΐόν ἐστι κατὰ στρατὸν εὐρύν Ἀχαιῶν
δῶρ’ ἀποαιρεῖσθαι ὅς τις σέθεν ἀντίον εἴπῃ· 230
δημοβόρος βασιλεύς, ἐπεὶ οὔτιδανοῖσιν ἀνάσσεις·
ἦ γὰρ ἄν, Ἄτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
ἀλλ’ ἔκ τοι ἐρέω καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους
φύσει, ἐπεὶ δὴ πρῶτα τομῆν ἐν ὄρεσσι λέλοιπεν, 235
οὐδ’ ἀναθιγήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψε
φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νῆες Ἀχαιῶν
ἐν παλάμῃς φορέουσι δικασπόλοι, οἳ τε θέμιστας
πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·
ἦ ποτ’ Ἀχιλλῆος ποθὴ ἵξεται νῆας Ἀχαιῶν 240
σύμπαντας· τότε δ’ οὐ τι δυνήσεται ἀχινύμενός περ
χραιομεῖν, εὖτ’ ἂν πολλοὶ ὑφ’ Ἑκτορος ἀνδροφόνοιο
θυήσκοντες πίπτωσι· σὺ δ’ ἐνδοθὶ θυμὸν ἀμύξεις
χωόμενος ὃ τ’ ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.”

Ὡς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245
χρυσείοις ἥλοισι πεπαρμένον, ἔξετο δ’ αὐτός·
Ἄτρεΐδης δ’ ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ

ἦδυεπὴς ἀνόρουσε, λιγύς Πυλίων ἀγορητής,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδὴ—
 τῷ δ' ἦδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἦδ' ἐγένοντο
 ἐν Πύλῳ ἡγαθέη, μετὰ δὲ τριτάτοισιν ἄνασσε—
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν.
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει·
 ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες 255
 ἄλλοι τε Τρῶες μέγα κεν κεχαροάτο θυμῷ,
 εἰ σφῶϊν τάδε πάντα πυθολάτο μαρναμένοϊιν,
 οἱ περὶ μὲν βουλήν Δαναῶν, περὶ δ' ἔστέ μάχεσθαι.
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἔστων ἐμείο·
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἡέ περ ὑμῖν 260
 ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἳ γ' ἀθέριζον.
 οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,
 οἶον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον,
 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν]· 265
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·
 κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,
 Φηρσὶν ὄρεσκόοισι, καὶ ἐκπάγλως ἀπόλεσαν.
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθών,
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270
 καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὐ τις
 τῶν οἱ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι μαχέοιτο·
 καὶ μὲν μεν βουλέων ξύνιεν πείθοντό τε μύθῳ·
 ἀλλὰ πίθεσθε καὶ ὕμμες, ἐπεὶ πείθεσθαι ἄμεινον·
 μήτε σὺν τόνδ' ἀγαθὸς περ ἔων ἀποαίρεο κούρην, 275
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἱες Ἀχαιῶν·
 μήτε σύ, Πηλεΐδῃ, ἔθελ' ἐριζέμεναι βασιλῆϊ
 ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτούχου βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.

εἰ δὲ σὺ κάρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280
 ἀλλ' ὃ γε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἀτρεΐδῃ, σὺ δὲ παῦε τεδὸν μένος· αὐτὰρ ἔγωγε
 λίσσομ' Ἀχιλλῇ μεθέμεν χόλον, ὃς μέγα πᾶσιν
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο."

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285
 "ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
 ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
 πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι οἶω·
 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔόντες, 290
 τοῦνεκά οἱ προθέουσιν ὀνειδέα μυθήσασθαι ;"

Τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο διὸς Ἀχιλλεύς·
 "ἦ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλοοίμην,
 εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι ὅττι κεν εἴπῃς·
 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε 295
 σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι οἶω.
 ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 χερσὶ μὲν οὗ τοι ἔγωγε μαχήσομαι εἵνεκα κούρης
 οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·
 τῶν δ' ἄλλων ἃ μοί ἐστι θοῇ παρὰ νηὶ μελαίνῃ, 300
 τῶν οὐκ ἄν τι φέροις ἀνελὼν ἀέκοντος ἑμέο·
 εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἷδε·
 αἰψά τοι αἶμα κελαινὸν ἐρώήσει περὶ δουρί."

Ὡς τῷ γ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν
 ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν· 305
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἵσας
 ἦϊε σύν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·
 Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,
 ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἐκατόμβην
 βῆσε θεῶ, ἀνὰ δὲ Χρυσσηΐδα καλλιπάρῃον 310
 εἷσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
 λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν·
 οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἄλα λύματ' ἔβαλλον,
 ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας 315
 ταύρων ἡδ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·
 κνίσῃ δ' οὐρανὸν ἴκεν ἐλίσσομένη περὶ καπνῶ.

ἌΩς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
 λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆϊ,
 ἀλλ' ὃ γε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπε, 320
 τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε·
 “ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·
 χειρὸς ἐλόντ' ἀγέμεν Βρισηίδα καλλιπάρηον·
 εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται.” 325

ἌΩς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·
 τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἁλὸς ἀτρυγέτοιο,
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.
 τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηϊ μελαίνῃ
 ἤμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330
 τῷ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα
 στήτην, οὐδέ τί ριν προσεφώνεον οὐδ' ἐρέοντο·
 αἰτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ φώνησέν τε·
 “χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν,
 ᾤσسون ἴτ'· οὐ τι μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335
 ὁ σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης.
 ἀλλ' ἄγε, διογενὲς Πατρόκλεες, ἕξαγε κούρην
 καὶ σφωῖν δὸς ἄγειν· τῷ δ' αὐτῷ μάρτυροι ἔστων
 πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων,
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὔτε 340
 χρειῶ ἐμείο γένηται ἀεικέα λοιγὸν ἀμῦναι
 τοῖς ἄλλοις· ἦ γὰρ ὃ γ' ὀλοιῇσι φρεσὶ θύει,
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,

ὅππως οἱ παρὰ νηυσὶ σόοι μαχέονται Ἀχαιοί.”

ᾧ Ως φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ, 345

ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρηον,
δῶκε δ' ἄγειν· τὼ δ' αὖτις ἵτην παρὰ νῆας Ἀχαιῶν
ἢ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν· αὐτὰρ Ἀχιλλεὺς
δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς,
θιν' ἔφ' ἀλὸς πολιῆς, ὁρόων ἐπ' ἀπείρονα πόντον· 350
πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·

“ μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἑόντα,
τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι
Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν·
ἦ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355
ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”

ᾧ Ως φάτο δάκρυ χέων, τοῦ δ' ἔκλυε πότνια μήτηρ
ἡμένη ἐν βένθεσσιν ἀλὸς παρὰ πατρὶ γέροντι·
καρπαλίμως δ' ἀνέδνυ πολιῆς ἀλὸς ἡῦτ' ὀμίχλη,
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος, 360
χειρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζε·
“ τέκνον, τί κλαίεις ; τί δέ σε φρένας ἵκετο πένθος ;
ἐξαύδα, μὴ κεῦθε νόῳ, ἵνα εἴδομεν ἄμφω.”

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
“ οἶσθα· τίη τοι ταῦτα ἰδυίῃ πάντ' ἀγορεύω ; 365

ὥχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
τὴν δὲ διεπράθομέν τε καὶ ἡγομεν ἐνθάδε πάντα·
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,
ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηον.

Χρύσης δ' αὖθ' ἱερεὺς ἐκατηβόλου Ἀπόλλωνος 370

ἦλθε θεὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ λίσσεται πάντας Ἀχαιοὺς,
Ἀτρεΐδα δὲ μάλιστα δῶ, κοσμήτορε λαῶν. 375

ἔνθ' ἄλλοι μὲν πάντες ἐπενφήμησαν Ἀχαιοὶ
 αἰδεῖσθαι θ' ἱερῇα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·
 χωόμενος δ' ὁ γέρων πάλιν ὄχχετο· τοῖο δ' Ἀπόλλωνι 380
 εὐζαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
 Ουγῆσκον ἐπασσύτεροι, τὰ δ' ἐπ'όχχετο κῆλα θεοῖο
 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν· ἄμμι δὲ μάντις
 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο. 385
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστὰς
 ἠπέιλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστί·
 τὴν μὲν γὰρ σὺν νηϊ θοῇ ἐλίκωπες Ἀχαιοὶ
 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390
 τὴν δὲ νέον κλισίῃθην ἔβαν κήρυκες ἄγοντες
 κούρην Βρισηῆος, τὴν μοι δόσαν υἱες Ἀχαιῶν.
 ἀλλὰ σύ, εἰ δύνασαι γε, περίσχεο παιδὸς ἔηος·
 ἐλθοῦς· Οὐλυμπόνδε Δία λίσσαι, εἴ ποτε δή τι
 ἦ ἔπει ὦνησας κραδίην Διὸς ἦε καὶ ἔργῳ. 395
 πολλάκι γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἤκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίῳ
 οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
 ὅππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη· 400
 ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,
 ὦχ' ἐκατόγχειρον καλέσας· ἐς μακρὸν Ὀλυμπον,
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίῳ—ὃ γὰρ αὖτε βίην οὐ πατὴρ ἀμείνων—
 ὅς ῥα παρὰ Κρονίῳ καθέζετο κύδεϊ γαίῳ· 405
 τὸν καὶ ὑπέδεισαν μάκαρες θεοὶ οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέξο καὶ λαβὲ γούνων,

αἶ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 γυνῶ δὲ καὶ Ἀτρεΐδης εὐρυκρέων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.”

Τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 “ ὦμοι τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα ;
 αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων 415
 ἦσθαι, ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὐ τι μάλα δῆν·
 νῦν δ' ἅμα τ' ὠκύμορος καὶ οἷζυρός περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισι.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
 εἶμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται. 420
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισι
 μῆνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·
 Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε, 425
 καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καὶ μιν γουνάσομαι καὶ μιν πείσεσθαι οἶω.”

Ὡς ἄρα φωνήσασ' ἀπεβήσεται, τὸν δ' ἔλιπ' αὐτοῦ
 χωόμενον κατὰ θυμὸν ἐϋζώνοιο γυναικός,
 τήν ῥα βίῃ ἀέκοντος ἀπηύρων· αὐτὰρ Ὀδυσσεὺς 430
 ἐς Χρύσην ἵκανε νῆα γυναικὸς ἱερὴν ἐκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκουτο,
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ,
 ἰστὸν δ' ἰστοδόκη πέλασαν προτόνοισιν ὑφέντες
 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς. 435
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσιν ἔδησαν·
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,
 ἐκ δ' ἐκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·
 ἐκ δὲ Χρυσῆϊς νηὸς βῆ ποντοπόροιο.

τὴν μὲν ἔπειτ' ἐπὶ βωμόν ἄγων πολύμητις Ὀδυσσεὺς 440
 πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·
 “ὦ Χρῦση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἑκατόμβην
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,
 ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν.” 445

ἌΩς εἰπὼν ἐν χερσὶ τίθει, ὃ δ' ἐδέξατο χαίρων
 παῖδα φίλην· τοὶ δ' ὦκα θεῷ κλειτὴν ἑκατόμβην
 ἐξείης ἔστησαν εὐδμητον περὶ βωμόν,
 χερνύσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλουντο.
 τοῖσιν δὲ Χρύσης μεγάλ' εὐχετο χεῖρας ἀνασχών· 450
 “κλυθί μεν, ἀργυρότοξ", ὃς Χρῦσὴν ἀμφιβέβηκας
 Κίλλαν τε ζαθέην Τενέδοιό τε ἱφί ἀνάσσεις·
 ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
 τίμησας μὲν ἐμέ, μέγα δ' ἵψαο λαὸν Ἀχαιῶν·
 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ· 455
 ἦδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.”

ἌΩς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 αὐτὰρ ἐπεὶ ῥ' εὐξάντο καὶ οὐλοχύτας προβάλουντο,
 αὔρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 460
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν·
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἰθοπα οἶνον
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 465
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο, 470
 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπᾶεσσιν·

οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο
καλὸν αἰίδοντες παιήονα κοῦροι Ἀχαιῶν,
μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.

Ἦμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε, 475
δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός·
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν
τοῖσιν δ' ἔκμενον οὖρον ἕει ἐκάεργος Ἀπόλλων·
οἱ δ' ἱστὸν στήσαντ' ἀνά θ' ἱστίᾳ λευκὰ πέτασσαν, 480
ἐν δ' ἄνεμος πρήσεν μέσον ἱστίον, ἀμφὶ δὲ κῦμα
στεῖρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
ἣ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
αὐτὰρ ἐπεὶ ῥ' ἔκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
νῆα μὲν οἷ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485
ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·
αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισι
διογενῆς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς·
οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν 490
οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
αὔθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένετ' ἡώς,
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἐόντες
πάντες ἄμα, Ζεὺς δ' ἦρχε· Θέτις δ' οὐ λήθητ' ἐφετ-
μέων 495

παιδὸς ἐοῦ, ἀλλ' ἦ γ' ἀνεδύσετο κῦμα θαλάσσης,
ἠερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε.
εὖρεν δ' εὐρύοπα Κρονίδην ἄτερ ἦμενον ἄλλων
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο·
καὶ ῥα πάροισ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500
σκαίῃ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα
λίσσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

“Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ’ ἀθανάτοισιν ὄνησα
 ἢ ἔπει ἢ ἔργῳ, τόδε μοι κρήηνον ἐέλδωρ·
 τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων
 ἔπλετ’· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 ἀλλὰ σύ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ·
 τόφρα δ’ ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ’ ἂν Ἀχαιοὶ
 υἱὸν ἐμὸν τίσωσιν ὀφέλλωσίν τέ ἐ τιμῇ.”

505

510

ᾧ φάτο· τὴν δ’ οὐ τι προσέφη νεφεληγερέτα Ζεὺς,
 ἀλλ’ ἀκέων δὴν ἦστο· Θέτις δ’ ὥς ἤψατο γούνων,
 ὥς ἔχετ’ ἐμπεφυυῖα, καὶ εἴρετο δεύτερον αὐτῆς·
 “νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
 ἢ ἀποίειπ’, ἐπεὶ οὐ τοι ἔπι δέος, ὄφρ’ ἐὺ εἰδῶ
 ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεὸς εἰμι.”

515

Τὴν δὲ μέγ’ ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 “ἢ δὴ λοίγια ἔργ’ ὃ τέ μ’ ἐχθοδοπῆσαι ἐφήσεις
 Ἥρη, ὅτ’ ἂν μ’ ἐρέθῃσιν ὀνειδείοις ἐπέεσσιν·
 ἢ δὲ καὶ αὐτῶς μ’ αἰὲν ἐν ἀθανάτοισι θεοῖσι
 νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
 ἀλλὰ σὺ μὲν νῦν αὐτῆς ἀπόστιχε, μή τι νοήσῃ
 Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσω·
 εἰ δ’ ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποίθῃς·
 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ’ ἀθανάτοισι μέγιστον
 τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ’ ἀπατηλὸν
 οὐδ’ ἀτελεύτητον, ὃ τι κεν κεφαλῇ κατανεύσω.”

520

525

Ἥη καὶ κυανέῃσιν ἐπ’ ὀφρύσι νεῦσε Κρονίων·
 ἀμβρόσια δ’ ἄρα χαῖται ἐπερρώσαντο ἄνακτος
 κρατὸς ἀπ’ ἀθανάτοιο· μέγαν δ’ ἐλέλιξεν Ὀλυμπον.

530

Τῷ γ’ ὥς βουλευσάντε διέτμαγεν· ἢ μὲν ἔπειτα
 εἰς ἄλα ἄλτο βαθεῖαν ἀπ’ αἰγλήεντος Ὀλύμπου,
 Ζεὺς δὲ ἐὼν πρὸς δῶμα· θεοὶ δ’ ἅμα πάντες ἀνέστησαν
 ἐξ ἐδέων σφοδρὸν πατρὸς ἐναντίον· οὐδέ τις ἔτλη

μείναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535
 ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνον· οὐδέ μιν Ἥρη
 ἡγνούησεν ἰδοῦσ' ὅτι οἱ συμφράσσατο βουλὰς
 ἀργυρόπεζα Θέτις θυγάτηρ ἁλίοιο γέροντος·
 αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·
 “ τίς δὴ αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλὰς ; 540
 αἰεὶ τοι φίλον ἔστιν ἐμεῦ ἀπονόσφιν ἐόντα
 κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
 πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.”

Τὴν δ' ἡμείβετ' ἔπειτα πατήρ ἀνδρῶν τε θεῶν τε·
 “ Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545
 εἰδήσειν· χαλεποί τοι ἔσονται ἀλόχῳ περ ἐούσῃ·
 ἀλλ' ὅν μὲν κ' ἐπιεικὲς ἀκούμεν, οὗ τις ἔπειτα
 οὔτε θεῶν πρότερος τόν γ' εἴσεται οὔτ' ἀνθρώπων·
 ὅν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
 μή τι σὺ ταῦτα ἕκαστα διεῖρεο μηδὲ μετάλλα.” 550

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
 “ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες ;
 καὶ λῆν σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ,
 ἀλλὰ μάλ' εὖκηλος τὰ φράζεαι ἄσος ἐθέλῃσθα.
 νῦν δ' αἰνῶς δεῖδοικα κατὰ φρένα μή σε παρείπῃ 555
 ἀργυρόπεζα Θέτις θυγάτηρ ἁλίοιο γέροντος·
 ἡερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων·
 τῇ σ' οἶω κατανεῦσαι ἐτήτυμον ὥς Ἀχιλλῆα
 τιμῆσῃς, ὀλέσῃς δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 560
 “ δαιμονίη, αἰεὶ μὲν οὔτῃ, οὐδέ σε λήθω·
 πρῆξαι δ' ἔμπης οὔτι δυνήσῃς, ἀλλ' ἀπὸ θυμοῦ
 μᾶλλον ἐμοὶ ἔσσαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.
 εἰ δ' οὔτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι·
 ἀλλ' ἀκούσα κάθησο, ἐμῷ δ' ἐπιπιθέο μῦθῳ, 565
 μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ

ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.”

ἌΩς ἔφατ', ἔδεισεν δὲ βοῶπις πότνια Ἥρη,
καί ῥ' ἀκέουσα καθήστο, ἐπιγνάμψασα φίλον κῆρ·
ῶχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανῶνες·
τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῃ Ἥρῃ·
“ ἦ δὴ λοίγια ἔργα τάδ' ἔσσεται οὐδ' ἔτ' ἀνεκτά,
εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὦδε,
ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδὲ τι δαιτὸς
ἔσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.
μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
πατρὶ φίλῃ ἐπὶ ἦρα φέρειν Δίί, ὅφρα μὴ αὐτε
νεικείησι πατήρ, σὺν δ' ἡμῖν δαῖτα ταραξῇ.
εἴ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς
ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺν φέρτατός ἐστιν·
ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
αὐτὶκ' ἔπειθ' ἱλαὸς Ὀλύμπιος ἔσσεται ἡμῖν.”

ἌΩς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον
μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπε·
“ τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο κηδομένη περ,
μὴ σε φίλην περ ἐοῦσαν ἐν ὀφθαλμοῖσιν ἴδωμαι
θεινομένην, τότε δ' οὐ τι δυνήσομαι ἀχρύνεμός περ
χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι·
ἦδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα
ῥῖψε ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίοιο,
πάν δ' ἡμαρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι
κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
ἔνθα με Σύντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.”

ἌΩς φάτο, μείδησεν δὲ θεὰ λευκώλενος Ἥρη,
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον·
αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
οἶνοχόει γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων·

ἄσβεστος δ' ἄρ' ἐνὼρτο γέλως μακάρεσσι θεοῖσιν,
ὥς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.

600

ἌΩς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης,
οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
Μουσάων θ', αἱ ᾄδον ἀμειβόμεναι ὀπὶ καλῇ.

Αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡελίοιο,

605

οἱ μὲν κακκείμενοι ἔβαν οἰκόνδε ἕκαστος,
ἥχι ἑκάστῳ δῶμα περικλυτὸς ἀμφιγυήεις
Ἥφαιστος ποίησεν ἰδυίησι πρᾶπίδεσσι·

Ζεὺς δὲ πρὸς ὃν λέχος ἦι Ὀλύμπιος ἀστεροπητής,

ἔνθα πάρος κοιμᾶτο ὅτε μιν γλυκὺς ὕπνος ἱκάνοι·

610

ἔνθα καθεῦδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἴρι.

X

ΙΛΙΑΔΟΣ Β.

Ὁνειρος. Βοιωτία ἢ κατάλογος τῶν νεῶν.

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσταὶ
εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,
ἀλλ' ὃ γε μερμήριζε κατὰ φρένα ὡς Ἀχιλῆα
τιμήσει, ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή, 5
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὖλον Ὁνειρον·
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
“βάσκ' ἴθι, οὔτε Ὁνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
πάντα μάλ' ἀτρεκέως ἀγορευέμεν ὡς ἐπιτέλλω· 10
θωρήξαι ἔκτελε κάρη κομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γὰρ κεν ἔλοι πόλιν εὐρυάγνιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κήδ' ἐφῆπται.” 15
Ὡς φάτο, βῆ δ' ἄρ' Ὁνειρος, ἐπεὶ τὸν μῦθον ἄκουσε·
καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν,
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
εὖδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
στῇ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶ νῆϊ ξοικῶς, 20
Νέστορι, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων·
τῷ μιν ξεισάμενος προσεφώνεε θεῖος Ὁνειρος·
“εὖδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο·

οὐ χρή παννύχιον εὔδειν βουληφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμλε· 25
 νῦν δ' ἐμέθεν ξύνες ᾧκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σεῦ ἀνευθεν ἐὼν μέγα κήδεται ἥδ' ἐλεαίρει.
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίη· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθη
 αἰρεῖτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήη·”

ᾧς ἄρα φωνήσας ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῦ 35
 τὰ φρονέοντ' ἀνὰ θυμὸν ἃ ῥ' οὐ τελέεσθαι ἔμελλον·
 φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ,
 νήπιος, οὐδὲ τὰ ἤδη ἃ ῥα Ζεὺς μήδετο ἔργα·
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στόναχάς τε
 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμινας. 40
 ἔγρετο δ' ἐξ ὕπνου, θείη δέ μιν ἀμφέχυντ' ὀμφή·
 ἔξετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα,
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος·
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον· 45
 εἴλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.

Ἦως μὲν ῥα θεὰ προσεβήσετο μακρὸν Ὀλυμπον,
 Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσε 50
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς·
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ᾧκα·
 βουλήν δὲ πρῶτον μεγαθύμων ἴζε γερόντων
 Νεστορέη παρὰ νηϊ Πυλοισιγενέος βασιλῆος·
 τοὺς ὃ γε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν· 55

“ κλυτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος
 ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δῖω
 εἰδός τε μέγεθός τε φυήν τ’ ἄγχιστα ἐώκει·
 στῇ δ’ ἄρ’ ὑπὲρ κεφαλῆς καὶ με πρὸς μῦθον ἔειπεν·
 ‘ εὔδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο· 60
 οὐ χρὴ παννύχιον εὔδειν βουληφόρον ἄνδρα,
 ᾧ λαοὶ τ’ ἐπιτετράφεται καὶ τόσσα μέμηλε·
 νῦν δ’ ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σεῦ ἀνευθεν ἐὼν μέγα κήδεται ἡδ’ ἐλεαίρει·
 θωρήξαι σ’ ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς 65
 πανσυνδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγυιαν
 Τρώων· οὐ γὰρ ἔτ’ ἀμφὶς Ὀλύμπια δώματ’ ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε’ ἐφήπται
 ἐκ Διός· ἀλλὰ σὺ σῇσιν ἔχε φρεσίν.’ ὥς ὁ μὲν εἰπὼν 70
 ᾤχετ’ ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.
 ἀλλ’ ἄγετ’, αἶ κέν πως θωρήξομεν υἱας Ἀχαιῶν·
 πρῶτα δ’ ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστί,
 καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
 ὑμεῖς δ’ ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.” 75

Ἥ τοι ὃ γ’ ὥς εἰπὼν κατ’ ἄρ’ ἔζετο, τοῖσι δ’ ἀνέστη
 Νέστωρ, ὃς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·
 “ ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπε, 80
 ψευδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
 νῦν δ’ ἴδεν ὃς μέγ’ ἄριστος Ἀχαιῶν εὔχεται εἶναι·
 ἀλλ’ ἄγετ’, αἶ κέν πως θωρήξομεν υἱας Ἀχαιῶν.”

ἌΩς ἄρα φωνήσας βουλῆς ἐξ ἥρχε νέεσθαι,
 οἱ δ’ ἐπανέστησαν πείθοντό τε ποιμένι λαῶν, 85
 σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
 ἡὔτε ἔθνεα εἴσι μελισσάων ἀδινάων,

πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενῶν·
 βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινόισιν·
 αἱ μὲν τ' ἔνθα ἄλῃς πεποτήαται, αἱ δέ τε ἔνθα· 90
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἅπο καὶ κλισιάων
 ἡϊόνος προπάροιθε βαθείης ἐστιχόωντο
 ἰλαδὸν εἰς ἀγορήν· μετὰ δέ σφισιν Ὅσσα δεδήγει
 ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα 95
 λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δέ σφεας
 κήρυκες βοῶντες ἐρήτυον, εἴ ποτ' αὐτῆς
 σχοίατ', ἀκούσειαν δὲ διοτρεφέων βασιλῆων.
 σπουδῇ δ' ἔζετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας
 πανσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων 100
 ἔστη σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων.
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίῳνι ἄνακτι,
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ·
 Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ,
 αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρείϊ, ποιμένι λαῶν· 105
 Ἀτρεὺς δὲ θυήσκων ἔλιπεν πολύαρν Θυέστη,
 αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 τῷ ὃ γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα·
 “ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἄρης, 110
 Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ,
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολλὸν ὤλεσα λαόν. 115
 οὕτω πον Διὶ μέλλει ὑπερμενείϊ φίλον εἶναι,
 ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα
 ἧδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
 αἰσχροὺς γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,

μὰψ οὔτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120
 ἄπρηκτον πόλεμον πολεμίζειν ἡδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὔ πώ τι πέφανται·
 εἴ περ γάρ κ' ἐθέλοιμεν Ἀχαιοί τε Τρῳέες τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 Τρῳᾶς μὲν λέξασθαι ἐφέστιοι ὅσοι ἕασιν, 125
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθῆμεν Ἀχαιοί,
 Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἰνοχοεύειν,
 πολλάι κεν δεκάδες δευοίατο οἰνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι υἷας Ἀχαιῶν
 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι 130
 πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἕασιν,
 οἳ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἴλίου ἐκπέρσαι εὖ ναιόμενον πτολίεθρον.
 ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται· 135
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 ἦατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἅμμι δὲ ἔργον
 αὐτῶς ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν· 140
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν.”

Ὡς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι νῆρι
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν·
 κινήθη δ' ἀγορὴ φῆ κύματα μακρὰ θαλάσσης,
 πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε 145
 ὦρυρ' ἐπαίξας πατρὸς Διὸς ἐκ νεφελῶν.
 ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺν λήϊον ἐλθών,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμύνει ἀσταχύεσσιν,
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη· τοὶ δ' ἀλαλητῶ
 νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη 150
 ἴστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον

ἄπτεσθαι νηῶν ἡδ' ἐλκόμεν εἰς ἄλα δῖαν,
οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἴκεν
οἴκαδε ἰεμένων· ὑπὸ δ' ἤρεον ἔρματα νηῶν.

Ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155
εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·

“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
οὕτω δὴ οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν
Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης,
καδ' δέ κεν εὐχολὴν Πριάμφ καὶ Τρωσὶ λίποιεν 160
Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἷης·
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
μηδὲ ἕα νῆας ἄλαδ' ἐλκόμεν ἀμφιελίσσας.” 165

ᾧς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη,
βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα·
[καρπαλίμως δ' ἴκανε θεὰς ἐπὶ νῆας Ἀχαιῶν.]
εὗρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
ἑσταότ'· οὐδ' ὃ γε νηὸς ἐϋσσέλμοιο μελαίνης 170
ἄπτειτ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἴκανε·
ἀγχοῦ δ' ἱσταμένη προσέφη γλαυκῶπις Ἀθήνη·
“διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὕτω δὴ οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν
φεύξεσθ' ἐν νήεσσι πολυκλήϊσι πεσόντες, 175
καδ' δέ κεν εὐχολὴν Πριάμφ καὶ Τρωσὶ λίποιτε
Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἷης.
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,
σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180
μηδὲ ἕα νῆας ἄλαδ' ἐλκόμεν ἀμφιελίσσας.”

ᾧς φάθ', ὃ δὲ ξυνέηκε θεῶς ὅπα φωνησάσης,
βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσε

κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει·
 αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνωνος ἀντίος ἐλθὼν 185
 δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

“Οὐν τινα μὲν βασιλῆα καὶ ἑξοχον ἄνδρα κιχείη,
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
 “δαιμόνι’, οὗ σε ἔοικε κακὸν ὧς δειδίσσεσθαι, 190
 ἀλλ’ αὐτὸς τε κάθησο καὶ ἄλλους ἴδρυε λαούς·
 οὐ γάρ πω σάφα οἶσθ’ οἷος νόος Ἀτρεΐδωνος·
 νῦν μὲν πειράται, τάχα δ' ἵψεται νῆας Ἀχαιῶν.
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἶον ξεῖπε ;
 μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν· 195
 θυμὸς δὲ μέγας ἐστὶ διοτρεφέων βασιλῆων,
 τιμὴ δ' ἐκ Διὸς ἐστι, φιλεῖ δέ ἐ μητίετα Ζεὺς.”

“Οὐ δ' αὖ δῆμου τ' ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,
 τὸν σκῆπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ·
 “δαιμόνι’, ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε, 200
 οἷ σέο φέρτεροί εἰσι, σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
 οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.
 οὐ μὲν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·
 οὐκ ἀγαθὸν πολυκοιρανίῃ· εἷς κοίρανος ἔστω,
 εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου πάϊς ἀγκυλομήτεω 205
 [σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ].”

“Ὡς ὃ γε κοιρανέων δίεπε στρατόν· οἱ δ' ἀγορήνδε
 αὐτίς ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων
 ἠχῇ, ὥς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210

“Ἄλλοι μὲν ῥ' ἕζοντο, ἐρήτυθεν δὲ καθ' ἔδρας·
 Θερσίτης δ' ἔτι μῶνος ἀμετροεπῆς ἐκολῶα,
 ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλὰ τε ᾗδῃ,
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,
 ἀλλ' ὅ τι οἱ εἴσαιτο γελοῖον Ἀργείοισιν 215

ἔμμεναι· αἴσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθε·
 φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὦμω
 κυρτώ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὕπερθε
 φοξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
 ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἡδ' Ὀδυσῆϊ· 220
 τῷ γὰρ νεικέεσκε· τότ' αὖτ' Ἀγαμέμνονι δίφ'
 ὀξέα κεκληγὼς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ
 ἐκπάγλως κοτέοντο νεμέσσηθέν τ' ἐνὶ θυμῷ.
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·
 “ Ἀτρεΐδη, τέο δὴ αὖτ' ἐπιμέμφεαι ἡδὲ χατίζεις ; 225
 πλείαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναικες
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἄς τοι Ἀχαιοὶ
 πρωτίστ' ὀπίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.
 ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, οὐν κέ τις οἴσει
 Τρώων ἱπποδάμων ἐξ Ἴλίου υἱὸς ἅποινα, 230
 οὐν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,
 ἢ ἐ γυναιῖκα νέην, ἵνα μίσγεται ἐν φιλότῃτι,
 ἦν τ' αὐτὸς ἀπονύσφι κατίσχει ; οὐ μὲν ἔοικεν
 ἀρχὸν ἔοντα κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν.
 ὦ πέποινες, κάκ' ἐλέγχε', Ἀχαιίδες, οὐκέτ' Ἀχαιοί, 235
 οἴκαδ' ἐπερ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐώμεν
 αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδῃται
 ἦ ῥά τί οἱ χῆμεῖς προσαμύνομεν, ἦε καὶ οὐκί·
 ὅς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων·
 ἦ γὰρ ἄν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο.”

Ὡς φάτο νεικέων Ἀγαμέμνονα, ποιμένα λαῶν,
 Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
 καί μιν ὑπόδρα ἰδὼν χαλεπῶ ἠνίπαπε μύθῳ· 245
 “ Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
 ἴσχειο, μηδ' ἔθελ' οἷος ἐριζέμεναι βασιλεῦσιν·

οὐ γὰρ ἐγὼ σέο φημὶ χερειότερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, 250

καὶ σφιν ὀνειδέα τε προφέροισ, νόστον τε φυλάσσοις.
 οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
 ἦ εὔ ἦε κακῶς νοστήσομεν νῆες Ἀχαιῶν.
 τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255
 ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.

ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὥς νύ περ ᾧδε,
 μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὥμοισιν ἐπέιῃ,
 μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην, 260
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
 χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 πεπληγὼς ἀγορήθην ἀεικέσσι πληγῇσιν."

ᾧς ἄρ' ἔφη, σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ 265
 πλῆξεν· ὁ δ' ἰδυνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ·
 σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
 σκῆπτρου ὑπο χρυσεῖον· ὁ δ' ἄρ' ἔξετο τάρβησέν τε,
 ἀλγῆσας δ' ἀχρεῖον ἰδὼν ἀπομόρξατο δάκρυ.
 οἱ δὲ καὶ ἀχρύμενοί περ ἐπ' αὐτῷ ἠδὺ γέλασαν· 270
 ᾧδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

“ὦ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργε
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσω·
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 ὅς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275
 οὗ θήν μιν πάλιν αὐτίς ἀνήσει θυμὸς ἀγῆνωρ
 νεικεῖν βασιλῆας ὀνειδείοις ἐπέεσσιν."

ᾧς φάσαν ἡ πληθὺς· ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς
 ἔστη σκῆπτρον ἔχων· παρὰ δὲ γλαυκῶπις Ἀθήνη

εἰδομένη κήρυκι σιωπᾶν λαὸν ἀνώγει, 280
 ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν
 μῦθον ἀκούσειαν καὶ ἐπιφρασσάλατο βουλὴν·
 ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
 “Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν, 285
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν ἣν περ ὑπέσταν
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεὸς ἱπποβότοιο,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
 ὥς τε γὰρ ἡ παῖδες νεαροὶ χῆραί τε γυναῖκες
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290
 ἡ μὲν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι·
 καὶ γάρ τίς θ' ἕνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 ἀσχαλάᾳ σὺν νηὶ πολυζύγῳ, ὃν περ ἄελλαι
 χεიმέραι εἰλέωσιν ὀρινομένη τε θάλασσα·
 ἡμῖν δ' εἷνατός ἐστι περιτροπέων ἐνιαυτὸς 295
 ἐνθάδε μιμνόντεσσι· τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 αἰσχρόν τοι δηρόν τε μένειν κενεόν τε νέεσθαι.
 τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὅφρα δαῶμεν
 ἡ ἔτεδν Κάλχας μαντεύεται, ἦε καὶ οὐκί. 300
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·
 χθιζά τε καὶ πρῶτ' ὅτ' ἐς Αὐλίδᾳ νῆες Ἀχαιῶν
 ἠγερέθοντο κακὰ Πριάμφ καὶ Τρωσὶ φέρουσαι,
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμοὺς 305
 ἔρδομεν ἀθανάτοισι τεληέσσας ἐκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέειν ἀγλαὸν ὕδωρ·
 ἔνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφουίνος,
 σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωσδε,
 βωμοῦ ὑπαίξας πρὸς ῥα πλατάνιστον ὄρουσεν. 310
 ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,

ὄζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα.
 ἔνθ' ὃ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·
 μήτηρ δ' ἀμφεποτάτο ὀδυρομένη φίλα τέκνα· 315
 τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὅς περ ἔφηνε·
 λᾶαν γάρ μιν ἔθηκε Κρόνου πάϊς ἀγκυλομήτεω·
 ἡμεῖς δ' ἑσταότες θαυμάζομεν οἶον ἐτύχθη. 320
 ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἐκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευε·
 'τίπτ' ἄνεψ' ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 ὄψιμον, ὀψιτέλεστον, ὅου κλέος οὐ ποτ' ὀλεῖται. 325
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα,
 ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὖθι,
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγνιαν·
 κείνος τὼς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται. 330
 ἀλλ' ἄγε, μίμνετε πάντες, ἐϋκνήμιδες Ἀχαιοί,
 αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν."

Ὡς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον—ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν αὖσάντων ὑπ' Ἀχαιῶν—
 μῦθον ἐπαινήσαντες Ὀδυσσῆος θείοιο· 335
 τοῖσι δὲ καὶ μετέειπε Γερῆνιος ἱππότα Νέστωρ·
 "ὦ πόποι, ἥ δὴ παισὶν εἰκότες ἀγοράασθε
 νηπιάχοις, οἷς οὐ τι μέλει πολεμήϊα ἔργα.
 πῇ δὴ συνθεσίου τε καὶ ὄρκια βήσεται ἡμῖν;
 ἐν πυρὶ δὴ βουλαί τε γενοίατο μήδεά τ' ἀνδρῶν, 340
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν·
 αὐτῶς γὰρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
 εἰρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἔοντες.

Ἄτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλήν
 ἄρχεν' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας, 345
 τοῦσδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοὶ κεν Ἀχαιῶν
 νόσφιν βουλευώσ'—ἄνυσις δ' οὐκ ἔσσεται αὐτῶν—
 πρὶν Ἀργοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
 γινώμεναι εἴ τε ψεῦδος ὑπόσχεσις, εἴ τε καὶ οὐκί.
 φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350
 ἤματι τῷ ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαινον
 Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες·
 ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.
 τῷ μή τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355
 τίσασθαι δ' Ἐλένης ὀρμήματά τε στοναχάς τε.
 εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
 ἀπτέσθω ἧς νηὸς ἐϋστέλμοιο μελαίνης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
 ἀλλὰ, ἄναξ, αὐτός τ' εὖ μῆδεο πείθεό τ' ἄλλω· 360
 οὗ τοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἴπω·
 κρίν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
 ὥς φρήτρη φρήτρηφιν ἀρήγῃ, φύλα δὲ φύλοις.
 εἰ δέ κεν ὧς ἔρξης καὶ τοὶ πείθονται Ἀχαιοί,
 γνώσῃ ἔπειθ' ὅς θ' ἡγεμόνων κακὸς ὅς τέ νυ λαῶν 365
 ἦδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
 γνώσεαι δ' εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
 ἣ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.”

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 “ἦ μὰν αὐτ' ἀγορῇ νικᾶς, γέρον, υἱας Ἀχαιῶν. 370
 αἱ γὰρ Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.
 ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375

ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης
ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν. 380

νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα.
εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσι,
εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,
ὥς κε πανημέριοι στυγερῶ κρινώμεθ' Ἄρηϊ. 385

οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιόν,
εἰ μὴ νῦν ἔλθοῦσα διακρινέει μένος ἀνδρῶν.
ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσφιν
ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχρ' εἰ χεῖρα καμείται·
ἰδρώσει δέ τευ ἵππος ἐϋξοον ἄρμα τιταίνων. 390

ὦν δ' ἂν ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
μιμνάξιν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
ἄρκιον ἔσσειται φυγέειν κύνας ἢ δ' οἴωνούς·”

“Ὡς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κύμα
ἄκτῃ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθὼν,
προβλήτῃ σκοπέλῳ· τὸν δ' οὐ ποτε κύματα λείπει
παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.
ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,
κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο. 395

ἄλλος δ' ἄλλῳ ἔρεξε θεῶν αἰειγενετάων,
εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.
αὐτὰρ ὁ βοῦν ἰέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
πίονα πενταέτηρον ὑπερμενεί Κρονίωνι,

κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,
Νέστορα μὲν πρῶτιστα καὶ Ἰδομενῆα ἄνακτα, 405
αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
ἔκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.

αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
 ἦδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.
 βοῦν δὲ περιστήσαντο καὶ οὐλοχύτας ἀνέλοντο· 410
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·
 “Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,
 μὴ πρὶν ἐπ' ἡέλιον δῶναι καὶ ἐπὶ κνέφας ἔλθειν,
 πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηΐοιο θύρετρα, 415
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
 χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἐταῖροι
 πρηνέες ἐν κονίησιν ὁδᾶξ λαζοίατο γαῖαν.”

Ὡς ἔφατ', οὐδ' ἄρα πῶ οἱ ἐπεκράαινε Κρονίων,
 ἀλλ' ὃ γε δέκτο μὲν ἰρά, πόνον δ' ἀμέγαρτον ὄφελλεν. 420
 αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλοντο,
 ἀνέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυνσαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καὶ τὰ μὲν ἄρ' σχίζῃσιν ἀφύλλοισιν κατέκαιον, 425
 σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἰφαιστοιο.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνον τετύκοντό τε δαῖτα, 430
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐτίσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ἄρα μύθων ἦρχε Γερῆνιος ἱππότα Νέστωρ·
 “Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μηκέτι νῦν δήθ' αὖθι λεγώμεθα, μηδ' ἔτι δηρὸν 435
 ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν

ἴομεν, ὄφρα κε θᾶσπον ἐγείρομεν ὄξυν Ἄρηα.” 440

ᾠς ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων.

αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσε
κηρύσσειν πόλεμόνδε κάρη κομόωντας Ἀχαιοὺς·
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.
οἱ δ' ἀμφ' Ἀτρείωνα διοτρεφέες βασιλῆες 445

θῦνον κρίνοντας, μετὰ δὲ γλαυκῶπις Ἀθήνη,
αἰγίδ' ἔχουσ' ἐρίτιμον ἀγέρων ἀθανάτην τε,
τῆς ἑκατὸν θύσανοι παγχρύσειο ἠερέθονται,
πάντες ἐϋπλεκέες, ἑκατόμβοιοι δὲ ἕκαστος·

σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν 450
ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὤρσεν ἑκάστω
καρδίῃ ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἠὲ νέεσθαι
ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.

Ἦύτε πῦρ ἀτδήλον ἐπιφλέγει ἄσπετον ὕλην 455
οὔρεος ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγή,
ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἴκε.

Τῶν δ', ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460
Ἀσίῳ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα,
ἐνθα καὶ ἐνθα ποτῶνται ἀγαλλόμενα πτερύγεσσι,
κλαγγηδὸν προκαθίζόντων, σμαραγεῖ δέ τε λειμών,
ὥς τῶν ἔθνεα πολλὰ νεῶν ἅπο καὶ κλισιάων
ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 465
σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
ἔσαν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη.

Ἦύτε μυριάων ἀδινάων ἔθνεα πολλά,
αἳ τε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν 470
ὥρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,

τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
ἐν πεδίῳ ἴσταντο διαρραῖσαι μεμαῶτες.

Τοὺς δ', ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἀνδρες
ρέϊα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν, 475
ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
ὑσμίνηνδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,
ὄμματα καὶ κεφαλὴν ἱκελος Διὶ τερπικεραύνῳ,
Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
ἥύτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480
ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησι·
τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι—
ὑμεῖς γὰρ θεαὶ ἐστε, πάρεστε τε, ἴστε τε πάντα, 485
ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν—
οἳ τινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν·
πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη, 490
εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον·
ἀρχοὺς αὖ νηῶν ἔρέω νῆάς τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Ληϊτός ἦρχον
Ἀρκεσίλαός τε Προθοήνωρ τε Κλονίος τε, 495
οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν
Σχοῖνόν τε Σκῳλόν τε πολύκνημόν τ' Ἐτεωνόν,
Θέσπειαν Γραϊάν τε καὶ εὐρύχορον Μυκαλησόν,
οἳ τ' ἄμφ' Ἀρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρυθράς,
οἳ τ' Ἐλεῶν εἶχον ἦδ' Ὀτλην καὶ Πετεῶνα, 500
Ὀκαλέην Μεδεῶνά τ', ἐϋκτίμενον πτολίεθρον,
Κώπας Εὐτρησίην τε πολυτρήρωνά τε Θίσβην,
οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλῖαρτον,

οἷ τε Πλάταιαν ἔχον ἥδ' οἷ Γλισᾶντ' ἐνέμοντο,
οἷ θ' Ὑποθήβας εἶχον, ἔϋκτίμενον πολλίεθρον,
Ὀγχηστόν θ' ἱερόν, Ποσιδῆϊον ἀγλαὸν ἄλσος,
οἷ τε πολυστάφυλον Ἄρνην ἔχον, οἷ τε Μίδειαν
Νῖσάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατώσαν·
τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστη
κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.

510

Οἷ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, νῆες Ἄρῃος,
οὗς τέκεν Ἀστυόχη δόμῳ Ἀκτορος Ἀζειίδαο,
παρθένος αἰδοίη, ὑπερώϊον εἰσαναβᾶσα,
Ἀρῇ κρατερῶ· ὁ δὲ οἷ παρελέξατο λάθρη·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

515

Αὐτὰρ Φωκῆων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,
νῆες Ἰφίτου μεγαθύμου Ναυβολίδαο,
οἷ Κυπάρισσον ἔχον Πυθῶνά τε πετρῆεσσαν
Κρίσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα,
οἷ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,
οἷ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,
οἷ τε Λίλαιαν ἔχον πηγῆς ἔπι Κηφισοῖο·
τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
οἷ μὲν Φωκῆων στίχας ἵστασαν ἀμφιέποντες,
Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

520

525

Λοκρῶν δ' ἡγεμόνευεν Οἰλῆος ταχὺς Αἴας,
μείων, οὗ τι τόσος γε ὅσος Τελαμώνιος Αἴας,
ἀλλὰ πολὺν μείων· ὀλίγος μὲν ἔην, λινοθώρηξ,
ἐγχείη δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς·
οἷ Κῦνόν τ' ἐνέμοντ' Ὀπóεντά τε Καλλιάρόν τε
Βῆσσαν τε Σκάρφην τε καὶ Αὐγειαὺς ἐρατεινὰς
Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ῥέεθρα·
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο
Λοκρῶν, οἷ ναίουσι πέρην ἱερῆς Εὐβοίης.

530

535

Οἳ δ' Εὐβοίαν ἔχον μένεα πνεύοντες Ἄβαντες,
 Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαιαν
 Κήρινθόν τ' ἔφαλον Δίου τ' αἰπὺ πτολίεθρον,
 οἳ τε Κάρυστον ἔχον ἠδ' οἳ Στύρα ναιετάασκον,
 τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὅζος Ἄρῃος, 540
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
 τῷ δ' ἅμ' Ἄβαντες ἔποντο θοοί, ὅπιθεν κομόωντες,
 αἰχμηταὶ μεμαῶτες ὀρεκτῆσιν μελήεσσι
 θώρηκας ῥήξειν δηῖων ἀμφὶ στήθεσσι·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 545

Οἳ δ' ἄρ' Ἀθήνας εἶχον, ἔυκτίμενον πτολίεθρον,
 δῆμον Ἐρεχθίδος μεγαλήτορος, ὃν ποτ' Ἀθήνη
 θρέψε Διὸς θυγάτηρ, τέκε δὲ ζεῖδωρος ἄρουρα,
 καδ' δ' ἐν Ἀθήνῃς εἶσεν, ἐφ' ἐν πίοι νηφ'·
 ἔνθα δέ μιν ταύροισι καὶ ἀρνειοῖς ἰλάονται 550
 κοῦροι Ἀθηναίων περιτελλομένων ἐνιαυτῶν·
 τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶο Μενεσθεύς.
 τῷ δ' οὐ πώ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ
 κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας·
 Νέστωρ οἷος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν· 555
 τῷ δ' ἅμα πεντήκοντα μέλαινα νῆες ἔποντο.

Αἶας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας,
 στήσε δ' ἄγων ἔν' Ἀθηναίων ἴσταντο φάλαγγες.

Οἳ δ' Ἄργος τ' εἶχον Τίρυνθά τε τειχιόεσσαν,
 Ἑρμιόνην Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας, 560
 Τροίξην Ἠϊόνας τε καὶ ἀμπελόεντ' Ἐπίδauρον,
 οἳ τ' ἔχον Αἰγίαν Μάσητά τε κοῦροι Ἀχαιῶν,
 τῶν αὖθ' ἡγεμόνευε βόην ἀγαθὸς Διομήδης
 καὶ Σθένηςλος, Καπανήος ἀγακλειτοῦ φίλος υἱός·
 τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φώς, 565
 Μηκιστέος υἱὸς Ταλαϊονίδαο ἄνακτος·
 συμπάντων δ' ἡγεῖτο βόην ἀγαθὸς Διομήδης·

τοῖσι δ' ἄμ' ὀγδώκοντα μέλαιναί νῆες ἔποντο.

Οἳ δὲ Μυκήνας εἶχον, ἔϋκτίμενον πτολίεθρον,
 ἀφνειόν τε Κόρινθον ἔϋκτιμένας τε Κλεωνάς, 570
 Ὀρνεϊάς τ' ἐνέμοντο Ἀραιθυρέην τ' ἔρατεινὴν
 καὶ Σικυῶν', ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,
 οἳ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γονόεσσαν
 Πελλήνην τ' εἶχον ἡδ' Αἴγιον ἀμφενέμοντο
 Αἰγιαλόν τ' ἀνὰ πάντα καὶ ἀμφ' Ἑλίκην εὐρείαν, 575
 τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
 Ἀτρεΐδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
 λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκὸν
 κυδιόων, πᾶσιν δὲ μετέπρεπεν ἡρώεσσιν,
 οὔνεκ' ἄριστος ἦν, πολὺ δὲ πλείστους ἄγε λαούς. 580

Οἳ δ' εἶχον κοίλῃν Λακεδαίμονα κητώεσσαν,
 Φᾶρίν τε Σπάρτην τε πολυτρήρωνά τε Μέσσην,
 Βρυσειάς τ' ἐνέμοντο καὶ Αὐγειαὶ ἔρατεινᾶς,
 οἳ τ' ἄρ' Ἀμύκλας εἶχον Ἔλος τ', ἔφαλον πτολίεθρον,
 οἳ τε Λάαν εἶχον ἡδ' Οἴτυλον ἀμφενέμοντο, 585
 τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
 ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο·
 ἐν δ' αὐτὸς κίεν ἥσι προθυμίῃσι πεποιθώς,
 ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἴετο θυμῷ
 τίσασθαι Ἑλένης ὀρμήματά τε στοναχὰς τε. 590

Οἳ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἔρατεινὴν
 καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ ἔϋκτιτον Αἰπύ,
 καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,
 καὶ Πτελεὸν καὶ Ἔλος καὶ Δώριον, ἔνθα τε Μοῦσαι
 ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς, 595
 Οἰχαλῆθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·
 στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴπερ ἂν αὐταὶ
 Μοῦσαι ἀεῖδοιεν, κοῦραι Διὸς αἰγιόχοιο·
 αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν

θεσπεσίην ἀφέλοντο καὶ ἐκλέλαθον κιθαριστύν· 600
 τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ·
 τῷ δ' ἐνεθήκοντα γλαφυραὶ νῆες ἐστιχόωντο.

Οἳ δ' ἔχον Ἀρκαδίην ὑπὸ Κυλλήνης ὄρος αἰπύ,
 Αἰπύτιον παρὰ τύμβον, ἔν' ἀνέρες ἀγχιμαχηταί,
 οὐ Φερεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον 605
 Ῥίπην τε Στρατίνην τε καὶ ἡνεμόεσσαν Ἐνίσπην,
 καὶ Τεγέην εἶχον καὶ Μαντινέην ἑρατεινήν,
 Στύμφηλόν τ' εἶχον καὶ Παρρασίην ἐνέμοντο,
 τῶν ἦρχ' Ἀγκαῖοιο πάϊς, κρείων Ἀγαπήνωρ,
 ἐξήκοντα νεῶν· πολέες δ' ἐν νηϊ ἐκάστη 610
 Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
 αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 νῆας ἐϋσέλμους περάαν ἐπὶ οἴνοπα πόντον
 Ἀτρεΐδης, ἐπεὶ οὗ σφι θαλάσσια ἔργα μεμήλει.

Οἳ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα δῖαν ἔναιον, 615
 ὅσσον ἔφ' Ὑρμίνη καὶ Μύρσινος ἐσχατόωσα
 πέτρη τ' Ὀλλενίη καὶ Ἀλίσιον ἐντὸς ἔργει,
 τῶν αὖ τέσσαρες ἄρχοι ἔσαν, δέκα δ' ἀνδρὶ ἐκάστω
 νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην, 620
 υἱὲς ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου, Ἀκτορίωνε·
 τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διῶρης·
 τῶν δὲ τετάρτων ἦρχε Πολύζεινος θεοειδής,
 υἱὸς Ἀγασθένεος Αὐγηϊάδαο ἀνακτος.

Οἳ δ' ἐκ Δουλιχίου Ἐχινάων θ' ἱεράων 625
 νήσων, αἱ ναίουσι πέρην ἁλὸς Ἥλιδος ἄντα,
 τῶν αὖθ' ἡγεμόνευε Μέγης ἀτάλαντος Ἀρηΐ
 Φυλεΐδης, ὃν τίκτε Διὶ φίλος ἱππότα Φυλεύς,
 ὅς ποτε Δουλίχιόνδ' ἀπενάσσατο πατρὶ χολωθείς·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 630

Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,

οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
οἳ τε Ζάκυνθον ἔχον ἥδ' οἱ Σάμον ἀμφενέμοντο,
οἳ τ' ἠπειρον ἔχον ἥδ' ἀντιπέραι' ἐνέμοντο· 635
τῶν μὲν Ὀδυσσεὺς ἦρχε Διὶ μῆτιν ἀτάλαντος·
τῷ δ' ἅμα νῆες ἔποντο δυώδεκα μιλοπαῖροι.

Αἰτωλῶν δ' ἡγεῖτο Θόας Ἀνδραίμονος υἱός,
οἳ Πλευρῶν' ἐνέμοντο καὶ Ὠλενον ἥδ' Πυλῆνην
Χαλκίδα τ' ἀγχίαλον Καλυδῶνά τε πετρήεσαν· 640
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος νιέες ἦσαν,
οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος·
τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσι·
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645
οἳ Κνωσὸν τ' εἶχον Γόρτυνά τε τειχιόεσαν,
Λύκτον Μίλητόν τε καὶ ἀργινόεντα Λύκαστον
Φαιστόν τε Ῥύτιόν τε, πόλεις εὖ ναιεταώσας,
ἄλλοι θ' οἳ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.
τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευε 650
Μηριόνης τ' ἀτάλαντος Ἐνναλίφ ἀνδρειφόντη·
τοῖσι δ' ἅμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλείδης ἡὺς τε μέγας τε
ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίῳ ἀγερώχων,
οἳ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, 655
Λίνδον Ἰηλυσὸν τε καὶ ἀργινόεντα Κάμειρον.
τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
ὃν τέκεν Ἀστυόχεια βίη Ἡρακληεῖη,
τὴν ἄγει' ἐξ Ἐφύρης ποταμοῦ ἀπο Σελλήεντος,
πέρσας ἄστεα πολλὰ διοτρεφέων αἰζηῶν. 660

Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπῆκτῳ,
αὐτίκα πατρὸς ἐοῖο φίλον μήτρῳα κατέκτα
ἤδη γηράσκοντα Λικύμνιον ὄζον Ἄρηος·

αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὃ γε λαὸν ἀγείρας
βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι 665
υἷες υἱωνοὶ τε βίης Ἑρακληίης.

αὐτὰρ ὃ γ' ἐς Ῥόδον ἴξεν ἀλώμενος, ἄλγεα πάσχων·
τριχθὰ δὲ ᾤκηθεν καταφυλαδόν, ἥδ' ἐφίληθεν
ἐκ Διός, ὅς τε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει,
καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων. 670

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας ἐτίσας,
Νιρεὺς Ἀγλαΐης υἱὸς Χαρόποιό τ' ἄνακτος,
Νιρεὺς, ὅς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθε
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·
ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός. 675

Οἱ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε
καὶ Κῶν Εὐρυπύλοιο πόλιν νήσους τε Καλύδνας,
τῶν αὖ Φείδιππός τε καὶ Ἀντιφος ἡγησάσθην,
Θεσσαλοῦ υἷε δύνω Ἑρακλείδαο ἄνακτος·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο. 680

Νῦν αὖ τοὺς ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
οἳ τ' Ἄλουν οἳ τ' Ἀλόπην οἳ τε Τρηχῖν' ἐνέμοντο,
οἳ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα,
Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί,
τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685

ἀλλ' οἳ γ' οὐ πολέμοιο δυσηχέος ἐμνώνοντο·
οὐ γὰρ ἔην ὅς τις σφιν ἐπὶ στίχας ἡγήσαιο·
κείμετο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
κούρης χωόμενος Βρισηΐδος ἡυκόμοιο,
τὴν ἐκ Λυρνησσοῦ ἐξείλετο πολλὰ μογήσας, 690

Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης,
καδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμώρους,
υἷας Εὐνηοῖο Σεληπιάδαο ἄνακτος·
τῆς ὃ γε κείτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.

Οἱ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695

Δήμητρος τέμενος, Ἴτωνά τε μητέρα μήλων,
 ἀγχιάλόν τ' Ἀντρῶνα ἰδὲ Πτελεὸν λεχεποῖν,
 τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευε
 ζῶδς ἑών· τότε δ' ἤδη ἔχεν κατά γαῖα μέλαινα.
 τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο 700
 καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ
 νηὸς ἀποθρῶσκοντα πολὺ πρῶτιστον Ἀχαιῶν.
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ σφεας κόσμησε Ποδάρκης ὄζος Ἀρης,
 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο, 705
 αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου
 ὀπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων
 ἦρως Πρωτεσίλαος Ἀρήϊος· οὐδέ τι λαοὶ
 δεύονθ' ἡγεμόνος, πόθεόν γε μὲν ἐσθλὸν ἑόντα·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 710

Οἱ δὲ Φεράς ἐνέμοντο παρὰ Βοιβητίδα λίμνην,
 Βοίβην καὶ Γλαφύρας καὶ ἐϋκτιμένην Ἰαωλκόν,
 τῶν ἦρχ' Ἀδμήτοιο φίλος παῖς ἔνδεκα νηῶν
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν
 Ἀλκηστις, Πελῖας θυγατρῶν εἵδος ἀρίστη. 715

Οἱ δ' ἄρα Μηθῶνην καὶ Θαυμακίην ἐνέμοντο
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχείαν,
 τῶν δὲ Φιλοκτήτης ἦρχεν τόξων εὖ εἰδὼς
 ἐπὰ νεῶν· ἐρέται δ' ἐν ἐκάστη πεντήκοντα
 ἐμβέβασαν, τόξων εὖ εἰδότες Ἴφι μάχεσθαι. 720
 ἀλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ' ἄλγεα πάσχων,
 Λήμνῳ ἐν ἡγαθήῃ, ὅθι μιν λίπον υἱες Ἀχαιῶν
 ἔλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·
 ἐνθ' ὃ γε κεῖτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἀνακτος. 725
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ Μέδων κόσμησεν Ὀϊλῆος νόθος υἱός,

τόν ρ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῆϊ πτολιπόρθῳ.

Οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,
οἳ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος, 730
τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,
ἰητῆρ' ἀγαθῷ, Ποδαλείριος ἥδ' Μαχάων·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἱ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,
οἳ τ' ἔχον Ἀστέριον Τιτάνοιό τε λευκὰ κάρηνα, 735
τῶν ἥρχ' Εὐρύπυλος Εὐαίμονος ἀγλαὸς υἱός·
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Οἱ δ' Ἀργισσαν ἔχον καὶ Γυρτώνην ἐνέμοντο,
Ὅρθην Ἠλώνην τε πόλιν τ' Ὀλοοσσόνα λευκὴν,
τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης, 740
υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς·
τόν ρ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια
ἡματι τῷ ὅτε Φῆρας ἐτίσατο λαχυνήεντας,
τούς δ' ἐκ Πηλίου ᾧσε καὶ Αἰθίκεσσι πέλασεν·
οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὅζος Ἄρῃος, 745
υἱὸς ὑπερθύμοιο Κορώνου Καινεΐδαο·
τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·
τῷ δ' Ἐνιῆνες ἔποντο μενεπτόλεμοί τε Περαιβοί,
οἱ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο, 750
οἳ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο,
ὅς ρ' ἐς Πηνειὸν προΐει καλλίρροον ὕδωρ,
οὐδ' ὃ γε Πηνειῷ συμμίσγεται ἀργυροδίη,
ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει ἡὔτ' ἔλαιον·
ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ. 755

Μαγνήτων δ' ἦρχε Πρόθοος Τενθρηδόνος υἱός,
οἱ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευε,
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Οὔτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν· 760
 τίς τ' ἄρ τῶν ὄχ' ἄριστος ἔην, σὺ μοι ἔννεπε, Μοῦσα,
 αὐτῶν ἦδ' ἵππων, οἳ ἄμ' Ἀτρεΐδῃσιν ἔποντο.

Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
 τὰς Εὐμηλος ἔλαυνε ποδῶκεας ὄρνιθας ὥς,
 ὄτριχας οἰέτεας, σταφύλῃ ἐπὶ νῶτον εἴσας· 765
 τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 ἄμφω θηλείας, φόβον Ἄρης φορεούσας.
 ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
 ὄφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
 ἵπποι θ', οἳ φορέεσκον ἀμύμονα Πηλεΐωνα. 770
 ἀλλ' ὁ μὲν ἐν νῆεσσι κορωνίσιν ποντοπόροισι
 κεῖτ' ἀπομηνίσας Ἀγαμέμνονι ποιμένι λαῶν
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες
 τόξοισίν θ'· ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος 775
 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον
 ἔστασαν· ἄρματα δ' εὖ πεπυκασμένα κείμε ἀνάκτων
 ἐν κλισίῃς· οἳ δ' ἀρχὸν ἀρηΐφιλον ποθέοντες
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατὸν οὐδ' ἐμάχοντο.

Οἳ δ' ἄρ' ἴσαν ὥς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο· 780
 γαῖα δ' ὑπεστενάχιζε Διὶ ὧς τερπικεραύνῳ
 χωομένῳ, ὅτε τ' ἀμφὶ Τυφωεῖ γαῖαν ἰμάσση
 εἰν Ἀρίμοις, ὅθι φασὶ Τυφώεος ἔμμεναι εὐνάς·
 ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
 ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο. 785

Τρῳσὶν δ' ἄγγελος ἦλθε ποδὴνεμος ὠκέα Ἴρις
 παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·
 οἳ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσι
 πάντες ὁμηγέρες, ἡμὲν νέοι ἡδὲ γέροντες·
 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις· 790
 εἴσατο δὲ φθογγὴν νῆϊ Πριάμοιο Πολίτῃ,

ὅς Τρώων σκοπὸς ἴζε, ποδωκείησι πεποιθώς,
 τύμβω ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,
 δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
 τῷ μιν εἰσαμένη προσέφη πόδας ὠκέα Ἴρις· 795

“ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοὶ εἰσιν,
 ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαςτος ὄρωρεν.
 ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
 ἀλλ' οὐ πω τοιόνδε τρσόνδε τε λαὸν ὅπωπα·
 λήν γὰρ φύλλοισιν ἑοικότες ἢ ψαμάθοισιν 800
 ἔρχονται πεδίοιο μαχησόμενοι περὶ ἄστν.

Ἐκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι·
 πολλοὶ γὰρ κατὰ ἄστν μέγα Πριάμου ἐπίκουροι,
 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
 τοῖσιν ἕκαστος ἀνὴρ σημαινέτω οἷσί περ ἄρχει, 805
 τῶν δ' ἐξηγείσθω κοσμησάμενος πολιήτας.”

ᾧ ὤς ἔφαθ', Ἐκτωρ δ' οὐ τι θεᾶς ἔπος ἠγνοίησεν,
 αἶψα δ' ἔλυσ' ἀγορήν· ἐπὶ τεύχεα δ' ἔσσεύοντο·
 πᾶσαι δ' ὠϊγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 πεζοὶ θ' ἱππῆές τε· πολλὺς δ' ὀρυμαγδὸς ὀρώρει. 810

Ἔστι δέ τις προπάροιθε πόλιος αἰπεῖα κολώνη,
 ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα,
 τὴν ἢ τοι ἄνδρες Βατίειαν κικλήσκουσιν,
 ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
 ἔνθα τότε Τρώες τε διέκριθεν ἠδ' ἐπίκουροι. 815

Τρῳσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἐκτωρ
 Πριαμίδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
 λαοὶ θωρήσσοντο μεμαότες ἐγχείησι.

Δαρδανίων αὖτ' ἦρχεν ἐὺς πάϊς Ἀγχίσαιο,
 Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δι' Ἀφροδίτῃ, 820
 Ἰδῆς ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῖσα,
 οὐκ οἶος, ἅμα τῷ γε δύν Ἀντήνορος υἱε,
 Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.

Οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἰδης,
 ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσθήποιο, 825
 Τρῶες, τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
 Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

Οἱ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
 καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ,
 τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφιος λινοθώρηξ, 830
 υἱε δύνω Μέροπος Περκωσίου, ὃς περὶ πάντων
 ἦδεε μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκε
 στείχειν ἐς πόλεμον φθισήνορα· τῷ δέ οἱ οὐ τι
 πιθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο, 835
 καὶ Σηστὸν καὶ Ἀβυδὸν ἔχον καὶ δῖαν Ἀρίσβην,
 τῶν αὐθ' Ὑρτακίδης ἦρχ' Ἀσιος, ὄρχαμος ἀνδρῶν,
 Ἀσιος Ὑρτακίδης, δν Ἀρίσβηθεν φέρον ἵπποι
 αἰθωνες μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.

Ἴππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων, 840
 τῶν οἱ Λάρισαν ἐριβώλακα ναιετάασκον·
 τῶν ἦρχ' Ἴππόθοός τε Πύλαιός τ', ὄζος Ἀρῆος,
 υἱε δύνω Λήθοιο Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας καὶ Πείροος ἥρως,
 ὄσσους Ἑλλήσποντος ἀγάρροος ἐντὸς ἐέργει. 845

Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν
 υἱὸς Τροιζήνοιο διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,
 τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ρέοντος,
 Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἶαν. 850

Παφλαγόνων δ' ἠγείτο Πυλαιμένεος λάσιον κῆρ
 ἐξ Ἑνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων,
 οἳ ῥα Κύτωρον ἔχον καὶ Σήσαμον ἀμφενέμοντο
 ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον
 Κρῶμνάν τ' Αἰγιαλόν τε καὶ ὑψηλοὺς Ἐρυθίνους. 855

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστὴς·
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσατο κῆρα μέλαιναν,
ἀλλ' ἐδάμῃ ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860
ἐν ποταμῷ, ὅθι περ Τρῶας κεράϊζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδὴς
τῇλ' ἐξ Ἀσκανίης· μέμασαν δ' ὕσμῖνι μάχεσθαι.

Μῆοσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἡγησάσθην,
νῆε Ταλαιμένεος, τῷ Γυγαίῃ τέκε λίμνη, 865
οἳ καὶ Μῆονας ἦγον ὑπὸ Τμώλῳ γεγαῶτας.

Νάσσης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,
οἳ Μίλητον ἔχον Φθιρῶν τ' ὄρος ἀκριτόφυλλον
Μαιάνδρου τε ῥοὰς Μυκάλης τ' αἰπρινὰ κάρηνα·
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάσσης ἡγησάσθην, 870
Νάσσης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
ὅς καὶ χρυσὸν ἔχων πόλεμόνδ' Ἴεν ἠΰτε κούρη,
νήπιος, οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,
ἀλλ' ἐδάμῃ ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875

Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων
τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήμεντος.

ΙΛΙΑΔΟΣ Γ.

“Ορκοι. Τειχοσκοπία. Ἀλεξάνδρου καὶ Μενελάου
μονομαχία.

Αὐτὰρ ἐπεὶ κόσμηθεν ἄμ' ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς,
ἡὔτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,
αἷ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
κλαγγῇ ταί γε πέτονται ἐπ' Ὠκεανοῖο ῥοάων, 5
ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσai·
ἡέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται·
οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνέοντες Ἀχαιοί,
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην, 10
ποιμέσιν οὐ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
τόσσον τίς τ' ἐπιλεύσσει ὅσον τ' ἐπὶ λᾶαν ἴησιν·
ὥς ἄρα τῶν ὑπὸ ποσσὶ κονίσσαλος ὄρνυτ' ἀελλῆς
ἐρχομένων· μάλα δ' ὦκα διέπρησσαν πεδίοιο.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 15
Τρῳσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα
καὶ ξίφος· αὐτὰρ δοῦρε δύω κεκορυθμένα χαλκῷ
πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊότητι. 20

Τὸν δ' ὥς οὖν ἐνόησεν ἀρηϊφίλος Μενέλαος
ἐρχόμενον προπάροιθεν ὀμίλου μακρὰ βιβάντα,
ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,

εὐρών ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα
 πεινῶν· μάλα γάρ τε κατεσθλεί, εἴ περ ἂν αὐτὸν 25
 σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην·
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.

Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδὴς 30
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,
 ἅψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
 ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνροστος ἀπέστη
 οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυνῖα,
 ἅψ δ' ἀνεχώρησεν, ὦχρός τέ μιν εἶλε παρειάς, 35
 ὥς αὖτις καθ' ὅμιλον ἔδυσσε Τρώων ἀγερώχων
 δείσας Ἀτρείος υἱὸν Ἀλέξανδρος θεοειδής.

τὸν δ' Ἐκτωρ νείκεσσε ἰδὼν αἰσχροῖς ἐπέεσσιν·
 “ Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπευτά,
 αἶθ' ὄφελος ἄγονός τ' ἔμηναι ἄγαμός τ' ἀπολέσθαι. 40

καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν
 ἢ οὕτω λώβην τ' ἔμηναι καὶ ὑπόψιον ἄλλων.
 ἢ που καγχαλώωσι κάρη κομόωντες Ἀχαιοί,
 φάντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα καλὸν
 εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή. 45

ἢ τοιόσδε ἐὼν ἐν ποντοπόροις νέεσσι
 πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,
 μιχθεὶς ἀλλοδαποῖσι γυναικ' εὐειδέ' ἀνῆγες
 ἐξ ἀπλῆς γαίης, νυδὸν ἀνδρῶν αἰχμητῶν,
 πατρί τε σῶ μέγα πῆμα πόληϊ τε παντί τε δήμῳ, 50
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ ;
 οὐκ ἂν δὴ μείνειας ἀρητίφιλον Μενέλαον ;
 γνοίης χ' οἶον φωτὸς ἔχεις θαλερὴν παράκοιτιν·
 οὐκ ἂν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφροδίτης,
 ἢ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης. 55

ἀλλὰ μάλα Τρῶες δειδήμονες· ἦ τέ κεν ἤδη
λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας.”

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
“Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,—
αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής, 60

ὅς τ' εἴσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη
νῆϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·

ὥς σοὶ ἐνὶ στήθεσσι νῶος ἀτάρβητος νόος ἐστί·—
μή μοι δῶρ' ἔρατὰ πρόφερε χρυσέης Ἀφροδίτης·
οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65

ὅσσα κεν αὐτοὶ δῶσιν, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο·
νῦν αὖτ' εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,
ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηϊφίλον Μενέλαον
συμβάλετ' ἄμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι· 70

ὁππότερος δέ κε νικήσῃ κρείσσω τε γένηται,
κτῆμαθ' ἐλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων

Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιῖδα καλλιγύναικα.” 75

ᾧ ἔφαθ', Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,
καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
μέσσου δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.
τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοὶ
ἰοῖσίν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον· 80

αὐτὰρ ὁ μακρὸν ἄϋσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
“ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·
στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ.”

ᾧ ἔφαθ', οἱ δ' ἔσχοντο μάχης ἄνεψ' τ' ἐγένοντο
ἐσσυμένως· Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε· 85

“κέκλυτέ μεν, Τρῶες καὶ ἑϋκνήμιδες Ἀχαιοί,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νείκος ὄρωρεν.

ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
 τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὸν δ' ἐν μέσσω καὶ ἀρηΐφιλον Μενέλαον 90
 οἶους ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι.
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἐλὼν εὖ πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ τάμωμεν."

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ· 95
 τοῖσι δὲ καὶ μετέειπε βοῆν ἀγαθὸς Μενέλαος·
 "κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει
 θυμὸν ἐμόν, φρονέω δὲ διακρινθήμεναι ἥδη
 Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέπασθε
 εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς· 100
 ἡμέων δ' ὁπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
 οἴσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,
 Γῇ τε καὶ Ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον·
 ἄξτετε δὲ Πριάμοιο βίην, ὅφρ' ὄρκια τάμνῃ 105
 αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
 μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.
 αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται·
 οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
 λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται." 110

ἌΩς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε
 ἐλπόμενοι παύσασθαι οἷζυροῦ πολέμοιο.
 καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
 τεύχεά τ' ἐξεδύοντο· τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα· 115
 Ἐκτωρ δὲ προτὶ ἄστνι δύο κήρυκας ἔπεμπε
 καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι·
 αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων
 νῆας ἔπι γλαφυρὰς ἰέναι, ἠδ' ἄρν' ἐκέλευεν

οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ. 120

Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,
εἰδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,
τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.

τὴν δ' εὖρ' ἐν μεγάρῳ· ἥ δὲ μέγαν ἰστὸν ὕφαινε, 125
δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἀρηος παλαμάτων·
ἄγχου δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις·

“δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
οἳ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἀρηά
ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
οἳ δὴ νῦν ἔσται σιγῇ, πόλεμος δὲ πέπνυται,
ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπνυγεν. 135
αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφίλος Μενέλαος
μακρῆς ἐγχείησι μαχήσονται περὶ σείο·
τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.”

Ὡς εἰποῦσα θεὰ γλυκὺν ἱμερον ἔμβαλε θυμῷ
ἄνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκῆων· 140
αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθούνησιν
ὥρμ'ατ' ἐκ θαλάμοιο τέρεν κατὰ δάκρυ χέουσα,
οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο,
Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις·
αἶψα δ' ἔπειθ' ἱκανον ὅθι Σκαιαὶ πύλαι ἦσαν. 145

Οἳ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
Λάμπον τε Κλυτίον θ' Ἴκετάονά τ' ὄζον Ἀρηος,
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
ἦατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσι,
γῆραι δὴ πολέμοιο πεπνυμένοι, ἀλλ' ἀγορηταὶ 150
ἔσθλοί, τεττίγεσσιν ἑοικότες, οἳ τε καθ' ὕλην

δενδρέφ' ἐφεζόμενοι ὅπα λειριόεσσαν ἱέισι·
 τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
 οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον·
 “οὐ νέμεσις Τρώας καὶ ἑὺκνήμιδας Ἀχαιοὺς
 τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν
 αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν·
 ἀλλὰ καὶ ὥς τοίη περ ἐοῦσ' ἐν νηυσὶ νεέσθω,
 μηδ' ἡμῖν τεκέεσσ' ἵ τ' ὀπίσσω πῆμα λίποιτο.”

155

160

ἄΩς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·
 “δεῦρο πάροιθ' ἔλθοῦσα, φίλον τέκος, ἵζεν ἐμεῖο,
 ὄφρα ἴδῃ πρότερόν τε πόσιν πηοὺς τε φίλους τε—
 οὗ τι μοι αἰτὶ ἐσσί, θεοὶ νύ μοι αἴτιοί εἰσιν,
 οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν—
 ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,
 ὅς τις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἠὲς τε μέγας τε.
 ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασι,
 καλὸν δ' οὕτω ἐγὼν οὗ πω ἴδον ὀφθαλμοῖσιν,
 οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικε.”

165

170

Τὸν δ' Ἑλένη μῦθοισιν ἀμείβετο, δῖα γυναικῶν·
 “αἰδοῖός τέ μοι ἐσσι, φίλε ἐκυρέ, δεινός τε·
 ὥς ὄφελεν θάνατός μοι ἄδειν κακὸς ὁππότε δεῦρο
 υἱεῖ σῶ ἐπόμεν, θάλαμον γνωτούς τε λιποῦσα
 παῖδά τε τηλυγέτην καὶ ὀμηλικίην ἐρατεινήν.
 ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίονσα τέτηκα.
 τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρεαι ἠδὲ μεταλλᾶς·
 οὗτός γ' Ἀτρεΐδης εὐρυκρέων Ἀγαμέμνων,
 ἀμφότερον βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
 δαῆρ αὐτ' ἐμὸς ἔσκε κυνώπιος, εἴ ποτ' ἔην γε.”

175

180

ἄΩς φάτο, τὸν δ' ὁ γέρων ἡγάσσατο φώνησέν τε·
 “ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιόδαιμον,
 ἦ ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.

ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,
 ἔνθα ἴδον πλείστοις Φρύγας ἀνέρας αἰολοπώλους, 185
 λαοὺς Ὀτρῆος καὶ Μυγδόνος ἀντιθέοιο,
 οἳ ῥα τότε ἔστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
 ἡματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
 ἀλλ' οὐδ' οἳ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί." 190

Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν' ὁ γεραίος·
 "εἵπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὅδ' ἐστί·
 μείων μὲν κεφαλῇ Ἀγαμέμνωνος Ἀτρεΐδαι,
 εὐρύτερος δ' ὦμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
 τεύχεα μὲν οἳ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 195
 αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν·
 ἀρνεῖω μιν ἔγωγε εἴσκω πηγεσιμᾶλλω,
 ὅς τ' οἶων μέγα πῶῦ διέρχεται ἀργεννάων."

Τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·
 "οὗτος δ' αὖ Λαερτιάδης πολύμητις Ὀδυσσεύς, 200
 ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης
 εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά."

Τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἠΐδα·
 "ὦ γύναι, ἥ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·
 ἦδη γὰρ καὶ δεῦρό ποτ' ἦλυθε δῖος Ὀδυσσεύς 205
 σεῦ ἔνεκ' ἀγγελίης σὺν ἀρηϊφίλῳ Μενελάῳ·
 τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
 ἀμφοτέρων δὲ φυῆν ἐδάην καὶ μῆδεα πυκνά. ✕
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὦμους, 210
 ἄμφω δ' ἐξομένω γεραρώτερος ἦεν Ὀδυσσεύς·
 ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,
 ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε,
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος
 οὐδ' ἀφαμαρτοεπής· ἦ καὶ γένει ὕστερος ἦεν. 215

ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
 στάσκειν, ὑπαὶ δὲ ἶδεσκε κατὰ χθονὸς ὄμματα πῆξας,
 σκῆπτρον δ' οὔτ' ὑπίσω οὔτε προπρηνὲς ἐνώμα,
 ἀλλ' ἀστεμφὲς ἔχεσκειν, αἶδρεῖ φωτὶ ἑοικώς·
 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτως. 220
 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἴη
 καὶ ἔπεα νιφάδεσσιν ἑοικότα χειμερήσιν,
 οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
 οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες."

Τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν· ὁ γεραίος· 225
 "τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἡὗς τε μέγας τε,
 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὦμους;"

Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν·
 "οὔτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν·
 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὧς 230
 ἔστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.
 πολλὰκι μιν ξείνισσεν ἀρητίφιλος Μενέλαος
 οἴκῳ ἐν ἡμετέρῳ, ὁπότε Κρήτηθεν ἵκοιτο.
 νῦν δ' ἄλλους μὲν πάντας ὀρῶ ἐλίκωπας Ἀχαιοὺς,
 οὓς κεν ἐὺ γνοίην καὶ τ' οὔνομα μυθησαίμην· 235
 δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
 Κάστορά θ' ἱππόδαμον καὶ πῦξ ἀγαθὸν Πολυδεύκεα,
 αὐτοκασιγνήτω, τῷ μοι μῖα γείνατο μήτηρ.
 ἢ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,
 ἢ δεύρω μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισι, 240
 νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 αἴσχεα δειδιότες καὶ ὀνειδέα πόλλ' ἢ μοί ἐστιν."

Ὡς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίξοος αἶα
 ἐν Λακεδαίμονι αὔθι, φίλῃ ἐν πατρίδι γαίῃ.

Κήρυκες δ' ἀνὰ ἄστνυ θεῶν φέρον ὄρκια πιστά, 245
 ἄρνε δῶκα καὶ οἶνον ἐϋφρονα, καρπὸν ἀρούρης,
 ἀσκῶ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν

κῆρυνξ Ἰδαῖος ἥδ' ἐ χρύσεια κύπελλα·
 ὦτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
 “ὄρσεο, Λαομεδοντιάδῃ, καλέουσιν ἄριστοι
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 ἐς πεδῖον καταβῆναι, ἵν' ὄρκια πιστὰ τάμητε·
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος
 μακρῆς ἐγχείησι μαχήσονται ἄμφι γυναικί·
 τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο·
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες
 ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
 Ἄργος ἐς ἵππόβοτον καὶ Ἀχαιῖδα καλλιγύναικα.”

250

255

ἌΩς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις
 ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο.
 ἄν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τείνεν ὀπίσσω·
 πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον·
 τῷ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον ὠκέας ἵππους.

260

Ἄλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
 ὥρυντο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ἄν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγανοὶ
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν.
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἧ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
 ὀρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα
 κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
 τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχέτο χεῖρας ἀνασχών·
 “Ζεῦ πάτερ, Ἰδοθεν μεδέων, κύδιστε μέγιστε,
 Ἥελιός θ', ὅς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
 ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόςσῃ,

265

270

275

ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά· 280
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
 ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285
 τιμὴν δ' Ἀργείοις ἀποτινέμεν ἦν τιν' ἔοικεν,
 ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποιῆς 290
 αὐθι μένων, ἧὸς κε τέλος πολέμοιο κιχέω.”

Ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεῖ χαλκῷ·
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
 θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.
 οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν 295
 ἔκχεον, ἡδ' εὖχοντο θεοῖς αἰειγενέτησιν·
 ὦδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρῶων τε·
 “Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὁππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
 ὦδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὥς ὅδε οἶνος, 300
 αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.”

Ὡς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράαινε Κρονίων.
 τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·
 “κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·
 ἦ τοι ἐγὼν εἶμι προτὶ Ἴλιον ἡνεμόεσσαν 305
 ἄψ, ἐπεὶ οὗ πω τλήσομ' ἐν ὀφθαλμοῖσιν ὀρᾶσθαι
 μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·
 Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὁπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.”

Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς, 310
 ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τείνεν ὀπίσσω·

πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσεται δίφρον.
 τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·
 Ἔκτωρ δὲ Πριάμοιο παῖς καὶ δῖος Ὀδυσσεὺς
 χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315
 κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες,
 ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
 λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον,
 ὦδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε·
 “Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε, 320
 ὁππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,
 τὸν δὸς ἀποφθίμενον δύναι δόμον Ἀϊδος εἴσω,
 ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.”
 Ὡς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἔκτωρ
 ἄψ ὁρόων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν. 325
 οἱ μὲν ἔπειθ' ἴζοντο κατὰ στίχας, ἦχι ἐκάστω
 ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·
 αὐτὰρ ὃ γ' ἀμφ' ὥμοισιν ἐδύσετο τεύχεα καλὰ
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡὔκόμοιο.
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε 330
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
 οἷο κασιγνήτοιο Λυκάονος· ἤρμοσε δ' αὐτῷ.
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον
 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε· 335
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·
 εἶλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.
 ὥς δ' αὕτως Μενέλαος Ἀρήϊος ἔντε' ἔδυνεν.
 Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν, 340
 εἰς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
 Τρώας θ' ἵπποδάμους καὶ ἐϋκνήμιδας Ἀχαιοὺς.

καί ρ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ
σείουτ' ἐγχείας ἀλλήλοισιν κοτέοντε. 345

πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,
καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' ἐτίσῃν,
οὐδ' ἔρρηξεν χαλκόν· ἀνεγνάμφθη δέ οἱ αἰχμὴ
ἀσπίδι ἐν κρατερῇ· ὁ δὲ δεύτερον ὤρνυτο χαλκῷ
Ἀτρεΐδης Μενέλαος ἐπευξάμενος Διὶ πατρί· 350
“Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργε,
δίου Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,
ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων
ξεινοδόκον κακὰ ῥέξαι, ὃ κεν φιλότῃτα παράσχη.”

Ἡ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος, 355
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἐτίσῃν·
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο·
ἀντικρὺ δὲ παρὰ λαπάρην διάμησε χιτῶνα
ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν. 360

Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
Ἀτρεΐδης δ' ὦμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
“Ζεῦ πάτερ, οὗ τις σείο θεῶν ὀλοώτερος ἄλλος· 365
ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
νῦν δέ μοι ἐν χείρεσσιν ἄγῃ ξίφος, ἐκ δέ μοι ἔγχος
ἦίχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.”

Ἡ, καὶ ἐπαίξας κόρυθος λάβεν ἵπποδασείης,
ἔλκε δ' ἐπιστρέψας μετ' ἐϋκνήμιδας Ἀχαιοῦς· 370
ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρήν,
ὅς οἱ ὑπ' ἀνθερεῶνος ὄχεὺς τέτατο τρυφαλείης.
καὶ νῦ κεν εἴρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,
εἰ μὴ ἄρ' ὄξυν νόησε Διὸς θυγάτηρ Ἀφροδίτη,
ἦ οἱ ῥῆξεν ἱμάντα βοὸς Ἴφι κταμένοιο· 375

κεινὴ δὲ τρυφάλεια ἄμ' ἔσπετο χειρὶ παχείῃ.
 τὴν μὲν ἔπειθ' ἥρως μετ' ἐϋκνήμιδας Ἀχαιοὺς
 ῥῦψ' ἐπιδινήσας, κόμισαν δ' ἐρήηρες ἑταῖροι·
 αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίνων
 ἔγχεϊ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380
 ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἥερι πολλῇ,
 καδ δ' εἶσ' ἐν θαλάμῳ εὐώδεϊ κηώεντι.
 αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἔε· τὴν δ' ἐκίχανε
 πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρῳαὶ ἅλῃς ἦσαν·
 χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα, 385
 γρητὶ δέ μιν ἔϊκυῖα παλαιγενεῖ προσέειπεν
 εἰροκόμῳ, ἣ οἱ Λακεδαίμονι ναιεταώσῃ
 ἦσκειν εἷρια καλά, μάλιστα δέ μιν φιλέεσκε·
 τῇ μιν ἔεισαμένη προσεφώνεε δι' Ἀφροδίτη·
 “δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390
 κείνος ὃ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσι,
 κάλλεϊ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
 ἀνδρὶ μαχησάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε
 ἔρχεσθ', ἥε χοροῖο νέον λήγοντα καθίζειν.”
 Ὡς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε· 395
 καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
 θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “δαιμονίη, τί με ταῦτα λιλαίεαι ἡπεροπενύειν ;
 ἦ πῇ με προτέρῳ πολλίων εὖ ναιομενῶων 400
 ἄξις, ἦ Φρυγίης ἦ Μηονίης ἐρατεινῆς,
 εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων·
 οὔνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
 νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
 τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης ; 405
 ἦσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου,
 μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,

ἀλλ' αἰεὶ περὶ κείνον δίῳε καὶ ἐ φύλασσε,
 εἰς ὃ κέ σ' ἦ ἄλοχον ποιήσεται, ἣ ὃ γε δούλην.
 κεῖσε δ' ἐγὼν οὐκ εἶμι—νεμεσσητὸν δέ κεν εἴη— 410
 κείνου πορσυνέουσα λέχος· Τρῳαὶ δέ μ' ὀπίσσω
 πᾶσαι μωμήσονται· ἔχω δ' ἄχ' ἄκριτα θυμῷ.”

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη·
 “ μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
 τῶς δέ σ' ἀπεχθήρῳ ὥς νῦν ἔκπαγλ' ἐφίλησα, 415
 μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
 Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀλῃαι.”

Ἦς ἔφατ', ἔδεισεν δ' Ἑλένη Διὸς ἐκγεγαυῖα,
 βῆ δὲ κατασχομένη ἐανῷ ἀργῇτι φαεινῷ
 σιγῇ, πάσας δὲ Τρῳᾶς λάθην· ἦρχε δὲ δαίμων. 420

Αἱ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
 ἣ δ' εἰς ὑψόροφον θάλαμον κίε διὰ γυναικῶν.
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη
 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα· 425
 ἔνθα καθίζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μῦθον·
 “ ἦλυθες ἐκ πολέμου· ὥς ὤφελες αὐτόθ' ὀλέσθαι,
 ἀνδρὶ δαμείς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.
 ἦ μὲν δὴ πρὶν γ' εὔχε' ἀρηϊφίλου Μενελάου 430
 σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι·
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλον Μενέλαον
 ἐξαυτὶς μαχέσασθαι ἐναντίον· ἀλλὰ σ' ἔγωγε
 παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
 ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι 435
 ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήῃς.”

Τὴν δὲ Πάρις μῦθοισιν ἀμειβόμενος προσέειπε·
 “ μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἐνιπτε·
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,

κείνουν δ' αὖτις ἐγώ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440
 ἀλλ' ἄγε δὴ φιλότῃτι τραπέλομεν εὐνηθέντε·
 οὐ γάρ πώ ποτέ μ' ὦδέ γ' ἔρως φρένας ἀμφεκάλυψεν,
 οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἑρατεινῆς
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσι,
 νήσω δ' ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῇ, 445
 ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἥμερος αἰρεῖ.”

Ἡ ῥα, καὶ ἄρχε λέχοσδε κιών· ἅμα δ' εἶπετ' ἄκοιτις.

Τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν,
 Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοίτα θηρὶ ἐοικώς,
 εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450
 ἀλλ' οὐ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
 δεῖξαι Ἀλέξανδρον τότε ἀρηϊφίλῳ Μενελάῳ·
 οὐ μὲν γὰρ φιλότῃτι γ' ἐκεύθανον, εἴ τις ἴδοιτο·
 ἴσους γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων· 455
 “κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι·
 νίκη μὲν δὴ φαίνεται ἀρηϊφίλου Μενελάου,
 ὑμεῖς δ' Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἣν τιν' ἔοικεν,
 ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.” 460

Ὡς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἤνεον ἄλλοι Ἀχαιοί.

ΙΛΙΑΔΟΣ Δ.

Ὅρκίῳν σύγχυσις. Ἀγαμέμνωνος ἐπιπώλησις.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
νέκταρ ἐνοχοί· τοὶ δὲ χρυσεοῖς δεπάεσσι
δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
αὐτίκ' ἐπειρᾶτο Κρονίδης ἐρεθιζέμεν Ἥρην
κερτομίῳις ἐπέεσσι, παραβλήδην ἀγορεύων·
“δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεῶων,
Ἥρῃ τ' Ἀργεῖῃ καὶ Ἀλαλκομενῆϊς Ἀθήνῃ.
ἀλλ' ἦ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
τέρπεσθον· τῷ δ' αὖτε φιλομμειδῆς Ἀφροδίτῃ
αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει·
καὶ νῦν ἐξεσάωσεν οἰόμενον θανέεσθαι.
ἀλλ' ἦ τοι νίκη μὲν ἀρηϊφίλου Μενελάου·
ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,
ἦ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν
ὄρσομεν, ἦ φιλότῃτα μετ' ἀμφοτέροισι βάλωμεν.
εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
ἦ τοι μὲν οἰκέοιτο πόλιν Πριάμοιο ἄνακτος,
αὖτις δ' Ἀργεῖνν Ἑλένην Μενέλαος ἄγοιτο.”
Ὡς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίῃ τε καὶ Ἥρῃ·
πλησίαι αἶ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
ἦ τοι Ἀθηναίῃ ἀκέων ἦν οὐδέ τι εἶπε,
σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει·

Ἦρῃ δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα·

“ αἰνότατε Κρονίδῃ, ποῖον τὸν μῦθον ἔειπες·

25

πῶς ἐθέλεις ἄλιον θείναι πόνον ἢ δ' ἀτέλεστον,

ἰδρῶ θ' ὃν ἰδρωσα μόγῳ, καμέτην δέ μοι ἵπποι

λαδὸν ἀγειρούσῃ, Πριάμῳ κακὰ τοιοῦτε παίσιν.

ἔρδ'· ἀτὰρ οὗτοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.”

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς· 30

“ δαιμονίη, τί νῦν σε Πρίαμος Πριάμοιό τε παῖδες

τόσσα κακὰ ῥέζουσιν, ὅ τ' ἀσπερχὲς μενεαίνεις

Ἰλίου ἐξαλαπάξαι ἐϋκτίμενον πτολίεθρον;

εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ

ὠμὸν βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας

35

ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.

ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω

σοὶ καὶ ἔμοι μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.

ἄλλο δέ τοι ἔρέω, σὺν δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·

ὀππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι

40

τὴν ἐθέλω ὅθι τοι φίλοι ἀνέρες ἐγγεγάασι,

μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἐᾶσαι·

καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ·

αἱ γὰρ ὑπ' ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι

ναιετάουσι πόλῃες ἐπιχθονίων ἀνθρώπων,

45

τάων μοι περὶ κῆρι τίεσκετο Ἴλιος ἱρή

καὶ Πρίαμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.

οὐ γάρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς εἵσης,

λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.”

Τὸν δ' ἡμεῖβετ' ἔπειτα βοῶπις πότνια Ἦρῃ·

50

“ ἦ τοι ἔμοι τρεῖς μὲν πολὺν φίλταταί εἰσι πόλῃες,

Ἄργος τε Σπάρτη τε καὶ εὐρυάγνια Μυκῆνη·

τὰς διαπέρσαι, ὅτ' ἂν τοι ἀπέχθωνται περὶ κῆρι·

τάων οὗτοι ἐγὼ πρόσθ' ἵσταμαι οὐδὲ μεγαίρω.

εἰ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι,

55

οὐκ ἀνύω φθονέουσ', ἐπεὶ ἡ πολὺ φέρτερός ἐσσι.
 ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
 καὶ γὰρ ἐγὼ θεός εἰμι, γένος δέ μοι ἔνθεν ὄθεν σοί,
 καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
 ἀμφότερον, γενεῇ τε καὶ οὔνεκα σὴ παράκοιτις 60
 κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.

ἀλλ' ἡ τοι μὲν ταῦθ' ὑποείζομεν ἀλλήλοισι,
 σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔψονται θεοὶ ἄλλοι
 ἀθάνατοι· σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι
 ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνῆν, 65
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."

ἌΩς ἔφατ', οὐδ' ἀπίθῃσε πατὴρ ἀνδρῶν τε θεῶν τε
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 "αἶψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιοὺς, 70
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."

ἌΩς εἰπὼν ὦτρυνε πάρος μεμαυῖαν Ἀθήνην,
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.
 οἶον δ' ἀστέρα ἦκε Κρόνου πάϊς ἀγκυλομήτεω, 75
 ἡ ναύτησι τέρας ἦε στρατῷ εὐρέϊ λαῶν,
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρης ἔενται·
 τῷ ἔϊκυϊ ἦϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 καὶ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορώωντας,
 Τρῶάς θ' ἵπποδάμους καὶ ἑκνήμειδας Ἀχαιοὺς· 80
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·
 "ἡ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
 ἔσσεται, ἡ φιλότητα μετ' ἀμφοτέροισι τίθησι
 Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται."

ἌΩς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε. 85
 ἡ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὄμιλον,
 Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,

Πάνδαρον ἀντίθεον διζήμενῃ, εἴ που ἐφεύροι.
 εὔρε Λυκάονος υἷον ἀμύμονά τε κρατερόν τε
 ἔσταότ'· ἀμφὶ δέ μιν κρατερὰν στίχες ἀσπιστάων 90
 λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσήποιο ῥοάων·
 ἀγχοῦ δ' ἴσταμένη ἔπεα πτερόεντα προσηύδα·
 “ἦ ῥά νύ μοί τι πίθοιο, Λυκάονος υἱὲ δαΐφρον.
 τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν,
 πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο, 95
 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ.
 τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,
 αἷ κεν ἴδῃ Μενέλαον Ἀρήϊον Ἀτρέος υἷον
 σῶ βέλεϊ δηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.
 ἀλλ' ἄγ' οἷστευσον Μενελάου κυδαλίμοιο,
 εὐχεο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεΐης.”

“ὦς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφροني πείθεν·
 αὐτίκ' ἐσύλα τόξον ἐϋξοον ἰξάλου αἰγὸς 105
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας
 πέτρης ἐκβαλνόντα δεδεγμένος ἐν προδοκῇσι,
 βεβλήκει πρὸς στῆθος· ὃ δ' ὕπτιος ἔμπεσε πέτρῃ.
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαιδεκάδωρα πεφύκει·
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἦραρε τέκτων, 110
 πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
 καὶ τὸ μὲν εὖ κατέθηκε ταυνοσάμενος ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἐταῖροι,
 μὴ πρὶν ἀναΐξειαν Ἀρήϊοι νῆες Ἀχαιῶν,
 πρὶν βλῆσθαι Μενέλαον Ἀρήϊον Ἀτρέος υἷον. 115
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰὸν
 ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν οἷστόν,
 εὐχετο δ' Ἀπόλλωνι Λυκηγενεῖ κλυτοτόξῳ

ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην 120
οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεῖης.

ἔλκε δ' ὁμοῦ γλυφίδας τε λαβῶν καὶ νεῦρα βόεια·
νευρὴν μὲν μαζῶ πέλασεν, τόξω δὲ σίδηρον.
αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινε,
λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἷστος 125
ὄξυβελῆς, καθ' ὁμιλον ἐπιπτέσθαι μενεαίνων.

Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ Ἀγελείη,
ἣ τοι πρόσθε σῆσα βέλος ἔχεπενκὲς ἄμυνεν.
ἣ δὲ τόσον μὲν ἔργεν ἀπὸ χροός, ὥς ὅτε μήτηρ 130
παιδὸς ἐέργη μυῖαν, ὅθ' ἡδέϊ λέξεται ὕπνῳ,
αὐτὴ δ' αὐτ' ἴθυνεν ὅθι ζωστήηρος ὀχῆς
χρύσειοι σύνεχον καὶ διπλὸς ἦν τετο θώρηξ.
ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἷστος·
διὰ μὲν ἄρ' ζωστήηρος ἐλίλατο δαιδαλέοιο, 135
καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο
μίτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,
ἣ οἱ πλείστον ἔρυτο· διαπρὸ δὲ εἶσατο καὶ τῆς.
ἀκρότατον δ' ἄρ' οἷστος ἐπέγραψε χροά φωτός·
αὐτίκα δ' ἔρρεεν αἷμα κελαινεφὲς ἐξ ὠτειλῆς. 140

Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικι μίμνῃ
Μηρονὶς ἢ Κάειρα, παρήϊον ἔμμεναι ἵππων·
κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο
ἵππῃς φορέειν· βασιλῆϊ δὲ κείται ἄγαλμα,
ἀμφότερον, κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος· 145
τοιοῖ τοι, Μενέλαε, μίανθην αἵματι μηροὶ
εὐφνέες κνῆμαί τε ἰδὲ σφυρὰ κάλ' ὑπένευθε.

Ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ὥς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὠτειλῆς·
ρίγησεν δὲ καὶ αὐτὸς ἀρηΐφιλος Μενέλαος. 150
ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,

ἄνθορρόν οἱ θυμὸς ἐνὶ στήθεσσι νύ ἀγέρθη.
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,
 χειρὸς ἔχων Μενέλαον, ἐπεστενάχοντο δ' ἑταῖροι·
 “ φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον, 155
 οἶον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,
 ὥς σ' ἔβαλον Τρώες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 οὐ μὲν πως ἄλιον πέλει ὄρκιον αἵμά τε ἀρνῶν
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.
 εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, 160
 ἔκ τε καὶ ὀψὲ τέλει, σὺν τε μεγάλῳ ἀπέτισαν,
 σὺν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.
 εὔ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμᾶρ ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο, 165
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισσεῖσιν ἐρεμνὴν αἰγίδα πᾶσι
 τῇσδ' ἀπάτης κοτέων· τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
 ἀλλὰ μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
 αἶ κε θάνης καὶ πότμον ἀναπλήσῃς βιότοιο. 170
 καί κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην·
 αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἴης·
 καδ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποισιν
 Ἀργείην Ἑλένην· σέο δ' ὁστέα πύσει ἄρουρα
 κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175
 καὶ κέ τις ᾧδ' ἐρέει Τρώων ὑπερηνορούντων
 τύμβῳ ἐπιθρῶσκων Μενελάου κυδαλίμοιο·
 ‘ αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
 καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαῖαν 180
 σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον·
 ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών.”
 Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·

“θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν·
οὐκ ἐν καιρίῳ ὅξυν πάγῃ βέλος, ἀλλὰ πάροιθεν
εἰρύσατο ζωστήρ τε παναίολος ἦδ’ ὑπένερθε
ζῶμά τε καὶ μίτρη, τὴν χαλκῆες κάμον ἄνδρες.” 185

Τὸν δ’ ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
“αἶ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε·
ἔλκος δ’ ἰητῆρ ἐπιμᾶσσεται ἦδ’ ἐπιθήσει
φάρμαχ’, ἃ κεν παύσῃσι μελαίνων ὀδυνάων.” 190

Ἦ, καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα·
“Ταλθύβι’, ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
φῶτ’ Ἀσκληπιοῦ υἱόν, ἀμύμονος ἰητῆρος,
ὅφρα ἴδῃ Μενέλαον Ἀρήϊον Ἀτρείος υἱόν,
ὃν τις οἴστεύσας ἔβαλεν, τόξων εὖ εἰδώς,
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἅμμι δὲ πένθος.” 195

ᾧς ἔφατ’, οὐδ’ ἄρα οἱ κήρυξ ἀπίθησεν ἀκούσας,
βῆ δ’ ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
παπταίνων ἥρωα Μαχάονα· τὸν δ’ ἐνόησεν
ἑσταότ’· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστῶν
λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἱπποβότοιο. 200

ἀγχοῦ δ’ ἰστάμενος ἔπεα πτερόεντα προσηύδα·
“ὄρσ’, Ἀσκληπιάδῃ, καλέει κρείων Ἀγαμέμνων,
ὅφρα ἴδῃ Μενέλαον Ἀρήϊον ἀρχὸν Ἀχαιῶν,
ὃν τις οἴστεύσας ἔβαλεν, τόξων εὖ εἰδώς,
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἅμμι δὲ πένθος.” 205

ᾧς φάτο, τῷ δ’ ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε·
βὰν δ’ ἰέναι καθ’ ὁμίλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
ἀλλ’ ὅτε δὴ ῥ’ ἵκανον ὅθι ξανθὸς Μενέλαος
βλήμενος ἦν—περὶ δ’ αὐτὸν ἀγηγέραθ’ ὅσσοι ἄριστοι
κυκλόσ’, ὁ δ’ ἐν μέσσοισι παρίστατο ἰσόθεος φῶς—
αὐτίκα δ’ ἐκ ζωστήρος ἀρηρότος ἔλκεν οἰστόν·
τοῦ δ’ ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι.
λῦσε δέ οἱ ζωστήρα παναίολον ἦδ’ ὑπένερθε 215

ζῶμά τε καὶ μήτρην, τὴν χαλκῆες κάμον ἄνδρες.
 αὐτὰρ ἐπεὶ ἶδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς δίστός,
 αἶμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς
 πάσσε, τά οἱ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

Ὅφρα τοὶ ἀμφεπένοντο βοῇν ἀγαθὸν Μενέλαον, 220
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπίστων·
 οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.

Ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
 οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225

ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ
 καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόοντας
 Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραΐδαο·

τῷ μάλα πόλλ' ἐπέτελλε παρὶσχύμεν, ὅππότε κέν μιν
 γυῖα λάβῃ κάματος, πολέας διὰ κοιρανέοντα· 230

αὐτὰρ ὁ πεξὸς ἐὼν ἐπέπωλείτο στίχας ἀνδρῶν·
 καὶ ῥ' οὖς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπόλων,
 τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·

“Ἀργεῖοι, μή πώ τι μεθίετε θούριδος ἀλκῆς·
 οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσειτ' ἀρωγός, 235
 ἀλλ' οἱ περ πρότεροι ὑπὲρ ὅρκια δηλήσαντο,
 τῶν ἧ τοι αὐτῶν τέρενα χροά γυῖπες ἔδονται,
 ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
 ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.”

Οὓς τινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240
 τοὺς μάλα νεικεῖεσκε χολωτοῖσιν ἐπέεσσιν·

“Ἀργεῖοι ἰόμῳροι, ἐλεγχέες, οὐ νυ σέβεσθε ;
 τίφθ' οὕτως ἔστητε τεθηπότες ἥύτε νεβροί,
 αἶ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,
 ἐστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή· 245
 ὥς ὑμεῖς ἔστητε τεθηπότες, οὐδὲ μάχεσθε.

ἢ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες

εἰρύατ' εὖπρυμνοι, πολιῆς ἐπὶ θινὶ θαλάσσης,
ὄφρα ἴδῃτ' αἶ κ' ὕμμιν ὑπέρσχη χεῖρα Κρονίων·"

ἄΩς ὃ γε κοιρανέων ἐπεπωλείτο στίχας ἀνδρῶν· 250

ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.

οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσσουντο·

Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συτ' εἵκελος ἀλκῆν,

Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.

τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων, 255

αὐτίκα δ' Ἰδομενῆα προσηύδα μελιχίοισιν·

“Ἰδομενεῦ, περὶ μέν σε τίω Δαναῶν ταχυπώλων

ἡμὲν ἐνὶ πτολέμῳ ἡδ' ἀλλοίῳ ἐπὶ ἔργῳ

ἡδ' ἐν δαίθῳ, ὅτε πέρ τε γερούσιον αἴθοπα οἶνον

Ἀργείων οἱ ἄριστοι ἐνὶ κρητῇρι κέρωνται. 260

εἴ περ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ

δαιτρὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεὶ

ἔστηχ', ὥς περ ἐμοί, πῖεῖν ὅτε θυμὸς ἀνώγοι.

ἀλλ' ὄρσευ πόλεμόνδ', οἷος πάρος εὐχεαὶ εἶναι.”

Τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ἠΐδα· 265

“Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρήηρος ἐταῖρος

ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·

ἀλλ' ἄλλους ὥτρυνε κάρη κομόοντας Ἀχαιοὺς,

ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σὺν γ' ὄρκι' ἔχευαν

Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω 270

ἔσσειτ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.”

ἄΩς ἔφατ', Ἀτρεΐδης δὲ παρῴχετο γηθόσυνος κῆρ·

ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·

τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.

ὥς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ 275

ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·

τῷ δέ τ' ἀνευθεν ἐόντι μελάντερον ἤύτε πίσσα

φαίνεται ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν,

ρίγησέν τε ἰδὼν, ὑπὸ τε σπέος ἤλασε μῆλα·

τοῖαι ἄμ' Αἰάντεσσι διοτρεφέων αἰζηῶν 280

δήϊον ἐς πόλεμον πυκινὰ κίνυντο φάλαγγες

κύνεαι, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.

καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,

καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

“ Αἶαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων, 285

σφῶϊ μὲν—οὐ γὰρ ἔοικ' ὀτρυνέμεν—οὐ τι κελεύω·

αὐτῶ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.

αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,

τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·

τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος, 290

χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.”

Ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους·

ἔνθ' ὃ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητὴν,

οὓς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,

ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε 295

Αἷμονά τε κρείοντα Βίαντά τε, ποιμένα λαῶν·

ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφι,

πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,

ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσεν,

ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300

ἱππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει

σφοῦς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ·

“ μηδέ τις ἵπποσύνη τε καὶ ἡγορέηφι πεποιθὼς

οἷος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,

μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε. 305

ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,

ἔγχει ὀρεξάσθω, ἐπεὶ ἡ πολὺν φέρτερον οὕτω.

ᾧδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,

τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.”

Ὡς ὃ γέρων ὠτρυνε πάλαι πολέμων εὖ εἰδώς· 310

καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,

καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ γέρον, εἴθ', ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
 ὥς τοι γούναθ' ἔποιτο, βίη δέ τοι ἔμπεδος εἴη·
 ἀλλὰ σε γῆρας τείρει ὁμοίον· ὥς ὄφελέν τις 315
 ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.”

Τὸν δ' ἡμείβετ' ἔπειτα Γερῆνιος ἱππότης Νέστωρ·
 “Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐθέλοισι καὶ αὐτὸς
 ὥς ἔμεν ὥς ὅτε δῖον Ἑρευθαλίωνα κατέκταν.
 ἀλλ' οὐ πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν· 320
 εἰ τότε κούρος ἔα, νῦν αὐτὲ με γῆρας ὀπάξει.
 ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι ἡδὲ κελεύσω
 βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
 αἰχμᾶς δ' αἰχμάσσουσι νεώτεροι, οἳ περ ἐμεῖο
 ὀπλότεροι γεγάασι πεποίθασιν τε βίηφιν.” 325

Ὡς ἔφατ', Ἀτρεΐδης δὲ παρψέχετο γηθόοσυνος κῆρ.
 εὖρ' υἱὸν Πετεῶο Μενεσθῆα πλήξιππον
 ἔσταότ'· ἀμφὶ δ' Ἀθηναῖοι, μῆστωρες αὐτῆς·
 αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,
 παρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ 330
 ἔστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,
 ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
 Τρώων ἱπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες
 ἔστασαν, ὁππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
 Τρώων ὀρμήσειε καὶ ἄρξιαν πολέμοιο. 335
 τοὺς δὲ ἰδὼν νείκεσσευ ἄναξ ἀνδρῶν Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ υἱὲ Πετεῶο διοτρεφέος βασιλῆος,
 καὶ σύ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
 τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ' ἄλλους; 340
 σφῶϊν μὲν τ' ἐπέοικε μετὰ πρῶτοισιν ἔοντας
 ἐστάμεν ἡδὲ μάχης καυστείρης ἀντιβολῆσαι·
 πρῶτω γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,

ὅππότε δαῖτα γέρονσιν ἐφοπλίζωμεν Ἀχαιοί.
 ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἡδὲ κύπελλα 345
 οἴνου πινέμεναι μελιηδέος, ὄφρ' ἐθέλητον·
 νῦν δὲ φίλως χ' ὀρώσῃτε καὶ εἰ δέκα πύργοι Ἀχαιῶν
 ὑμείων προπάροιθε μαχοίατο νηλεῖ χαλκῷ."

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
 "Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων; 350
 πῶς δὴ φῆς πολέμοιο μεθιέμεν, ὅππὸτ' Ἀχαιοὶ
 Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν Ἄρηα;
 ὄψαι, ἦν ἐθέλησθα καὶ αἷ κέν τοι τὰ μεμήλη,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμώλια βάζεις." 355

Τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
 ὥς γνῶ χωόμενοιο· πάλιν δ' ὃ γε λάξετο μῦθον·
 "διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 οὔτε σε νεικεῖω περιώσιον οὔτε κελεύω·
 οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360
 ἦπια δήνεα οἶδε· τὰ γὰρ φρονέεις ἅ τ' ἐγὼ περ.
 ἀλλ' ἴθι, ταῦτα δ' ὀπισθεν ἄρεσσόμεθ', εἴ τι κακὸν νῦν
 εἴρηται, τὰ δὲ πάντα θεοὶ μεταμῶνια θεῖιν."

Ὡς εἰπὼν τοὺς μὲν λῖπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους. X
 εὔρε δὲ Τυδέος υἱόν, ὑπέρθυμον Διομήδεα, 365
 ἑσταότ' ἔν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσι·
 παρ δέ οἱ ἐστήκει Σθένελος, Καπανηΐος υἱός.
 καὶ τὸν μὲν νείκεσσευ ἰδὼν κρείων Ἀγαμέμνων,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 "ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἵπποδάμοιο, 370
 τί πτώσσεις, τί δ' ὀπιπεύεις πολέμοιο γεφύρας;
 οὐ μὲν Τυδεΐ γ' ὦδε φίλον πτωσκαζέμεν ἦεν,
 ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηΐοισι μάχεσθαι,
 ὥς φάσαν οἳ μιν ἵδοντο πονεύμενον· οὐ γὰρ ἔγωγε
 ἦντησ' οὐδὲ ἵδον· περὶ δ' ἄλλων φασὶ γενέσθαι. 375

ἦ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκήνας
 ξεῖνος ἄμ' ἀντιθέω Πολυνείκεϊ, λαὸν ἀγείρων·
 οἱ δὲ τότε ἔστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης,
 καὶ ῥα μάλα λίσσονται δόμεν κλειτοὺς ἐπικούρους·
 οἱ δ' ἔθελον δόμεναι καὶ ἐπῆνεον ὥς ἐκέλευον· 380
 ἀλλὰ Ζεὺς ἔτρεψε παραΐσια σήματα φαίνων.
 οἱ δ' ἐπεὶ οὖν ῥέχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
 Ἄσσωπὸν δ' ἴκοντο βαθύσχοινον λεχεποῖην,
 ἔνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί.
 αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας 385
 δαινυμένους κατὰ δῶμα βίης Ἑτεοκλείης.
 ἔνθ' οὐδὲ ξεῖνός περ ἔων ἱππηλάτα Τυδεὺς
 τάρβει, μῦθος ἔων πολέσιν μετὰ Καδμείοισιν,
 ἀλλ' ὃ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
 ῥηϊδίως· τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη. 390
 οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,
 ἄψ ἄρ' ἀνερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,
 κούρους πεντήκοντα· δῶα δ' ἡγήτορες ἦσαν,
 Μαίων Αἰμονίδης, ἐπιείκελος ἀθανάτοισιν,
 υἱὸς τ' Αὐτοφόνοιο, μενεπτόλεμος Πολυφόντης. 395
 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκε·
 πάντας ἔπεφν', ἓνα δ' οἶον ἱεὶ οἰκόνδε νέεσθαι·
 Μαίου' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
 τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
 γείνατο εἶο χέρεια μάχη, ἀγορῇ δέ τ' ἀμείνω." 400
 ὧς φάτο, τὸν δ' οὗ τι προσέφη κρατερὸς Διομίδης,
 αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο·
 τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο·
 "Ἀτρεΐδη, μὴ ψεύδῃς ἐπιστάμενος σάφα εἰπεῖν·
 ἡμεῖς τοι πατέρων μέγ' ἀμείνουες εὐχόμεθ' εἶναι· 405
 ἡμεῖς καὶ Θήβης ἔδος εἵλομεν ἐπταπύλοιο,
 παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος Ἀρειον,

πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἄρωγῇ·
 κείνοι δὲ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο·
 τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ.” 410

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 “ τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπιείθεο μύθῳ·
 οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,
 ὀτρύνοντι μάχεσθαι ἐϋκνήμιδας Ἀχαιοὺς·
 τούτῳ μὲν γὰρ κῦδος ἅμ' ἔψεται, εἴ κεν Ἀχαιοὶ 415
 Τρῶας δηρώσωσιν ἔλωσί τε Ἴλιον ἱρήν,
 τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.
 ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.”

Ἡ ῥα, καὶ ἐξ ὁρέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
 δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσι νῆακος 420
 ὀρρυμένον· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχέϊ κῦμα θαλάσσης
 ὀρρυτ' ἐπασσύτερον Ζεφύρου ὑποκινήσαντος·
 πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας 425
 κυρτὸν ἐὼν κορυφοῦται, ἀποπτύει δ' ἄλδος ἄχυν·
 ὥς τότε ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
 νωλεμέως πόλεμόνδε· κέλενε δὲ οἷσιν ἕκαστος
 ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν, οὐδέ κε φαίης
 τόσπον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδῇν, 430
 σιγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσι
 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.
 Τρῶες δ', ὥς τ' οἷες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
 μυρίαὶ ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,
 ἀζηχὲς μεμακῦιαί ἀκούουσαι ὅπα ἄρνῶν, 435
 ὥς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει·
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες.
 ὦρσε δὲ τοὺς μὲν Ἀρης, τοὺς δὲ γλαυκῶπις Ἀθήνη

Δεῖμός τ' ἡδὲ Φόβος καὶ Ἔρις ἄμοτον μεμανῖα, 440
 Ἄρεος ἀνδροφόνουιο κασιγνήτη ἐτάρη τε,
 ἥ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει·
 ἥ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσω
 ἐρχομένη καθ' ὅμιλον, ὀφέλλουσα στόνον ἀνδρῶν. 445

Οἱ δ' ὅτε δὴ ῥ' ἐς χώρον ἕνα ξυνιόντες ἵκοντο,
 σύν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἐπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν 450
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
 ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
 κρουνῶν ἐκ μεγάλων κοίλης ἔντοσθε χαράδρης,
 τῶν δέ τε τηλόσε δοῦπον ἐν οὖρεσιν ἔκλυε ποιμήν· 455
 ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε."

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν
 ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·
 τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 460
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν,
 ἥριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,
 ἔλκε δ' ὑπὲκ βελέων, λελημένος ὄφρα τάχιστα 465
 τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὀρμή.
 νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάθυμος Ἀγήνωρ
 πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
 οὔτησε ξυστῷ χαλκήρεϊ, λῦσε δὲ γυῖα.
 ὥς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς

ἀλλήλοισ ἐπόρουσαν, ἀνὴρ δ' ἀνδρ' ἐδνοπάλιζεν.

Ἐνθ' ἔβαλ' Ἀνθεμίωνος υἷον Τελαμώνιος Αἴας,
 ἦϊθεον θαλερὸν Σιμοείσιον, ὃν ποτε μήτηρ
 Ἰδθηεν κατιοῦσα παρ' ὄχθησιν Σιμόεντος 475
 γείνατ', ἐπεὶ ῥα τοκεῦσιν ἅμ' ἔσπετο μῆλα ἰδέσθαι·
 τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσι
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 πρῶτον γάρ μιν ἰόντα βάλε στῆθος παρὰ μαζὸν 480
 δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
 ἦλθεν· ὁ δ' ἐν κονίησι χαμαὶ πέσεν αἵγειρος ὥς,
 ἣ ῥά τ' ἐν εἰαμενῇ ἔλεος μέγαλοιο πεφύκη
 λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασι·
 τὴν μέν θ' ἄρματοπηγὸς ἀνὴρ αἰθωνι σιδήρῳ 485
 ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ·
 ἣ μέν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας.
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
 Αἴας διογενῆς· τοῦ δ' Ἀντιφῶς αἰολοθώρηξ
 Πριαμίδης καθ' ὅμιλον ἀκόντισεν ὀξείῃ δουρί. 490
 τοῦ μὲν ἅμαρθ', ὁ δὲ Λεῦκον, Ὀδυσσεὸς ἐσθλὸν ἐταῖρον,
 βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·
 ἦριπε δ' ἄμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
 τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῷ, 495
 στῆ δὲ μάλ' ἐγγὺς ἰὼν καὶ ἀκόντισε δουρὶ φαεινῷ
 ἀμφὶ ἐπαπτήνας· ὑπὸ δὲ Τρῶες κεκάδοντο
 ἀνδρὸς ἀκοντίσσαντος· ὁ δ' οὐχ ἄλιον βέλος ἦκεν,
 ἀλλ' υἷον Πριάμοιο νόθον βάλε Δημοκόωντα,
 ὥς οἱ Ἀβυδόθεν ἦλθε, παρ' ἱππων ὠκείων. 500
 τὸν ῥ' Ὀδυσσεὺς ἐτάριοιο χολωσάμενος βάλε δουρὶ
 κόρσῃν· ἣ δ' ἐτέριοιο διὰ κροτάφοιο πέρησεν
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψε,

δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἑκτωρ· 505
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
 ἴθυσαν δὲ πολὺν προτέρω· νεμέσησε δ' Ἀπόλλων
 Περγάμου ἐκκατιδών, Τρώεσσι δὲ κέκλετ' αὖτας·
 “ὄρνυσθ', ἱππόδαμοι Τρῶες, μηδ' εἴκετε χάρμης
 Ἀργείοις, ἐπεὶ οὗ σφι λίθος χρώς οὐδὲ σίδηρος 510
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν·
 οὐ μὰν οὐδ' Ἀχιλεὺς, Θέτιδος παῖς ἠὲκόμοιο,
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.”

ὧς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 ὦρσε Διὸς θυγάτηρ κυδίστη Τριτογένεια, 515
 ἐρχομένη καθ' ὄμιλον, ὅθι μεθιέντας ἴδοιτο.

Ἔνθ' Ἀμαρυγκείδην Διώρεα μοῖρ' ἐπέδησε·
 χερμαδίῳ γὰρ βλῆτο παρὰ σφυρὸν ὀκριόεντι
 κνήμην δεξιτερήν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
 Πείρως Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει. 520
 ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδῆς
 ἄχρις ἀπηλοίησεν· ὁ δ' ὕπτιος ἐν κονίησι
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,
 θυμὸν ἀποπνείων· ὁ δ' ἐπέδραμεν ὃς ῥ' ἔβαλέν περ,
 Πείρως, οὔτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι
 χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὅσσε κάλυψε. 526

Τὸν δὲ Θόας Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ
 στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός·
 ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχυς
 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ, 530
 τῷ ὃ γε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
 τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἑταῖροι
 Θρηῖκες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
 οἳ ἐμέγαν περ ἐόντα καὶ ἴφθιμον καὶ ἀγανὸν
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη. 535

ὥς τώ γ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,
 ἦ τοι ὁ μὲν Θρηκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων,
 ἡγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.

Ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,
 ὅς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξείῃ χαλκῷ
 δινεύοι κατὰ μέσσον, ἄγοι δέ ἐ Παλλὰς Ἀθήνη
 χειρὸς ἐλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἔρωήν·
 πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳ
 πρηνέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο. X

540

ΙΛΙΑΔΟΣ Ε.

Διομήδους ἀριστεία.

omede
wounded Ἐνθ' αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη
δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν
Ἀργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο·
δαΐε οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅς τε μάλιστα
λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο·
τοῖόν οἱ πῦρ δαΐεν ἀπὸ κρατός τε καὶ ὤμων,
ῥωσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.
Ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,
ἱρεὺς Ἰφαιστοιο· δύω δέ οἱ νιέες ἦσθην,
Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.
τῷ οἱ ἀποκρινθέντε ἐναντίω ὠρμηθήτην·
τῷ μὲν ἀφ' ἵπποιιν, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Φηγεὺς ῥα πρότερος προΐει δολιχόσκιον ἔγχος·
Τυδεΐδew δ' ὑπὲρ ὤμων ἀριστερὸν ἦλυθ' ἀκωκῇ
ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὤρνυτο χαλκῷ
Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,
ἀλλ' ἔβαλε στήθος μεταμάξιον, ὥσε δ' ἀφ' ἵππων.
Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον,
οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·
οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
ἀλλ' Ἴφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἴη.

5

10

15

20

ἵππους δ' ἐξέλασας μεγαθύμου Τυδέος υἱὸς 25
δῶκεν ἑταίροισιν κατάγειν κοίλας ἐπὶ νῆας.

Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον νῆε Δάρητος
τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχρεσφι,
πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη
χειρὸς ἐλοῦσ' ἐπέεσσι προσηύδα θεῶν Ἄρηα· 30

“Ἄρες Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλήτα,
οὐκ ἂν δὴ Τρῶας μὲν ἑάσαιμεν καὶ Ἀχαιοὺς
μάρνασθ', ὅπποτέροισι πατὴρ Ζεὺς κῦδος ὀρέξῃ,
νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν ;”

ᾧ εἰποῦσα μάχης ἐξήγαγε θεῶν Ἄρηα· 35

τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἡϊόεντι Σκαμάνδρῳ,
Τρῶας δ' ἔκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
ἡγεμόνων· πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
ἀρχὸν Ἀλιζώνων Ὀδίου μέγαν ἔκβαλε δίφρου·
πρώτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν 40
ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε,
δοῦπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Ἴδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο Μήονος υἱὸν
Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.

τὸν μὲν ἄρ' Ἴδομενεὺς δουρικλυτὸς ἔγχρ' μακρῷ 45
νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·
ἥριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλε.

Τὸν μὲν ἄρ' Ἴδομενῆος ἐσύλενον θεράποντες·
υἱὸν δὲ Στροφίοιο Σκαμάνδριον, αἴμονα θήρης,
Ἀτρεΐδης Μενέλαος ἔλ' ἔγχρ' ὀξυόεντι, 50
ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἀρτεμις αὐτὴ
βάλλειν ἄγρια πάντα, τὰ τε τρέφει οὔρεσιν ὕλη·

ἀλλ' οὐ οἱ τότε γε χραῖσμ' Ἀρτεμις ἰοχέαιρα,
οὐδὲ ἐκηβολίαι, ἧσιν τὸ πρὶν γ' ἐκέκαστο·
ἀλλὰ μιν Ἀτρεΐδης δουρικλειτὸς Μενέλαος 55
πρόσθεν ἔθεν φεύγοντα μετάφρενον οὔτασε δουρὶ

ᾧμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν,
ἥριπε δὲ πρηνής, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱὸν
'Αρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα . 60
τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς 'Αθήνη·
ὃς καὶ 'Αλεξάνδρῳ τεκτῆνατο νῆας εἴσας
ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γένοντο
οἳ τ' αὐτῷ, ἐπεὶ οὐ τι θεῶν ἐκ θέσφατα ἦδη.
τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων, 65
βεβλήκει γλουτὸν κατὰ δεξιόν· ἡ δὲ διαπρὸ
ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἦλνυθ' ἄκωκή·
γυνὺς δ' ἔριπ' οἰμώξας, θάνατος δέ μιν ἀμφεκάλυψε.

Πήδαιον δ' ἄρ' ἐπεφνε Μέγης, 'Αντήνορος υἱόν,
ὃς ῥα νόθος μὲν ἦεν, πύκα δ' ἔτρεφε διὰ Θεανῶ 70
ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει φ.
τὸν μὲν Φυλεΐδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξείῃ δουρί·
ἀντικρὺ δ' ἂν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός·
ἥριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὁδοῦσιν. 75

Εὐρύπυλος δ' Εὐαίμονιδης 'Υψήνορα δῖον,
υἱὸν ὑπερθύμου Δολοπίονος, ὃς ῥα Σκαμάνδρου
ἀρητῆρ ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμῳ,
τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός, 80
πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ᾧμον
φασγάνῳ αἶξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν·
αἱματόεσσα δὲ χεῖρ πεδίῳ πέσσε· τὸν δὲ κατ' ὅσσε
ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
Τυδεΐδην δ' οὐκ ἂν γνοίης ποτέροισι μετείη, 85
ἢ μετὰ Τρώεσιν ὁμιλέοι ἢ μετ' 'Αχαιοῖς.
θῦνε γὰρ ἅμ πεδίον ποταμῷ πλήθοντι ἑοικῶς
χειμάρρῳ, ὃς τ' ᾧκα ῥέων ἐκέδασσε γεφύρας·

τὸν δ' οὐτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν,
οὐτ' ἄρα ἔρκεα ἴσχει ἀλωάων ἐριθηλέων
ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος·
πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζήων·
ὥς ὑπὸ Τυδεΐδῃ πυκινὰι κλονέοντο φάλαγγες
Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἑόντες.

Τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς
θύνοντ' ἅμ πεδίον πρὸ ἔθεν κλονέοντα φάλαγγας,
αἰψ' ἐπὶ Τυδεΐδῃ ἐτιταίνετο καμπύλα τόξα,
καὶ βάλλ' ἐπαίσσοντα τυχὼν κατὰ δεξιὸν ὦμον,
θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς οἴστος,
ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ.
τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός·
“ ὄρνυσθε, Τρῶες μεγάρθυμοι, κέντορες ἵππων·
βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἐ φημι
δήθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἐτέον με
ῶρσεν ἄναξ Διὸς υἱὸς ἀπορνύμενον Λυκίηθεν.”

ᾧ ὤς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὦκν δάμασσεν,
ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιιν καὶ ὄχεσφιν
ἔστη, καὶ Σθένελλον προσέφη, Καπανηΐου υἱόν·
“ ὄρσο, πέπον Καπανηϊάδῃ, καταβήσῃο δίφρου,
ὄφρα μοι ἐξ ὧμοιο ἐρύσσης πικρὸν οἴστόν.”

ᾧ ὤς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο χαμᾶζε,
παρ δὲ στὰς βέλος ὦκν διαμπερὲς ἐξέρυσ' ὦμου·
αἷμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
δὴ τότε' ἐπειτ' ἠρᾶτο βοῇν ἀγαθὸς Διομήδης·
“ κλυθί μεν, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
δητῶ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι, Ἀθήνη·
δὸς δέ τέ μ' ἄνδρα ἐλεῖν καὶ ἐς ὄρμην ἔγχεος ἐλθεῖν,
ὅς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μέ φησιν
δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο.”

*wounded by
95 Diomedes and
and from
athens.*

100

105

110

115

120

Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν·
ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·

“θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·

ἐν γάρ τοι στήθεσσι μένος πατρῷον ἦκα 125

ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἱππότης Τυδεύς·

ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,

ὄφρ' εὖ γιγνώσκης ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.

τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,

μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130

τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη

ἔλθῃσ' ἔς πόλεμον, τήν γ' οὐτάμεν ὀξέϊ χαλκῷ.”

Ἦ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,

Τυδεΐδης δ' ἐξαὔτις ἰὼν προμάχοισιν ἐμίχθη,

καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι· 135

δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥς τε λέοντα,

ὃν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὀϊέσσι

χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον οὐδὲ δαμάσῃ·

τοῦ μὲν τε σθένος ὤρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,

ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρήμα φοβεῖται· 140

αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,

αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·

ὥς μεμαῶς Τρώεσσι μίγῃ κρατερὸς Διομήδης.

Ἐνθ' ἔλεν Ἀστυνόου καὶ Ὑπείρου, ποιμένα λαῶν,

τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκήρεϊ δουρί, 145

τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὦμον

πλήξ', ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν ἠδ' ἀπὸ νώτου.

τοὺς μὲν ἕασ', ὁ δ' Ἀβαντα μετῴχετο καὶ Πολύειδον,

νίεας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος·

τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους, 150

ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξε·

βῆ δὲ μετὰ Ξάνθον τε Θώωνά τε, Φαίνοπος νίε,

ἄμφω τηλυγέτω· ὃ δὲ τείρετο γήραϊ λυγρῷ,
 υἷον δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
 ἔνθ' ὃ γε τοὺς ἐνάριξε, φίλον δ' ἐξαίυντο θυμὸν
 ἄμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
 λείπ', ἐπεὶ οὐ ζῶοντε μάχης ἐκ νοστήσαντε
 δέξατο· χηρωσταὶ δὲ διὰ κτήσιν δατέοντο.

155

Ἐνθ' υἱᾶς Πριάμοιο δῦω λάβε Δαρδανίδαο
 εἷν ἐνὶ δίφρῳ ἑόντας, Ἐχέμμονά τε Χρομίον τε.
 ὥς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα ἄξῃ
 πόρτιος ἢ βοός, ξύλοχον κάτα βασκομενάων,
 ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
 βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν.

160

165

Τὸν δ' ἴδεν Αἰνείας ἀλαπάξοντα στίχας ἀνδρῶν,
 βῆ δ' ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων
 Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι·
 εὔρε Λυκάονος υἷον ἀμύμονά τε κρατερόν τε,
 στῇ δὲ πρόσθ' αὐτοῖο ἔπος τέ μιν ἀντίον ἠῦδα·

170

“Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες οἶστοι
 καὶ κλέος; ᾧ οὐ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ,
 οὐδέ τις ἐν Λυκίῃ σέο γ' εὔχεται εἶναι ἀμείνων.
 ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,
 ὅς τις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργε
 Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
 εἰ μή τις θεὸς ἐστι κοτεσσάμενος Τρώεσσιν
 ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἔπι μῆνις.”

175

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·

“Αἰνεία, Τρώων βουληφόρε χαλκοχιτώνων,
 Τυδεΐδῃ μιν ἔγωγε daίφρονι πάντα εἴσκω,
 ἀσπίδι γιγνώσκων αὐλῶπιδί τε τρυφαλείῃ,
 ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' εἰ θεὸς ἐστιν.
 εἰ δ' ὃ γ' ἀνὴρ ὅν φημι, daίφρων Τυδέος υἱός,

180

X
 Aeneas and
 Pandarus
 against
 Diomedes

οὐχ ὃ γ' ἄνευθε θεοῦ τάδε μαίνεται, ἀλλά τις ἄγχι 185
 ἔστηκ' ἀθανάτων, νεφέλῃ εἰλυμένος ὦμους,
 ὃς τούτου βέλος ὦκ' ἐκίχμενον ἔτραπεν ἄλλη.
 ἦδη γάρ οἱ ἐφῆκα βέλος, καί μιν βάλον ὦμον
 δεξιὸν ἀντικρὺ διὰ θώρηκος γυάλιο·
 καί μιν ἔγωγ' ἐφάμην Ἀἰδωνῇι προΐάψειν, 190
 ἔμπης δ' οὐκ ἐδάμασσα· θεός νύ τίς ἐστι κοτήεις.
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην·
 ἀλλὰ που ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι
 καλοὶ πρωτοπαγεῖς νεοτευχές· ἀμφὶ δὲ πέπλοι
 πέπτανται· παρὰ δέ σφιν ἐκάστω δίζυγες ἵπποι 195
 ἐστᾶσι κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
 ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 ἐρχομένῳ ἐπέτελλε δόμοις ἐνι ποιητοῖσιν·
 ἵπποισιν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας· 200
 ἀλλ' ἐγὼ οὐ πιθόμην—ἦ τ' ἂν πολὺν κέρδιον ἦεν—
 ἵππων φειδόμενος, μή μοι δευοίατο φορβῆς
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδην.
 ὥς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα
 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν. 205
 ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
 Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέρουιν
 ἀτρεκές αἴμ' ἔσσευα βαλὼν, ἥγεια δὲ μᾶλλον.
 τῷ ῥα κακῇ αἵσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 ἥματι τῷ ἐλόμην ὅτε Ἴλιον εἰς ἑρατεινὴν 210
 ἠγεόμην Τρώεσσι, φέρων χάριν Ἑκτορι δίῳ.
 εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσι
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφές μέγα δῶμα,
 αὐτὶκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,
 εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην 215
 χερσὶ διακλάσας· ἀνεμώλια γάρ μοι ὀπηδεῖ."

Τὸν δ' αὖτ' Αἰνείας Τρώων ἀγὸς ἀντίον ἤνδα·
 “μὴ δὴ οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
 πρὶν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἱπποισιν καὶ ὄχεσφιν
 ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι. 220

ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσῃ, ὄφρα ἴδῃαι
 οἴοι Τρώϊοι ἱπποὶ, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκόμεν ἡδὲ φέβεσθαι·
 τῶ καὶ νῶϊ πόλινδε σαώσεται, εἴ περ ἂν αὐτε
 Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ. 225

ἀλλ' ἄγε νῦν μάστιγα καὶ ἡνία σιγαλόεντα
 δέξαι, ἐγὼ δ' ἱππων ἀποβήσομαι, ὄφρα μάχωμαι·
 ἢ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἱπποὶ.”

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 “Αἰνεία, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεῶ ἱππῳ· 230
 μᾶλλον ὕφ' ἡνιόχῳ εἰωθότι καμπύλουν ἄρμα
 οἴσεται, εἴ περ ἂν αὐτε φεβώμεθα Τυδέος υἱόν·
 μὴ τῶ μὲν δείσαντε ματήσεται, οὐδ' ἐθέλητον
 ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,
 νῶϊ δ' ἐπαΐξας μεγαθύμου Τυδέος υἱὸς 235
 αὐτῷ τε κτεῖνῃ καὶ ἐλάσση μώνυχας ἱππους.
 ἀλλὰ σύ γ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἱππῳ,
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὅξείῃ δουρί.”

ᾧς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,
 ἐμμεμαῶτ' ἐπὶ Τυδεΐδῃ ἔχον ὠκέας ἱππους. 240
 τοὺς δὲ ἶδε Σθένελος, Καπανηΐος ἀγλαὸς υἱός,
 αἰψα δὲ Τυδεΐδην ἔπεα πτερόεντα προσηύδα·
 “Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 ἄνδρ' ὀρώω κρατερῶ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 ἵν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων εὖ εἰδώς, 245
 Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὖχεται εἶναι·
 Αἰνείας δ' υἱὸς μὲν ἀμύμονος Ἀγχίσαιο
 εὖχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἔστ' Ἀφροδίτη.

ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτω
θῦνε διὰ προμάχων, μή πως φίλον ἦτορ ὀλέσσης.” 250

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
“μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισέμεν οἶω.
οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι
οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·
ὀκνείω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτως 255

ἀντίον εἶμ' αὐτῶν· τρεῖν μ' οὐκ ἔα Παλλὰς Ἀθήνη.
τούτῳ δ' οὐ πάλιν αὖτις ἀποίσετον ὠκέες ἵπποι
ἄμφω ἀφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγησιν.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260

ἄμφοτέρῳ κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
αὐτοῦ ἐρυκακέειν ἐξ ἄντυγος ἡνία τείνας,
Αἰνείαιο δ' ἐπαῖξαι μεμνημένος ἵππων,
ἐκ δ' ἐλάσαι Τρώων μετ' εὐκνήμιδας Ἀχαιοὺς.
τῆς γάρ τοι γενεῆς, ἧς Τρωῖ περ εὐρύοπα Ζεὺς 265

δῶχ' υἱὸς ποινὴν Γανυμήδεος, οὐνεκ' ἄριστοι
ἵππων, ὅσσοι ἔασιν ὑπ' ἡῶ τ' ἡέλιόν τε,
τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχιόσης,
λάθρη Λαομέδοντος ὑποσχὼν θήλεας ἵππους·
τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη. 270

τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτῃ,
τῷ δὲ δὴ Αἰνεία δῶκεν, μήστωρε φόβοιο.
εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν.”

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, *wealth of Pandarus*
τῷ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους. *275*
τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·
“καρτερόθυμε, δαΐφρον, ἀγαθοῦ Τυδέος υἱέ,
ἡ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς οἷστός· *Aeneas and Aphrodite*
νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἶ κε τύχωμι.”

Ἡ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος 280

καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
 αἰχμῇ χαλκείῃ πταμένη θώρηκι πελάσθη·
 τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός·
 “βέβληται κενεῶνα διαμπερές, οὐδὲ σ' ὅτω
 δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας.” 285

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
 “ἥμβροτες οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶϊ γ' ὅτω
 πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἢ ἕτερόν γε πεσόντα
 αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστήν.”

ᾧ φάμενος προέηκε· βέλος δ' ἵθυνεν Ἀθήνη 290
 ῥίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
 τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρήs,
 αἰχμῇ δ' ἐξελύθη παρὰ νείατον ἀνθερεῶνα·
 ἥριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
 αἰόλα παμφανόωντα, παρέτρεσαν δέ οἱ ἵπποι 295
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,
 δείσας μὴ πῶς οἱ ἐρυσαίατο νεκρὸν Ἀχαιοί.
 ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὥs ἀλκὴ πεποιθώς,
 πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἐτίσιν, 300
 τὸν κτάμεναι μεμαῶς ὅs τις τοῦ γ' ἀντίος ἔλθοι,
 σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ
 Τυδεΐδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
 οἷοι νῦν βροτοὶ εἰs· ὁ δὲ μιν ῥέα πάλλε καὶ οἶος.
 τῷ βάλεν Αἰνείας κατ' ἰσχίον, ἔνθα τε μηρὸς 305
 ἰσχύϊ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσι·
 θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
 ὦσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος· αὐτὰρ ὃ γ' ἥρωs
 ἔστη γυνῆ ἐριπὼν καὶ ἐρεῖσατο χειρὶ παχείῃ
 γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψε. 310

Καὶ νῦν κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
 εἰ μὴ ἄρ' ὄξ' ὠνόησε Διὸς θυγάτηρ Ἀφροδίτη,

μήτηρ, ἥ μιν ὑπ' Ἀγχίσῃ τέκε βουκολέοντι·
 ἀμφὶ δ' ἐδὼν φίλον υἷον ἐχεύατο πῆχες λευκῶ,
 πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν, 315
 ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπώλων
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

Ἥ μὲν ἐδὼν φίλον υἷον ὑπεξέφερεν πολέμοιο·
 οὐδ' υἷος Καπανήος ἐλήθετο συνθεσιδῶν
 τάων ἅς ἐπέτελλε βοῆν ἀγαθὸς Διομήδης, 320
 ἀλλ' ὃ γε τοὺς μὲν ἐοὺς ἠρύκακε μώνυχας ἵππους
 νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἠνία τείνας,
 Αἰνείαιο δ' ἐπαΐξας καλλίτριχας ἵππους
 ἐξέλασε Τρώων μετ' ἑϋκνήμιδας Ἀχαιοὺς.

δῶκε δὲ Δηϊπύλῳ, ἐτάρῳ φίλῳ, δν περὶ πάσης 325
 τῆεν ὀμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ἦδη,
 νηυσὶν ἔπι γλαφυρῇσιν ἐλαννέμεν· αὐτὰρ ὃ γ' ἦρως
 ὦν ἵππων ἐπιβὰς ἔλαβ' ἠνία σιγαλόεντα,
 αἶψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους
 ἐμμεμαῶς· ὃ δὲ Κύπριν ἐπώχετο νηλεΐ χαλκῷ, 330
 γιγνώσκων ὃ τ' ἀναλκίς ἔην θεός, οὐδὲ θεάων
 τάων αἶ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
 οὐτ' ἄρ' Ἀθηναίῃ οὔτε πτολίπορθος Ἐννῶ.

ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὅμιλον ὀπάζων, *und haben*
 ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἷος *Olympus* 335

ἄκρην οὐτάσε χεῖρα μετάλμενος ὀξεῖ δουρὶ
 ἀβληχρήν· εἶθαρ δὲ δόρυ χροὸς ἀντετόρησεν
 ἄμβροσίῳ διὰ πέπλου, ὃν οἱ Χάριτες κάμον αὐταί,
 πρυμνὸν ὕπερ θέναρος· ῥέε δ' ἄμβροτον αἶμα θεοῖο,
 ἰχώρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν· 340
 οὐ γὰρ σίτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον,
 τοῦνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.
 ἦ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἷόν·
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων

κυανεῇ νεφέλῃ, μή τις Δαναῶν ταχυπόλων
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·
 τῇ δ' ἐπὶ μακρὸν ἄϋσε βοὴν ἀγαθὸς Διομήδης·
 “εἶκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτήτος·
 ἢ οὐχ ἄλῃς ὅττι γυναῖκας ἀνάλκιδας ἡπεροπεύεις,
 εἰ δὲ σύ γ' ἐς πόλεμον πωλήσῃαι, ἢ τέ σ' ὅτῳ
 350 ῥιγῇσειν πόλεμόν γε καὶ εἴ χ' ἐτέρωθι πύθῃαι.”

ᾧ Ως ἔφαθ', ἡ δ' ἀλύουσ' ἀπεβήσето, τείρετο δ' αἰνῶς·
 τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδῆνεμος ἕξαγ' ὀμίλου
 ἀχθομένην ὀδύνησι, μελαίνετο δὲ χρόα καλόν.
 εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἄρηα
 355 ἤμενον· ἡέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππῳ·
 ἡ δὲ γνῦξ ἐριποῦσα κασιγνήτοιο φίλοιο
 πολλὰ λισσομένη χρυσάμπυκας ἤττεεν ἵππους·
 “φίλε κασίγνητε, κόμισαί τέ με δὸς δέ μοι ἵππους,
 ὄφρ' ἐς Ὀλυμπον ἵκωμαι, ἵν' ἀθανάτων ἔδος ἐστί.
 360 λῆν ἄχθομαι ἔλκος, ὃ με βροτὸς οὐτάσεν ἀνὴρ,
 Τυδεΐδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.”

ᾧ Ως φάτο, τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους·
 ἡ δ' ἐς δίφρον ἔβαινε ἀκηχεμένη φίλον ἦτορ,
 παρ δέ οἱ Ἴρις ἔβαινε καὶ ἡνία λάζετο χερσί,
 365 μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην.
 αἶψα δ' ἔπειθ' ἵκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον·
 ἔνθ' ἵππους ἔστησε ποδῆνεμος ὠκέα Ἴρις
 λύσας· ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·
 ἡ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτῃ,
 370 μητρὸς ἐῆς· ἡ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,
 χειρὶ τέ μιν κατέρεξε ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·
 “τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανίωνων
 μαψιδίως, ὥς εἴ τι κακὸν ῥέζουσαν ἐνωπῇ;”

Τὴν δ' ἡμείβετ' ἔπειτα φιλομμειδὴς Ἀφροδίτῃ·
 375 “οὐτά με Τυδεὸς υἱός, ὑπέρθυμος Διομήδης,

οὔνεκ' ἐγὼ φίλον υἷον ὑπεξέφερον πολέμοιο,
 Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
 οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνῇ,
 ἀλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται.” 380

Τὴν δ' ἡμείβετ' ἔπειτα Διώνη, δῖα θεάων·
 “ τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ·
 πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες
 ἐξ ἀνδρῶν, χαλέπ' ἄλγέ' ἐπ' ἀλλήλοισι τιθέντες.
 τλῇ μὲν Ἀρης, ὅτε μιν Ὠτος κρατερός τ' Ἐφιάλτης, 385
 παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐνὶ δεσμῶ·
 χαλκῶ δ' ἐν κεράμφω δέδετο τρισκαίδεκα μῆνας·
 καὶ νύ κεν ἔνθ' ἀπόλοιτο Ἀρης αἶτος πολέμοιο,
 εἰ μὴ μητρυνή, περικαλλῆς Ἡερίβοια,
 Ἑρμέα ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἀρηά 390
 ἥδη τειρόμενον, χαλεπὸς δέ ἐ δεσμὸς ἐδάμνα.
 τλῇ δ' Ἥρη, ὅτε μιν κρατερὸς πάϊς Ἀμφιτρύωνος
 δεξιτερὸν κατὰ μαζὸν οἷστῶ τριγλώχινι
 βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβεν ἄλγος.
 τλῇ δ' Αἴδης ἐν τοῖσι πελώριος ὤκυν οἷστόν, 395
 εὔτε μιν ωὔτὸς ἀνὴρ, υἷὸς Διὸς αἰγιόχοιο,
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνῃσιν ἔδωκεν·
 αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον
 κῆρ ἀχέων, ὀδύνῃσι πεπαρμένους· αὐτὰρ οἷστὸς
 ὦμφ ἐνι στιβαρῶ ἡλήλατο, κῆδε δὲ θυμόν. 400
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσωιν
 ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
 σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὅθι' αἷσυλα ῥέζων,
 ὅς τόξοισιν ἔκηδε θεούς, οἳ Ὀλυμπον ἔχουσι.
 σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη· 405
 νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,
 ὅττι μάλ' οὐ δηναῖος ὃς ἀθανάτοισι μάχεται,
 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν

ἔλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊοτήτος.

τῷ νῦν Τυδεΐδης, εἰ καὶ μάλα καρτερός ἐστι, 410

φραζέσθω μή τίς οἱ ἀμείνων σείο μάχηται,

μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστήνη,

ἐξ ὕπνου γοῶσα φίλους οἰκῆας ἐγείρη,

κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,

ἰφθίμη ἄλοχος Διομήδεος ἱπποδάμοιο." 415

Ἡ ῥα, καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργυν

ἄλθετο χεῖρ, ὀδύναι δὲ κατηπιώωντο βαρεῖαι.

αἱ δ' αὐτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη

κερτομίους ἐπέεσσι Δία Κρονίδην ἐρέθιζον.

τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη· 420

“ Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεται, ὅττι κεν εἴπω ;

ἦ μάλα δὴ τινα Κύπρις Ἀχαϊάδων ἀνιείσα

Τρῶσιν ἅμα σπέσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησε,

τῶν τινὰ καρρέζουσα Ἀχαϊάδων ἐϋπέπλων

πρὸς χρυσῇ περόνῃ καταμύξατο χεῖρα ἀραιήν." 425

ᾧς φάτο, μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,

καὶ ῥα καλεσσάμενος προσέφη χρυσέην Ἀφροδίτην·

“ οὐ τοι, τέκνον ἐμόν, δέδοται πολεμῆϊα ἔργα,

ἀλλὰ σύ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο,

ταῦτα δ' Ἀρηϊθοῶ καὶ Ἀθήνῃ πάντα μελήσει." 430

ᾧς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,

Αἰνεία δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,

γιγνώσκων ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·

ἀλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἴετο δ' αἰεὶ

Αἰνείαν κτείνειν καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435

τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,

τρὶς δέ οἱ ἐστυφέλιξε φαιινὴν ἀσπίδ' Ἀπόλλων·

ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,

ῥεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων·

“ φράζεο, Τυδεΐδῃ, καὶ χάζεο, μηδὲ θεοῖσιν 440

ἴσ' ἔθελε φρονέειν, ἐπεὶ οὐ ποτε φῦλον ὁμοῖον
ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων."

ἌΩς φάτο, Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.

Αἰνείαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων

445

Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο.

ἦ τοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα

ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινό τε·

αὐτὰρ ὁ εἶδωλον τεύξ' ἀργυρότοξος Ἀπόλλων

αὐτῷ τ' Αἰνεία ἔκελον καὶ τεύχεσι τοῖον,

450

ἀμφὶ δ' ἄρ' εἰδῶλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ

δῆρουν ἀλλήλων ἀμφὶ στήθεσσι βοείας

ἀσπίδας εὐκύκλους λαισηΐά τε περὶόντα.

δὴ τότε θοῦρον Ἄρῃα προσηύδα Φοῖβος Ἀπόλλων·

“Ἄρες Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλήτα,

οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών,

Τυδεΐδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο ;

Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,

αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος."

ἌΩς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ,

460

Τρῶας δὲ στίχας οὖλος Ἄρης ὥτρυνε μετελθών,

εἰδόμενος Ἀκάμαντι θοῷ ἡγήτορι Θρηκῶν·

υἷάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν·

“ὦ υἱεῖς Πριάμοιο, διοτρεφέος βασιλῆος,

εἰς τί ἐτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς ;

465

ἦ εἰς ὃ κεν ἀμφὶ πύλης εὐποιήτησι μάχωνται ;

κεῖται ἀνὴρ ὃν τ' ἴσον ἐτίομεν Ἐκτορι δίῳ,

Αἰνείας, υἱὸς μεγαλήτορος Ἀγχίσαο·

ἀλλ' ἄγετ' ἐκ φλοίσβοιο σάωσομεν ἐσθλὸν ἐταῖρον."

ἌΩς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστω.

470

ἐνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἐκτορα δῖον·

“Ἐκτορ, πῇ δὴ τοι μένος οἴχεται ὃ πρὶν ἔχεσκες ;

φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἡδ' ἐπικούρων
 οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσι.
 τῶν νῦν οὐ τίς ἐγὼν ἰδέειν δύναμ' οὐδὲ νοῆσαι, 475
 ἀλλὰ καταπτώσσουσι κύνες ὥς ἀμφὶ λέοντα·
 ἡμεῖς δ' αὖ μαχόμεσθ', οἳ πέρ τ' ἐπίκουροι ἐνείμεν.
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἤκω·
 τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἐπὶ δινήμεντι,
 ἐνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν, 480
 καδ δὲ κτήματα πολλά, τά τ' ἔλδεται ὅς κ' ἐπιδευής.
 ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς
 ἀνδρὶ μαχήσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον
 οἶόν κ' ἡὲ φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν·
 τύνη δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὥρεσσι.
 μή πως, ὥς ἀψῖσι λίνου ἀλόντε πανάγρον,
 ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γέννησθε·
 οἱ δὲ τάχ' ἐκπέρσουσ' εὖ ναιομένην πόλιν ὑμήν.
 σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ, 490
 ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων
 νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν."

Ὡς φάτο Σαρπηδῶν, δάκε δὲ φρένας Ἑκτορι μῦθος·
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὄχρετο πάντη, 495
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδ' ἐφόβηθεν.
 ὥς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλῶας
 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ
 κρίνη ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας,
 αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὥς τότε Ἀχαιοὶ
 λευκοὶ ὑπερθε γέγοντο κονισάλφ, ὃν ῥα δι' αὐτῶν
 οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,

ἄψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆες. 505
 οἱ δὲ μένος χειρῶν ἰθὺς φέρον· ἀμφὶ δὲ νύκτα
 θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρώεσσιν ἀρήγων,
 πάντοσ' ἐποιχόμενος· τοῦ δ' ἐκραίαινεν ἐφετμὰς
 Φοίβου Ἀπόλλωνος χρυσαόρου, ὅς μιν ἀνώγει 510
 Τρωσὶν θυμὸν ἐγεῖραι, ἐπεὶ ἴδε Παλλὰδ' Ἀθήνην
 οἰχομένην· ἥ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγών.
 αὐτὸς δ' Αἰνείαν μάλα πόνος ἐξ ἀδύτοιο
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
 ὥς εἶδον ζῶόν τε καὶ ἀρτεμέα προσιόντα 515
 καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὐ τι.
 οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν
 Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμαυῖα.
 Τοὺς δ' Αἶαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης
 ὥτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
 ἀλλ' ἔμενον νεφέλησιν ἑοικότες, ἃς τε Κρονίων
 νηνεμῆς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσι
 ἀτρέμας, ὅφρ' εὖδησι μένος Βορέας καὶ ἄλλων
 ζαχρηῶν ἀνέμων, οἳ τε νέφεα σκιάοντα 525
 πνοιῇσιν λιγυρῇσι διασκιδνᾷσιν ἀέντες·
 ὥς Δαναοὶ Τρώας μένον ἔμπεδον οὐδ' ἐφέβοντο.
 Ἀτρεΐδης δ' ἀν' ὄμιλον ἐφοῖτα πολλὰ κελεύων·
 “ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμῖνας· 530
 αἰδομένων ἀνδρῶν πλέονες σόοι ἢ ἐπέφανται·
 φευγόντων δ' οὔτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.”
 Ἦ, καὶ ἀκύντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
 Αἰνείω ἔταρον μεγαθύμου, Δηϊκόωντα
 Περγασίδην, ὃν Τρώες ὁμῶς Πριάμοιο τέκεσσι 535
 τίον, ἐπεὶ θοὸς ἔσκε μετὰ πρῶτοισι μάχεσθαι.

τόν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·
 ἣ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἷσατο χαλκός,
 νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστήῃρος ἔλασσε·
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

540

X

Ἐνθ' αὖτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,

ὤϊε Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε,
 τῶν ῥα πατὴρ μὲν ἔναιεν ἐϋκτιμένην ἐνὶ Φηρῇ,

ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο

Ἀλφειοῦ, ὅς τ' εὐρὺν ῥέει Πυλίων διὰ γαίης,

545

ὅς τέκετ' Ὀρσίλοχον πολέεσσ' ἄνδρεσσιν ἄνακτα·

Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάλθυμον,

ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,

Κρήθων Ὀρσίλοχός τε, μάχης εὖ εἰδότε πάσης.

τὼ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν

550

Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,

τιμὴν Ἀτρείδης, Ἀγαμέμνονι καὶ Μενελάῳ,

ἀρνυμένω· τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν.

οἷω τῷ γε λέοντε δύω ὄρεος κορυφῇσιν

ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης·

555

τὼ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἵφια μῆλα

σταθμοὺς ἀνθρώπων κεραΐζετον, ὄφρα καὶ αὐτῷ

ἀνδρῶν ἐν παλάμησι κατέκταθεν ὀξέϊ χαλκῷ·

τοίω τῷ χεῖρεσσιν ὑπ' Αἰνείαιο δαμέντε

καππεσέτην, ἐλάττησιν ἑοικότες ὑψηλῇσι.

560

Τῷ δὲ πεσόντ' ἐλέησεν ἀρηϊφίλος Μενέλαος,

βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,

σείων ἐγχείην· τοῦ δ' ὥτρυνεν μένος Ἄρης,

τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.

τὸν δ' ἶδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός,

565

βῆ δὲ διὰ προμάχων· περὶ γὰρ δῖε ποιμένι λαῶν,

μή τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο.

τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξύνοντα

ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι·
 Ἄντιλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570
 Αἰνείας δ' οὐ μείνε, θοός περ ἔων πολεμιστής,
 ὡς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
 οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
 τῷ μὲν ἄρα δειλῷ βαλέτην ἐν χερσὶν ἐταίρων,
 αὐτῷ δὲ στρεφθέντε μετὰ πρῶτοισι μαχέσθην. 575

Ἔνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἄρηϊ,
 ἀρχὸν Παφλαγόνων μεγαθύμων ἀσπιστάων.
 τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος
 ἔσταότ' ἔγχεϊ νύξε κατὰ κληῖδα τυχήσας·
 Ἄντιλοχος δὲ Μύδωνα βάλ', ἠνίοχον θεράποντα, 580
 ἐσθλὸν Ἀτυμνιάδην—ὃ δ' ὑπέστρεφε μῶνυχας ἵππους—
 χερμαδίῳ ἀγκῶνα τυχῶν μέσον· ἐκ δ' ἄρα χειρῶν
 ἠνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίησιν.
 Ἄντιλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσην·
 αὐτὰρ ὃ γ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου 585
 κύμβαχος ἐν κονίησιν ἐπὶ βρεχμὸν τε καὶ ὦμους.
 δηθὰ μάλ' ἐστήκει—τύχε γάρ ῥ' ἀμάθοιο βαθείης—
 ὄφρ' ἵππῳ πλήξαντε χαμαὶ βάλουν ἐν κονίησι·
 τοὺς ἵμας Ἄντιλοχος, μετὰ δὲ στρατὸν ἤλας Ἀχαιῶν.

Τοὺς δ' Ἐκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς
 κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες 591
 καρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι· Ἐννώ,
 ἣ μὲν ἔχουσα Κυδοιμὸν ἀναιδέα δηϊοτήτος,
 Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα,
 φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἐκτορος, ἄλλοτ' ὀπισθε.

Τὸν δὲ ἰδὼν ρίγησε βοήν ἀγαθὸς Διομήδης· 596
 ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 στήῃ ἐπ' ὠκυρόφῳ ποταμῷ ἄλαδε προρέοντι,
 ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,
 ὥς τότε Τυδεΐδης ἀνεχάζετο, εἶπέ τε λαῷ· 600

“ὦ φίλοι, οἷον δὴ θανμάζομεν Ἑκτορα δῖον
αἰχμητὴν τ’ ἔμεναι καὶ θαρσαλέον πολεμιστὴν
τῷ δ’ αἰεὶ πάρα εἷς γε θεῶν, ὃς λοιγὸν ἀμύνει·
καὶ νῦν οἱ πάρα κείνος Ἄρης, βροτῷ ἀνδρὶ ἑοικώς.
ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω 605
εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἱφί μάχεσθαι.”

ἌΩς ἄρ’ ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
ἔνθ’ Ἑκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
εἰν ἐνὶ δίφρῳ ἑόντε, Μενέσθην Ἀγχιάλόν τε.
τὼ δὲ πεσόντ’ ἐλέησε μέγας Τελαμώνιος Αἴας· 610
στῇ δὲ μάλ’ ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,
καὶ βάλεν Ἀμφιον, Σελάγου υἱόν, ὃς ῥ’ ἐνὶ Παισῷ
ναῖε πολυκτῆμων πολυλήϊος· ἀλλὰ ἑ μοῖρα
ἦγ’ ἐπικουρήσοντα μετὰ Πριάμῳ τε καὶ νῖας.
τόν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας, 615
νειαίρῃ δ’ ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,
δούπησεν δὲ πεσών· ὁ δ’ ἐπέδραμε φαίδιμος Αἴας
τεύχεα συλήσων· Τρῶες δ’ ἐπὶ δούρατ’ ἔχευαν
ὀξέα παμφανόωντα· σάκος δ’ ἀνεδέξατο πολλὰ.
αὐτὰρ ὁ λαὸς προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος 520
ἐσπάσατ’· οὐδ’ ἄρ’ ἔτ’ ἄλλα δυνήσατο τεύχεα καλὰ
ῥμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσι.
δεῖσε δ’ ὃ γ’ ἀμφίβασιν κρατερὴν Τρώων ἀγερῶχων,
οἱ πολλοὶ τε καὶ ἑσθλοὶ ἐφέστασαν ἔγχε’ ἔχοντες,
οἳ ἔ μέγαν περ ἑόντα καὶ ἱφθιμον καὶ ἀγανὸν 625
ᾤσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.

ἌΩς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
Τληπόλεμον δ’ Ἡρακλείδην ἡῦν τε μέγαν τε,
ᾤρσεν ἐπ’ ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.
οἱ δ’ ὅτε δὴ σχεδὸν ἦσαν ἐπ’ ἀλλήλοισιν ἰόντες, 630
υἱὸς θ’ υἱωνός τε Διὸς νεφεληγερέταο,
τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπε·

“Σαρπηῆδον, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 πτώσσειν ἐνθαδ’ ἐόντι μάχης ἀδαήμονι φωτί;
 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν
 οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων,
 ἀλλ’ οἷόν τινά φασι βίην Ἑρακληείην
 εἶναι, ξμὸν πατέρα θρασυμέμνονα θυμολέοντα·
 ὅς ποτε δεῦρ’ ἐλθὼν ἔνεχ’ ἵππων Λαομέδοντος
 ἐξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν
 Ἴλίου ἐξαλάπαξε πόλιν, χήρωσε δ’ ἀγνιάς·
 σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.
 οὐδέ τί σε Τρώεσσιν οἴομαι ἄλκαρ ἔσσεσθαι
 ἐλθόντ’ ἐκ Λυκίης, οὐδ’ εἰ μάλα καρτερός ἐσσι,
 ἀλλ’ ὑπ’ ἐμοὶ δμηθέντα πύλας Ἀΐδαο περήσειν.”

635

640

Τὸν δ’ αὖ Σαρπηδὼν Λυκίων ἀγὸς ἀντίον ἠΐδα·
 “Τληπόλεμ’, ἦ τοι κείνος ἀπώλεσεν Ἴλιον ἱρὴν
 ἀνέρος ἀφραδίησιν ἀγαυοῦ Λαομέδοντος,
 ὅς ῥά μιν εὖ ἔρξαντα κακῷ ἠνίπαπε μύθῳ,
 οὐδ’ ἀπέδωχ’ ἵππους, ὧν εἵνεκα τηλόθεν ἦλθε.
 σοὶ δ’ ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῷ δ’ ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ’ Ἀῖδι κλυτοπόλῳ.”

650

ᾧ φάτο Σαρπηδῶν, ὃ δ’ ἀνέσχετο μείλινον ἔγχος
 Τληπόλεμος· καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ
 ἐκ χειρῶν ἦϊξαν· ὃ μὲν βάλεν αὐχένα μέσσον
 Σαρπηδῶν, αἰχμὴ δὲ διαμπερὲς ἦλθ’ ἀλεγεινὴ·
 τὸν δὲ κατ’ ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε.
 Τληπόλεμος δ’ ἄρα μηρὸν ἀριστερὸν ἔγχρ’ ἐμακρῷ
 βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,
 ὁστέῳ ἐγχριμφθεῖσα, πατὴρ δ’ ἔτι λοιγὸν ἄμυνεν.

660

Οἱ μὲν ἄρ’ ἀντίθεον Σαρπηδόνα δῖοι ἐταῖροι
 ἐξέφερον πολέμοιο· βάρυκε δέ μιν δόρυ μακρὸν

ἐλκόμενον· τὸ μὲν οὖν τις ἐπεφράσατ' οὐδ' ἐνόησε, 665
 μηροῦ ἐξερύσαι δόρυ μείλινον, ὅφρ' ἐπιβαίη,
 σπενδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.

Τληπόλεμον δ' ἐτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ
 ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεὺς
 τλήμονα θυμὸν ἔχων, μαίμησε δέ οἱ φίλον ἦτορ· 670
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
 ἦ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
 ἦ ὃ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.
 οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν
 ἰφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξέϊ χαλκῷ· 675

τῷ ῥα κατὰ πληθύν Λυκίων τράπε θυμὸν Ἀθήνη.
 ἔνθ' ὃ γε Κοίρανον εἶλεν Ἀλάστορά τε Χρομίον τε
 Ἀλκανδρόν θ' Ἀλιόν τε Νοήμονά τε Πρύτανιν τε.
 καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεύς,
 εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἐκτωρ· 680
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῷ,
 δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
 Σαρπηδὼν Διὸς υἱός, ἔπος δ' ὀλοφυνδὸν ἔειπε·
 “Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἑάσης
 κεῖσθαι, ἀλλ' ἐπάμυνον· ἔπειτά με καὶ λίποι αἰὼν 685
 ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε
 νοστήσας οἰκόνδε φίλην ἐς πατρίδα γαίαν
 εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν.”

ᾧ Ως φάτο, τὸν δ' οὖν τι προσέφη κορυθαίολος Ἐκτωρ,
 ἀλλὰ παρήϊξεν, λελημένος ὅφρα τάχιστα 690
 ὦσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
 εἶσαν ὑπ' αἰγιοόχοιο Διὸς περικαλλεῖ φηγῷ·
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὥσε θύραζε
 ἰφθιμος Πελάγων, ὅς οἱ φίλός ἦεν ἑταῖρος. 695
 τὸν δ' ἔλιπε ψυχή, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς·

αὔτις δ' ἐμπνύνθη, περὶ δὲ πνοιῇ Βορέας
ζώγρει ἐπιπνείουσα κακῶς κεκαφηότα θυμόν.

Ἄργεῖοι δ' ὑπ' Ἄρηϊ καὶ Ἑκτορι χαλκοκορυστῇ
οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν
οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἶν δόπισσιν
χάζοντο, ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἄρηα.

Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριζαν
Ἑκτωρ τε Πριάμοιο παῖς καὶ χάλκεος Ἄρης;
ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην,
Τρῆχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,
Οἰνοπίδην θ' Ἑλενον καὶ Ὀρέσβιον αἰολομίτρην,
ὅς ῥ' ἐν Ἑλλήϊ νάεσκε μέγα πλούτοιο μεμηλώς,
λίμνη κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
ναῖον Βοιωτοὶ μάλα πίονα δῆμον ἔχοντες.

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
Ἄργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάῳ,
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
εἰ οὕτω μαίνεσθαι ἐάσομεν οὐλον Ἄρηα.

ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.”

Ὡς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
ἦ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους
Ἥρη, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνοιο·
Ἥβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
χάλκεα ὀκτάκνημα, σιδηρέῳ ἄξονι ἀμφίς.
τῶν ἦ τοι χρυσέη ἵνυς ἄφθιτος, αὐτὰρ ὕπερθε
χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι·
πλήμναι δ' ἀργύρου εἰσὶ περιδρομοὶ ἀμφοτέρωθεν·
δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἱμάσιν
ἐντέταται, δοιαὶ δὲ περιδρομοὶ ἀντυγές εἰσι.

700

705

710

715

720

725

τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
 δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα
 καλ' ἔβαλε χρύσει'· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρῃ
 ἵππους ὠκύποδας, μεμαυῖ' ἔριδος καὶ αὐτῆς. 730

Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 πέπλον μὲν κατέχευεν ἑαυτὸν πατρὸς ἐπ' οὔδει,
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν·
 ἥ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσεται δακρυνόεντα. 735

ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα θυσσανόεσσαν
 δεινὴν, ἣν περὶ μὲν πάντῃ φόβος ἔστεφάνωται,
 ἐν δ' Ἑρίς, ἐν δ' Ἀλκή, ἐν δὲ κρυόεσσα Ἰωκή,
 ἐν δέ τε Γοργεῖη κεφαλῇ δεινοῖο πελώρου,
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο. 740

κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃρου
 χρυσεῖην, ἑκατὸν πολλῶν πρυλέεσσ' ἀραρυῖαν·
 ἐς δ' ὄχρα φλόγεα ποσὶ βήσεται, λάξετο δ' ἔγχος
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη. 745

Ἥρῃ δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὀλυνπιοί,
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλύμπός τε,
 ἡμὲν ἀνακλίνει πυκινὸν νέφος ἥδ' ἐπιθεῖναι. 750

τῇ ῥα δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους·
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοιο.
 ἔνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρῃ 755

Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπε·
 “Ζεῦ πάτερ, οὐ νεμεσίξῃ Ἄρῃ τάδε καρτερὰ ἔργα,
 ὅσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος, οἱ δὲ ἔκηλοι
 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων, 760

ἄφρονα τοῦτον ἀνέντες, ὃς οὐ τινα οἶδε θέμιστα ;
 Ζεὺ πάτερ, ἧ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρῃα
 λυγρῶς πεπληγυῖα μάχης ἐξ ἀποδίωμαι ;”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “ ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην, 765
 ἧ ἔ μάλιστ' εἴωθε κακῆς ὀδύνησι πελάζειν.”

ἌΩς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
 μάστιξεν δ' ἵππους· τῷ δ' οὐκ ἀέκοντε πετέσθην
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 ὅσσον δ' ἡεροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν 770
 ἥμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἶνοπα πόντον,
 τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.
 ἀλλ' ὅτε δὴ Τροίην ἱζον ποταμῷ τε ῥέοντε,
 ἧχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,
 ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη 775
 λύσας' ἐξ ὀχέων, περὶ δ' ἡέρα πουλὺν ἔχευε·
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

Αἱ δὲ βάτην τρήρωσι πελειάσιν ἴμαθ' ὁμοῖαι,
 ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμαυῖαι·
 ἀλλ' ὅτε δὴ ῥ' ἱκανοὺς ὄθι πλείστοι καὶ ἄριστοι 780
 ἕστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο
 εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν
 ἧ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν,
 ἔνθα στᾶσ' ἤϋσε θεὰ λευκώλενος Ἥρη,
 Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῳ, 785
 ὃς τόσον αὐδῆσασχ' ὅσον ἄλλοι πεντήκοντα·
 “ αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοῖ·
 ὄφρα μὲν ἐς πόλεμον πωλέσκετο διὸς Ἀχιλλεύς,
 οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων
 οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος·
 νῦν δὲ ἐκὰς πόλιος κοίλης ἐπὶ νηυσὶ μάχονται.”
 ἌΩς εἰποῦς' ὥτρυνε μένος καὶ θυμὸν ἐκάστου.

790
Salm...

Τυδεΐδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·
 εὔρε δὲ τὸν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
 ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῶ. 795
 ἰδρὼς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
 ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,
 ἅν δ' ἴσχων τελαμῶνα κελαινεφές αἰμ' ἀπομόργνυ.
 ἱππέου δὲ θεὰ ζυγοῦ ἤψατο φώνησέν τε·
 “ἦ ὀλίγον οἱ παῖδα ἐοικότα γέλνατο Τυδεύς. 800
 Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητῆς·
 καί ρ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον
 οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
 ἄγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας·
 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον· 805
 αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὥς τὸ πάρος περ,
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα
 [ῥῆϊδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].
 σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἴσταμαι ἠδὲ φυλάσσω,
 καί σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι· 810
 ἀλλὰ σευ ἦ κάματος πολυᾷξ γυνῖα δέδυκεν,
 ἦ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἐπειτα
 Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνεΐδαο.”

Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
 “γιγνώσκω σε, θεά, θύγατερ Διὸς αἰγιόχοιο· 815
 τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
 οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
 ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἅς ἐπέτειλας.
 οὐ μ' εἰς μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη 820
 ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξείῃ χαλκῷ.
 τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι ἠδὲ καὶ ἄλλους
 Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
 γιγνώσκω γὰρ Ἀρηά μάχην ἀνὰ κοιρανέοντα.”

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 825
 “Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 μήτε σύ γ' Ἄρῃα τό γε δείδιθι μήτε τιν' ἄλλον
 ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθός εἰμι·
 ἀλλ' ἄγ' ἐπ' Ἀρηϊ πρώτῳ ἔχε μώνυχας ἵππους,
 τύψον δὲ σχεδίνῃ μηδ' ἄξιο θοῦρον Ἄρῃα, 830
 τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,
 ὃς πρώην μὲν ἐμοί τε καὶ Ἥρῃ στεῦτ' ἀγορεύων
 Τρῳσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
 νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται.”

ᾧς φαμένη Σθένελον μὲν ἀφ' ἵππων ὥσε χαμᾶς, 835
 χειρὶ πάλιν ἐρύσας, ὃ δ' ἄρ' ἐμπαπέως ἀπόρουσεν·
 ἦ δ' ἐς δίφρον ἔβαινε παρὰ Διομήδεα δῖον
 ἐμμεμανῖα θεά· μέγα δ' ἔβραχε φήγινος ἄξων
 βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.
 λάξετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη· 840
 αὐτίκ' ἐπ' Ἀρηϊ πρώτῳ ἔχε μώνυχας ἵππους.
 ἦ τοι ὃ μὲν Περίφαντα πελώριον ἐξενάριζεν,
 Αἰτωλῶν ὄχ' ἄριστον, Ὀχνησίου ἀγλαὸν νιόν·
 τὸν μὲν Ἀρης ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη
 δύν' Αἴδος κυνέην, μή μιν ἴδοι ὄβριμος Ἀρης. 845

ᾧς δὲ ἴδε βροτολοιγὸς Ἀρης Διομήδεα δῖον,
 ἦ τοι ὃ μὲν Περίφαντα πελώριον αὐτόθ' ἔασε
 κεῖσθαι, ὅθι πρῶτον κτείνων ἐξάινυτο θυμόν,
 αὐτὰρ ὃ βῆ ῥ' ἰθὺς Διομήδεος ἱπποδάμοιο.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850
 πρόσθεν Ἀρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων
 ἔγχρ' ἑὶ χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·
 καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
 ὥσεν ὑπὲκ δίφροιο ἐτώσιον αἵχθηται.
 δεύτερος αὖθ' ὥρμᾶτο βοὴν ἀγαθὸς Διομήδης 855
 ἔγχρ' ἑὶ χαλκείῳ· ἐπέρισε δὲ Παλλὰς Ἀθήνη

νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μήτρην·
 τῇ ῥά μιν οὔτα τυχών, διὰ δὲ χροῖα καλὸν ἔδαψεν,
 ἐκ δὲ δόρυ σπάσεν αὐτίς· ὁ δ' ἔβραχε χάλκεος Ἄρης,
 ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860
 ἄνδρες ἐν πολέμῳ ἔριδα ξυνάγοντες Ἄρης.
 τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε
 δείσαντας· τόσον ἔβραχ' Ἄρης ἅτος πολέμοιο.

Οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ
 καύματος ἐξ ἀνέμοιο δυνσαέος ὀρνυμένοιο, 865
 τοῖος Τυδεΐδῃ Διομήδεϊ χάλκεος Ἄρης
 φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
 καρπαλίμως δ' ἴκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον,
 παρ δὲ Διὶ Κρονίωνι καθέζετο θυμὸν ἀχεύων,
 δεῖξεν δ' ἄμβροτον αἶμα καταρρέον ἐξ ὠτειλῆς, 870
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
 “Ζεῦ πάτερ, οὐ νεμεσίξῃ ὀρώων τάδε καρτερὰ ἔργα·
 αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν
 ἀλλήλων ἰότητι, χάριν ἄνδρεσσι φέροντες.
 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην, 875
 οὐλομένην, ἣ τ' αἰὲν ἀήσυλα ἔργα μέμηλεν.
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,
 σοὶ τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·
 ταύτην δ' οὔτ' ἐπεὶ προτιβάλλεαι οὔτε τι ἔργῳ,
 ἀλλ' ἀνιείς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδέηλον· 880
 ἣ νῦν Τυδέος υἱόν, ὑπερφίαλον Διομήδεα,
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος·
 ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες· ἣ τέ κε δηρὸν 885
 αὐτοῦ πῆματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν,
 ἣ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπῆσι.”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·

“μή τί μοι, ἄλλοπρόσαλλε, παρεζόμενος μινύριζε.
 ἔχθιστος δέ μοι ἔσσι θεῶν οἱ Ὀλυμπον ἔχουσιν· 890
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 μητρός τοι μένος ἔστιν ἀάσχετον, οὐκ ἐπιεικτόν,
 Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ’ ἐπέεσσι·
 τῷ σ’ οἶω κείνης τάδε πάσχειν ἐννεσίησιν.
 ἀλλ’ οὐ μάν σ’ ἔτι δηρὸν ἀνέξομαι ἄλγε’ ἔχοντα· 895
 ἐκ γὰρ ἐμεῦ γένος ἔσσι, ἐμοὶ δέ σε γείνατο μήτηρ·
 εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ᾧδ’ αἰδήςλος,
 καὶ κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανιῶνων.”

Ὡς φάτο, καὶ Παιήον’ ἀνώγειν ἰήσασθαι·
 τῷ δ’ ἐπὶ Παιήων ὀδυνήφата φάρμακα πάσσων 900
 ἠκέσατ’· οὐ μὲν γάρ τι καταθυητός γ’ ἐτέτυκτο.
 ὥς δ’ ὅτ’ ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν
 ὑγρὸν ἔόν, μάλα δ’ ὦκα περιτρέφεται κυκώωντι,
 ὥς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.
 τὸν δ’ Ἥβη λοῦσεν, χαρίεντα δὲ εἴματα ἔσσε· 905
 παρὰ δὲ Διὶ Κρονίῳνι καθέζετο κύδεϊ γαίων.

Αἱ δ’ αὖτις πρὸς δῶμα Διὸς μέγαλοιο νέοντο,
 Ἥρη τ’ Ἀργεῖη καὶ Ἀλαλκομενηὶς Ἀθήνη,
 παύσασαι βροτολογιγὸν Ἄρην ἀνδροκτασιῶν.

ΙΛΙΑΔΟΣ Ζ.

Ἔκτορος καὶ Ἀνδρομάχης ὁμιλία.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνὴ·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἔθυσσε μάχη πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαιῶν, 5
Τρώων ῥῆξις φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Ὠρήκεσσι τέτυκτο,
υἷδ' Ἐϋσσώρου, Ἀκάμαντ' ἧν τε μέγαν τε.
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 10
αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυπεν.

Ἄξυλον δ' ἄρ' ἔπεφνε βοῆν ἀγαθὸς Διομήδης
Τευθρανίδην, ὃς ἔναιεν ἐϋκτιμένη ἐν Ἀρίσβῃ
ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισι· 15
πάντας γὰρ φιλέεσκεν ὁδῶ ἔπι οἰκία ναίων.
ἀλλὰ οἱ οὐ τις τῶν γε τότε ἤρκεσε λυγρὸν ὄλεθρον
πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τότε ἔππων
ἔσκεν ὑψηνίλοχος· τῷ δ' ἄμφω γαῖαν ἐδύτην.

Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξε· 20
βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφη
νῆϊς Ἀβαρβαρέῃ τέκ' ἀμύμονι Βουκολίῳ.
Βουκολίων δ' ἦν υἱὸς ἀγαυοῦ Λαομέδοντος

πρεσβύτατος γενεῇ, σκότιον δέ ἐ γείνατο μήτηρ·
 ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃ καὶ εὐνῇ, 25
 ἥ δ' ὑποकुσαμένη διδυμάονε γείνατο παῖδε.
 καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυνῖα
 Μηκιστηϊάδης καὶ ἀπ' ὤμων τεύχε' ἐσύλα.

Ἄστυαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·
 Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν 30
 ἔγχεϊ χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.
 Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ
 Νεστορίδης, Ἐλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·
 ναῖε δὲ Σατυνιόεντος ἐϋρρεῖταο παρ' ὄχθας
 Πήδασον αἰπεινήν. Φύλακον δ' ἔλε Λήϊτος ἥρως 35
 φεύγοντ'. Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

Ἄδρηστον δ' ἄρ' ἔπειτα βοῇν ἀγαθὸς Μενέλαος
 ζῶν ἐλ'. Ἰππῳ γάρ οἱ ἀτυζομένῳ πεδίοιο,
 ὄζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
 ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην 40
 πρὸς πόλιν, ἥ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
 πρηνὴς ἐν κούρησιν ἐπὶ στόμα· πὰρ δέ οἱ ἔστη
 Ἀτρεΐδης Μενέλαος, ἔχων δολιχόσκιον ἔγχος.
 Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσεται γούνων· 45
 “ζώγρει, Ἀτρεὺς υἱέ, σὺ δ' ἄξια δέξαι ἄποινα·
 πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κείται,
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
 τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 50

ὦς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθε·
 καὶ δὴ μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
 δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
 ἀντίος ἦλθε θεῶν, καὶ ὁμοκλήσας ἔπος ἠΐδα·
 “ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως 55

ἀνδρῶν ; ἥ σοὶ ἄριστα πεποίηται κατὰ οἶκον
 πρὸς Τρώων· τῶν μὴ τις ὑπεκφύγοι αἰπὺν ὄλεθρον
 χεῖράς θ' ἡμετέρας, μηδ' οὐ τινα γαστέρι μήτηρ
 κοῦρον ἔοντα φέροι, μηδ' ὅς φύγοι, ἀλλ' ἅμα πάντες
 Ἴλίου ἐξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι.” 60

Ἦς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρως,
 αἵσιμα παρειπών· ὁ δ' ἀπὸ ἔθεν ὥσατο χειρὶ
 ἥρῳ Ἀδρηστον· τὸν δὲ κρείων Ἀγαμέμνων
 οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρεΐδης δὲ
 λὰξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος. 65

Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὔσας·
 “ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρης,
 μὴ τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθε
 μιμνέτω, ὥς κε πλείστα φέρων ἐπὶ νῆας ἵκηται,
 ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκκηλοι 70
 νεκροὺς ἅμ πεδίον συλήσετε τεθνηῶτας.”

Ἦς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστων.
 ἔνθα κεν αὐτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες,
 εἰ μὴ ἄρ' Αἰνεία τε καὶ Ἔκτορι εἶπε παραστὰς 75
 Πριαμίδης Ἐλενος, οἴωνοπόλων ὄχ' ἄριστος·

“Αἰνεία τε καὶ Ἔκτορ, ἐπεὶ πόνος ὕμμι μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὐνεκ' ἄριστοι
 πᾶσαν ἐπ' ἰθὺν ἔστε μάχεσθαί τε φρονέειν τε,
 στήτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων 80
 πάντῃ ἐποیحόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δηϊοῖσι δὲ χάρμα γενέσθαι.

αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,
 καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει· 85
 Ἔκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπέ δ' ἔπειτα
 μητέρι σῇ καὶ ἐμῇ· ἥ δὲ ξυνάγουσα γεραιᾶς

νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,
 οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,
 πέπλον, ὅς οἱ δοκέει χαριέστατος ἡδὲ μέγιστος 90
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺ φίλτατος αὐτῇ,
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡῦκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
 ἧνις ἡκέστας ἱερεισέμεν, αἱ κ' ἐλεήσῃ
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα, 95
 αἱ κεν Τυδέος υἱὸν ἀπόσχη Ἰλίου ἱρῆς,
 ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο,
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.
 οὐδ' Ἀχιλλῆά ποθ' ὥδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
 ὃν περ φασὶ θεᾶς ἐξ ἔμμεναι· ἀλλ' ὅδε λίην 100
 μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν."

ὥς ἔφαθ', Ἐκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθησεν.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντῃ,
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν. 105
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φύνοιο,
 φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
 Τρωσὶν ἀλεξήσουτα κατελθέμεν, ὥς ἐλελίχθεν.
 Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὖσας· 110
 'Τρώες ὑπέρθυμοι τηλεκλειτοί τ' ἐπίκουροι,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
 ὅφρ' ἂν ἐγὼ βῆω προτὶ Ἴλιον, ἡδὲ γέρουσιν
 εἴπω βουλευτῆσι καὶ ἡμετέρῃς ἀλόχοισι
 δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας." 115

ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ·
 ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαιόν,
 ἀντυξ ἢ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.

Γλαῦκος δ' Ἰππολόχοιο πάϊς καὶ Τυδέος υἱὸς

ἔς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε βοῆν ἀγαθὸς Διομήδης·
 “ τίς δὲ σύ ἐσσι, φέριστε, καταθνητῶν ἀνθρώπων ;
 οὐ μὲν γάρ ποτ' ὅπωπα μάχῃ ἐνὶ κυδιανείρῃ
 τὸ πρὶν· ἀτὰρ μὲν νῦν γε πολὺν προβέβηκας ἀπάντων 125
 σῶ θάρσει, ὃ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας·
 δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιώωσιν.
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
 οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην.
 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόοργος, 130
 δὴν ἦν, ὃς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν·
 ὃς ποτε μαινομένοιο Διωνύσοιο τιθήνας
 σεῦδε κατ' ἠγάθειον Νυσήϊον· αἱ δ' ἅμα πᾶσαι
 θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
 θεινόμεναι βουπλήγι· Διώνυσος δὲ φοβηθεὶς 135
 δύσεθ' ἄλως κατὰ κύμα, Θέτις δ' ὑπέδεξάτο κόλπῳ
 δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή·
 τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζῶοντες,
 καί μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι δὴν
 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν· 140
 οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
 εἰ δέ τις ἐσσι βροτῶν, οἳ ἀρούρης καρπὸν ἔδουσιν,
 ἄσσουν ἴθ', ὥς κεν θᾶσσουν ὀλέθρου πείραθ' ἴκηαι.”
 Τὸν δ' αὖθ' Ἰππολόχοιο προσηύδα φαίδιμος υἱός·
 “ Τυδεΐδῃ μεγάρυμε, τίη γενεὴν ἐρεεῖνεις ; 145
 οἷη περ φύλλων γενεή, τοίῃ δὲ καὶ ἀνδρῶν.
 φύλλα τὰ μὲν τ' ἀνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
 τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρῃ·
 ὥς ἀνδρῶν γενεὴ ἥ μὲν φύει ἥ δ' ἀπολήγει.
 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῆς 150
 ἡμετέρην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασιν·

ἔστι πόλις Ἐφύρη μυχῶ Ἄργεος ἱποβότοιο,
 ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκον τέκεθ' υἷόν,
 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην· 155
 τῷ δὲ θεοὶ κάλλος τε καὶ ἡνορέην ἐρατεινὴν
 ὥπασαν· αὐτὰρ οἱ Προΐτος κακὰ μῆσατο θυμῷ,
 ὅς ρ' ἐκ δήμου ἔλασσε, ἐπεὶ πολὺ φέρτερος ἦεν,
 Ἄργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.
 τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' Ἄντεια, 160
 κρυπταδὴν φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὐ τι
 πείθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
 ἣ δὲ ψευσαμένη Προΐτον βασιλῆα προσηύδα·
 ' τεθναίης, ὦ Προΐτ', ἥ κάκταυε Βελλεροφόντην,
 ὅς μ' ἔθελεν φιλότῃ μιγήμεναι οὐκ ἐθελούσῃ.' 165
 ὥς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν οἶον ἄκουσε·
 κτεῖναι μὲν ρ' ἀλέεινε, σεβῆσσαι γὰρ τό γε θυμῷ,
 πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὃ γε σήματα λυγρά,
 γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,
 δεῖξαι δ' ἡνώγειν ᾧ πενθερῷ, ὅφρ' ἀπόλοιτο. 170
 αὐτὰρ ὃ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
 ἀλλ' ὅτε δὴ Λυκίην ἶξε Ξάνθον τε ρέοντα,
 προφρονέως μιν τίεν ἄναξ Λυκίης εὐρείης·
 ἐννήμαρ ξείνισσε καὶ ἐννέα βοῦς ἱέρευσε.
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος Ἥώς, 175
 καὶ τότε μιν ἐρέεινε καὶ ἦτεε σῆμα ἰδέσθαι,
 ὅττι ρά οἱ γαμβροῖο πάρα Προΐτοιο φέροιτο.
 αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσε
 πεφνέμεν· ἣ δ' ἄρ' ἔην θείον γένος, οὐδ' ἀνθρώπων, 180
 πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
 δεινὸν ἀποπνεύουσα πυρὸς μένος αἰθομένοιο,
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας·

δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισι·
 καρτίστην δὴ τήν γε μάχην φάτο δύμεναι ἀνδρῶν. 185
 τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
 εἶσε λόχον· τοὶ δ' οὐ τι πάλιν οἰκόνδε νέοντο·
 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190
 ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἥν ἐόντα,
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὅ γε θυγατέρα ἦν,
 δῶκε δέ οἱ τιμῆς βασιληΐδος ἥμισυ πάσης·
 καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
 καλὸν φυταλιῆς καὶ ἀρούρης, ὅφρα νέμοιτο. 195
 ἣ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
 Ἰσανδρόν τε καὶ Ἰππόλοχον καὶ Λαοδάμειαν.
 Λαοδαμείη μὲν παρελέξατο μητίετα Ζεὺς,
 ἣ δ' ἔτεκε ἄντιθεον Σαρπηδόνα χαλκοκορυστήν.
 ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν, 200
 ἣ τοι ὁ καπ πεδλίον τὸ Ἀλγίον οἶος ἀλάτο,
 ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,
 Ἰσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
 μαρναμένον Σολύμοισι κατέκτανε κυδαλίμοισι,
 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205
 Ἰππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι·
 πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν,
 αἶεν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἄριστοι
 ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210
 ταύτης τοι γενεῆς τε καὶ αἵματος εὖχομαι εἶναι.”
 Ὡς φάτο, γήθησεν δὲ βοῆν ἀγαθὸς Διομήδης·
 ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὰρ ὁ μελιχίοισι προσηύδα ποιμένα λαῶν·
 “ἦ ρᾶ νῦ μοι ξείνος πατρῷός ἐσσι παλαιός· 215

Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἡματ' ἐρύξας·
 οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·
 Οἶνεὺς μὲν ζωστήρα δίδου φοῖνικι φαεινόν,
 Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον, 220
 καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσι.
 Τυδεΐα δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἔοντα
 κάλλιψ', ὅτ' ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.
 τῷ νῦν σοὶ μὲν ἐγὼ ξείνος φίλος Ἄργεϊ μέσσω
 εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225
 ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου·
 πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι,
 κτείνειν ὃν κε θεός γε πόρῃ καὶ ποσσὶ κιχείω,
 πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν ὃν κε δύνηαι.
 τεύχεα δ' ἀλλήλοισ ἐπαμείψομεν, ὄφρα καὶ οἶδε 230
 γνῶσιν ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ' εἶναι."

Ὡς ἄρα φωνήσαντε, καθ' ἵππων ἀΐξαντε,
 χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο·
 ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,
 ὃς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἄμειβε 235
 χρύσεια χαλκείων, ἐκατόμβοι' ἐννεαβοίων.

Ἐκτωρ δ' ὥς Σκαιάς τε πύλας καὶ φηγὸν ἴκανε,
 ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἠδὲ θύγατρες
 εἰρόμεναι παῖδός τε κασιγνήτους τε ἕτας τε
 καὶ πόσιος· ὁ δ' ἔπειτα θεοῖς εὐχεσθαι ἀνώγει 240
 πάσας ἐξείης· πολλῇσι δὲ κῆδ' ἐφῆπτο.

Ἄλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἴκανε,
 ξεστῆς αἰθούσῃσι τετυγμένον—αὐτὰρ ἐν αὐτῷ
 πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισι·
 κουράων δ' ἐτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς

δῶδεκ' ἔσαν τέγροι θάλαμοι ξεστοῖο λίθοιο,
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
 κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν. 250

ἔνθα οἱ ἠπιόδωρος ἐναντίη ἦλυθε μήτηρ
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 “τέκνον, τίπτε λιπῶν πόλεμον θρασὺν εἰλήλουθας ;
 ἦ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν 255
 μαρνάμενοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
 ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
 ἀλλὰ μὲν, ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
 ὥς σπείσης Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι
 πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσσαι, αἶ κε πίησθα. 260
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
 ὥς τύνη κέκμηκας ἀμύνων σοῖσιν ἔτησι.”

Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
 “μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,
 μή μ' ἀπογυιώσης, μένεος δ' ἀλκῆς τε λάθωμαι· 265
 χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθοπα οἶνον
 ἄζομαι· οὐδέ πη ἔστι κελαινεφέϊ Κρονίωνι
 αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς· 270
 πέπλον δ', ὅς τις τοι χαριέστατος ἦδὲ μέγιστος
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺν φίλτατος αὐτῇ,
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠὔκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
 ἦνις ἠκέστας ἱερειυσέμεν, αἶ κ' ἐλεήσῃ 275
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νῆπια τέκνα,
 αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἰλίου ἱρῆς,
 ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης

ἔρχεν, ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσσω, 280
 αἶ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν· ὥς κέ οἱ αὔθι
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.
 εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἀῖδος εἴσω,
 φαίην κε φρέν' ἀτέρπου οἷζύος ἐκκλαθέσθαι." 285

ᾠς ἔφαθ', ἥ δὲ μολούσα ποτὶ μέγαρ' ἀμφιπόλοισι
 κέκλετο· ταῖ δ' ἄρ' ἀόλλισσαν κατὰ ἄστν γεραιάς.
 αὐτὴ δ' ἐς θάλαμον κατεβήσето κηώεντα,
 ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς 290
 ἤγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον,
 τὴν ὁδὸν ἦν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν·
 τῶν ἔν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
 ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
 ἀστὴρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων. 295
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

Αἱ δ' ὅτε νηὸν Ἰκανον Ἀθήνης ἐν πόλει ἄκρῃ,
 τῇσι θύρας ὥϊξε Θεανῶ καλλιπάρῃος,
 Κισσηΐς, ἄλοχος Ἀντήνορος ἵπποδάμοιο·
 τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἰέρειαν. 300
 αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον·
 ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανῶ καλλιπάρῃος
 ἔθηκεν Ἀθηναίης ἐπὶ γούνασιν ἠΰκόμοιο,
 εὐχομένη δ' ἠρᾶτο Διδὸς κούρη μέγαλοιο·
 "πότνι' Ἀθηναίη, ῥυσίπτολι, δῖα θεάων, 305
 ἄξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν
 πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς ἐνὶ νηῷ
 ἦνις ἠκέστας ἱερεύσομεν, αἶ κ' ἐλεήσης
 ἄστν τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα." 310

ᾠς ἔφατ' εὐχομένη, ἀνένενε δὲ Παλλὰς Ἀθήνη.

ὥς αἱ μὲν ῥ' εὖχοντο Διὸς κούρη μέγαλοιο,
 Ἔκτωρ δὲ πρὸς δῶματ' Ἀλεξάνδροιο βεβήκει
 καλά, τά ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν οἱ τότε ἄριστοι
 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες, 315
 οἳ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
 ἐγγύθι τε Πριάμοιο καὶ Ἔκτορος, ἐν πόλει ἄκρῃ.
 ἔνθ' Ἔκτωρ εἰσῆλθε διίφιλος, ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 αἰχμὴ χαλκείῃ, περὶ δὲ χρύσεος θέε πόρκης. 320
 τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
 ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφώοντα·
 Ἀργεῖί δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξίν
 ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.
 τὸν δ' Ἔκτωρ νείκεσσε· ἰδὼν αἰσχροῖς ἐπέεσσιν· 325
 “δαιμόνι, οὐ μὲν καλὰ χόλον τόνδ' ἐνθεο θυμῷ.
 λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος
 μαρνάμενοι· σέο δ' εἵνεκ' αὐτὴ τε πτόλεμός τε
 ἄστυ τόδ' ἀμφιδέδη· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,
 ὅν τινα πον μεθιέντα ἴδοις στυγεροῦ πολέμοιο. 330
 ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηϊόιο θέρηται.”

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 “Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
 τοῦνεκά τοι ἐρέω· σὺ δὲ σύνθεο καὶ μευ ἄκουσον·
 οὗ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 335
 ἤμην ἐν θαλάμῳ, ἔθελον δ' ἄχεϊ προτραπέσθαι.
 νῦν δέ με παρειποῦς ἄλοχος μαλακοῖς ἐπέεσσιν
 ὥρμησ' ἐς πόλεμον· δοκέει δέ μοι ὦδε καὶ αὐτῷ
 λώϊον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
 ἀλλ' ἄγε νῦν ἐπίμεινον, Ἀρήϊα τεύχεα δύω· 340
 ἢ ἴθ', ἐγὼ δὲ μέτειμι· κινήσεσθαι δέ σ' οἶω.”

Ὡς φάτο, τὸν δ' οὗ τι προσέφη κορυθαίολος Ἔκτωρ·
 τὸν δ' Ἑλένη μύθοισι προσήυδα μειλιχίοισιν·

“δᾶερ ἐμείο κυνὸς κακομηχάνου ὀκρυόεσσης,
 ὥς μ’ ὄφελ’ ἤματι τῷ ὅτε με πρῶτον τέκε μήτηρ 345
 οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
 εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
 ἔνθα με κῦμ’ ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
 αὐτὰρ ἐπεὶ τάδε γ’ ὦδε θεοὶ κακὰ τεκμήραντο,
 ἀνδρὸς ἔπειτ’ ὤφελλον ἀμείνονος εἶναι ἄκοιτις, 350
 ὃς ἤδη νέμεσίν τε καὶ αἵσχεα πόλλ’ ἀνθρώπων.
 τούτῳ δ’ οὔτ’ ἄρ νῦν φρένες ἔμπεδοι οὔτ’ ἄρ’ ὀπίσσω
 ἔσσονται· τῷ καί μιν ἐπαυρήσεσθαι οἴω.
 ἀλλ’ ἄγε νῦν εἴσελθε καὶ ἕξεο τῷδ’ ἐπὶ δίφρῳ,
 δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355
 εἵνεκ’ ἐμείο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ’ αἴτης,
 οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω
 ἀνθρώποισι πελώμεθ’ ἀοίδιμοι ἔσσομένοισι.”

Τὴν δ’ ἡμείβετ’ ἔπειτα μέγας κορυθαίολος Ἑκτωρ·
 “μή με κάθιζ’, Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις· 360
 ἦδη γάρ μοι θυμὸς ἐπέσσυται ὄφρ’ ἐπαμύνω
 Τρώεσσ’, οἳ μέγ’ ἐμείο ποθὴν ἀπεόντος ἔχουσιν.
 ἀλλὰ σύ γ’ ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
 ὥς κεν ἔμ’ ἔντοσθεν πόλιος καταμάρψῃ ἐόντα.
 καὶ γὰρ ἐγὼν οἰκόνδ’ ἐσελεύσομαι, ὄφρα ἴδωμαι 365
 οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἷόν.
 οὐ γάρ τ’ οἶδ’ εἰ ἔτι σφιν ὑπότροπος ἴζομαι αὐτῖς,
 ἦ ἦδη μ’ ὑπὸ χερσὶ θεοὶ δαμώσιν Ἀχαιῶν.”

Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἑκτωρ·
 αἶψα δ’ ἔπειθ’ ἵκανε δόμους εὖ ναιετάοντας, 370
 οὐδ’ εὖρ’ Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
 ἀλλ’ ἦ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ ἐϋπέπλῳ
 πύργῳ ἐφειστήκει γοόωσά τε μυρομένη τε.
 Ἑκτωρ δ’ ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
 ἔστη ἐπ’ οὐδὸν ἰών, μετὰ δὲ δμωῆσιν ἔειπεν· 375

“ εἰ δ’ ἄγε μοι, δμῳαί, νημερτέα μυθήσασθε·
 πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο ;
 ἥέ πη ἐς γαλόων ἢ εἰνατέρων ἐϋπέπλων,
 ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἰλάσκονται ;

380

Τὸν δ’ αὖτ’ ὀτρηνῇ ταμὶν πρὸς μῦθον ἔειπεν·
 “ Ἐκτορ, ἐπεὶ μάλ’ ἄνωγας ἀληθέα μυθήσασθαι,
 οὔτε πη ἐς γαλόων οὔτ’ εἰνατέρων ἐϋπέπλων
 οὔτ’ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἰλάσκονται,
 ἅλλ’ ἐπὶ πύργον ἔβη μέγαν Ἴλιου, οὔνεκ’ ἄκουσε
 γείρεσθαι Τρῳας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
 ἣ μὲν δὴ πρὸς τείχος ἐπειγομένη ἀφικάνει,
 μαινομένη ἔϊκυῖα· φέρει δ’ ἅμα παῖδα τιθήνη.”

385

Ἥ ῥα γυνὴ ταμὶν, ὃ δ’ ἀπέσσυτο δώματος Ἐκτωρ
 τὴν αὐτὴν ὁδὸν αὖτις ἐϋκτιμένας κατ’ ἀγυιάς.
 εὔτε πύλας ἵκανε διερχόμενος μέγα ἄστν
 Σκαιάς, τῇ ἄρ’ ἔμελλε διεξίμεναι πεδίοιנדε,
 ἔνθ’ ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα
 Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,
 Ἡετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑλήεσση,
 Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ’ ἀνδρεσσιν ἀνάσσω·
 τοῦ περ δὴ θυγάτηρ ἔχεθ’ Ἐκτορι χαλκοκορυστῇ.
 ἢ οἱ ἔπειτ’ ἦντησ’, ἅμα δ’ ἀμφίπολος κίεν αὐτῇ
 παῖδ’ ἐπὶ κόλπῳ ἔχουσ’ ἀταλάφρονα, νήπιον αὐτῶς,
 Ἐκτορίδην ἀγαπητόν, ἀλῖγκιον ἀστέρι καλῶ,
 τόν ῥ’ Ἐκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυάνακτ’· οἷος γὰρ ἐρύετο Ἴλιον Ἐκτωρ.
 ἦ τοι ὃ μὲν μείδῃσεν ἰδὼν ἐς παῖδα σιωπῇ·
 Ἀνδρομάχη δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα,
 ἔν τ’ ἄρα οἱ φῶ χειρὶ ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζε·
 “ δαιμόνιε, φθίσπει σε τὸ σὸν μένος, οὐδ’ ἐλεαίρεις

390

395

400

405

παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη
 σεῦ ἔσομαι· τάχα γάρ σε κατακτενέουσιν Ἀχαιοὶ
 πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη 410
 σεῦ ἀφαμαρτούση χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
 ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,
 ἀλλ' ἄχέ· οὐδὲ μοι ἔστι πατὴρ καὶ πότνια μήτηρ.
 ἦ τοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
 ἐκ δὲ πόλιν πέρσεν Κιλίκων εὖ ναιετόωσαν, 415
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 οὐδὲ μιν ἐξενάριξε, σεβάσσατο γὰρ τό γε θυμῷ,
 ἀλλ' ἄρα μιν κατέκηε σὺν ἔντεσι δαιδαλέοισιν
 ἡδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πετελέας ἐφύτευσαν
 νύμφαι ὄρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420
 οἳ δέ μοι ἐπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 οἳ μὲν πάντες ἰῶ κλον ἥματι Ἀῖδος εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὄϊεσσι.
 μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῳ ὑλήεσση, 425
 τὴν ἐπεὶ ἄρ' δεῦρ' ἦγαγ' ἡμ' ἄλλοισι κτεάτεσσιν,
 ἄψ' ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,
 πατρὸς δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰοχέαιρα.
 Ἔκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ
 ἡδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης· 430
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὄρφανικὸν θήης χήρην τε γυναῖκα·
 [λαὸν δὲ στήσον παρ' ἐρινεόν, ἔνθα μάλιστα
 ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τείχος.
 τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435
 ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα
 ἡδ' ἀμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν·
 ἦ πού τίς σφιν ἔνισπε θεοπροπίων εὖ εἰδώς,
 ἦ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ· 440
 “ ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 αἰδέομαι Τρῶας καὶ Τρῳάδας ἑλκεσιπέπλους,
 αἷ κε κακὸς ὧς νόσφιν ἀλυσκάζω πολέμοιο·
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 αἰεὶ καὶ πρώτοισι μετὰ Τρῳέεσσι μάχεσθαι, 445
 ἀρνύμενος πατὴρ τε μέγα κλέος ἧδ' ἐμὸν αὐτοῦ.
 εἴ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμᾶρ ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς ἔϋμμελίῳ Πριάμοιο.
 ἀλλ' οὐ μοι Τρῶων τόσσον μέλει ἄλγος ὀπίσσω, 450
 οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσοι σέῃ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 δακρυόεσσιν ἄγῃται, ἐλεύθερον ἡμᾶρ ἀπούρας· 455
 καὶ κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνοις,
 καὶ κεν ὕδωρ φορέοις Μεσσηϊδος ἢ Ὑπερείης
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικέισετ' ἀνάγκη·
 καὶ ποτέ τις εἴπῃσιν ἰδὼν κατὰ δάκρυ χέουσιν·
 “Ἐκτορος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι 460
 Τρῶων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
 ὧς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 χήτεϊ τοιοῦδ' ἀνδρὸς ἀμύνειν δούλιον ἡμᾶρ.
 ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει,
 πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἑλκηθμοῖο πυθέσθαι.” 465

Ὡς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ·
 ἀψ' δ' ὁ παῖς πρὸς κόλπον ἐϋζῶνοιο τιθήνης
 ἐκλίνθη ἰάχων, πατὴρ δὲ φίλου ὅψιν ἀτυχεῖς,
 ταρβήσας χαλκὸν τε ἰδὲ λόφον ἱππιοχαίτην,
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας. 470
 ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ·

αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·
 αὐτὰρ ὃ γ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,
 εἶπεν ἐπενξάμενος Δίί τ' ἄλλοισιν τε θεοῖσι· 475
 “Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
 παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
 ὦδε βίην τ' ἀγαθόν, καὶ Ἰλίου ἱφί ἀνάσσειν·
 καὶ ποτέ τις εἴποι ‘πατρός γ' ὅδε πολλὸν ἀμείνων
 ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα 480
 κτείνας δῆϊον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ.”

Ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκε
 παῖδ' ἐόν· ἥ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπῳ
 δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,
 χειρὶ τέ μιν κατέρεξε νῆπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 485
 “δαιμονίη, μή μοί τι λῖν ἀκαχίξεο θυμῷ·
 οὐ γάρ τίς μ' ὑπὲρ αἴσαν ἀνὴρ Ἀἰδὶ προιάψει·
 μοῖραν δ' οὐ τίνα φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
 οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
 ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε, 490
 ἱστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει
 πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλὶφ ἐγγεγάασιν.”

Ὡς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἔκτωρ
 ἱππουρίν· ἄλοχος δὲ φίλῃ οἰκόνδε βεβήκει
 ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
 αἶψα δ' ἔπειθ' ἴκανε δόμους εὖ ναιετάοντας
 Ἔκτορος ἀνδροφόνοιο, κιχήσατο δ' ἐνδοθὶ πολλὰς
 ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνώρσεν.
 αἱ μὲν ἔτι ζῶν γόον Ἔκτορα ᾗ ἐνὶ οἴκῳ· 500
 οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
 ἵξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

Οὐδὲ Πάρις δῆθ' ἔννευ ἐν ὑψηλοῖσι δόμοισιν,

ἀλλ' ὃ γ', ἐπεὶ κατέδν κλυτὰ τεύχεα, ποικίλα χαλκῶ,
 σεύατ' ἔπειτ' ἀνὰ ἄστν, ποσὶ κραιπνοῖσι πεποιθώς. 505
 ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 δεσμὸν ἀπορρήξας θείῃ πεδίῳιο κροαίνων,
 εἰώθως λούεσθαι ἐϋρρείος ποταμοῖο,
 κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὦμοις ἀΐσσονται· ὃ δ' ἀγλαΐῃφι πεποιθώς, 510
 ῥίμφα ἐ γούνα φέρει μετὰ τ' ἦθεα καὶ νομὸν ἵππων·
 ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης
 τεύχεσι παμφαίνων ὥς τ' ἡλέκτωρ ἐβεβήκει
 καγχαλόων, ταχέες δὲ πόδες φέρον· αἶψα δ' ἔπειτα
 Ἔκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλε 515
 στρέψεσθ' ἐκ χώρας ὅθι ἦ δάριζε γυναικί.
 τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
 “ἦθεῖ”, ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
 δηθύνων, οὐδ' ἦλθον ἐναΐσιμον, ὥς ἐκέλευες;”

Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἔκτωρ·
 “δαιμόνι', οὐκ ἂν τίς τοι ἀνὴρ, ὃς ἐναΐσιμος εἴη, 521
 ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
 ἀλλὰ ἐκὼν μεθειῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
 ἄχυνται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἵσχέ' ἀκούω
 πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σεῖο. 525
 ἀλλ' ἵομεν· τὰ δ' ὀπισθεν ἀρεσσόμεθ', αἳ κέ ποθι Ζεὺς
 δῶῃ ἐπουρανίοισι θεοῖς αἰλιγενέτησι
 κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
 ἐκ Τροίης ἐλάσαντας ἐϋκνήμιδας Ἀχαιούς.”

ΙΛΙΑΔΟΣ Η.

Ἕκτορος καὶ Αἴαντος μονομαχία. Νεκρῶν
ἀναίρεσις.

ἽΩς εἰπὼν πυλέων ἐξέσσυτο φαίδιμος Ἕκτωρ,
τῷ δ' αἶμ' Ἀλέξανδρος κί' ἀδελφεός· ἐν δ' ἄρα θυμῷ
ἀμφότεροι μέμασαν πολεμίζειν ἠδὲ μάχεσθαι.
ὥς δὲ θεὸς ναύτησιν ἐελδομένοισιν ἔδωκεν
οὔρου, ἐπεὶ κε κάμωσιν ἐϋξέστης ἐλάτῃσι
πόντον ἐλαύνοντες, καμάτῳ δ' ὑπὸ γυῖα λέλυνται,
ὥς ἄρα τῷ Τρώεσσιν ἐελδομένοισι φανήτην.

5

Ἔνθ' ἐλέτην ὁ μὲν υἱὸν Ἀρηϊθόοιο ἀνακτος,
Ἄρην ναιετάοντα Μενέσθιον, ὃν κορυνήτης
γείνατ' Ἀρηϊθοὸς καὶ Φυλομέδουσα βοῶπις·
Ἕκτωρ δ' Ἡϊονῆα βάλ' ἔγχρ' ὀξυόεντι
αὐχέν' ὑπὸ στεφάνῃς εὐχάλκου, λῦσε δὲ γυῖα.
Γλαῦκος δ' Ἴππολόχοιο παῖς, Λυκίων ἀγὸς ἀνδρῶν,
Ἰφίνουον βάλε δουρὶ κατὰ κρατερὴν ὕσμινην
Δεξιάδην, ἵππων ἐπιάλμενον ὠκείων,
ῶμον· ὁ δ' ἐξ ἵππων χαμάδις πεσε, λύντο δὲ γυῖα.

10

15

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ γλαυκῶπις Ἀθήνη
Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὕσμινῃ,
βῆ ῥα κατ' Οὐλύμποιο καρήνων αἶξασα
Ἴλιον εἰς ἱεράν· τῇ δ' ἀντίος ὤρυστ' Ἀπόλλων
Περγάμου ἐκκατιδών, Τρώεσσι δὲ βούλετο νίκην
ἀλλήλοισι δὲ τῷ γε συναυτέσθην παρὰ φηγῶ.
τὴν πρότερος προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·

20

“τίπτε σὺ δὴ αὖ μεμανῖα, Διὸς θύγατερ μέγαλοιο,
 ἦλθες ἀπ’ Οὐλύμποιο, μέγας δέ σε θυμὸς ἀνῆκεν ; 25
 ἦ ἵνα δὴ Δαναοῖσι μάχης ἑτεραλκεία νίκην
 δῶς ; ἐπεὶ οὗ τι Τρῶας ἀπολλυμένους ἐλεαίρεις.
 ἀλλ’ εἴ μοί τι πίθοιο, τό κεν πολὺ κέρδιον εἴη·
 νῦν μὲν παύσωμεν πόλεμον καὶ δηϊοτήτα
 σήμερον· ὕστερον αὖτε μαχήσονται, εἰς ὃ κε τέκμωρ 30
 Ἰλίου εὖρωσιν, ἐπεὶ ὧς φίλον ἔπλετο θυμῷ
 ὑμῖν ἀθανάτησι, διαπραθέειν τόδε ἄστυ.”

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 “ὦδ’ ἔστω, ἐκάεργε· τὰ γὰρ φρονέουσα καὶ αὐτὴ
 ἦλθον ἀπ’ Οὐλύμποιο μετὰ Τρῶας καὶ Ἀχαιοὺς. 35
 ἀλλ’ ἄγε, πῶς μέμονας πόλεμον καταπαυσέμεν ἀνδρῶν ;”

Τὴν δ’ αὖτε προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·
 “Ἔκτορος ὄρωμεν κρατερὸν μένος ἵπποδάμοιο,
 ἦν τινά που Δαναῶν προκαλέσσεται οἴοθεν οἷος
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι, 40
 οἱ δέ κ’ ἀγασσάμενοι χαλκοκνήμιδες Ἀχαιοὶ
 οἶον ἐπόρσειαν πολεμίζειν Ἔκτορι δῖῳ.”

Ὡς ἔφατ’, οὐδ’ ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 τῶν δ’ Ἑλένος, Πριάμοιο φίλος παῖς, σύνθετο θυμῷ
 βουλήν, ἣ ῥα θεοῖσιν ἐφήνδανε μητιόωσι· 45
 στή δὲ παρ’ Ἔκτορ’ ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·
 “Ἔκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,
 ἦ ῥά νύ μοί τι πίθοιο, κασίγνητος δέ τοί εἰμι·
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 αὐτὸς δὲ προκάλεσσαι Ἀχαιῶν ὅς τις ἄριστος 50
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι·
 οὐ γάρ πώ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπεῖν·
 ὧς γὰρ ἐγὼν ὅπ’ ἄκουσα θεῶν αἰειγενετάων.”

Ὡς ἔφαθ’, Ἔκτωρ δ’ αὖτ’ ἐχάρη μέγα μῦθον ἀκούσας,
 καί ῥ’ ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας, 55

μέσσον δουρὸς ἐλών· οἱ δ' ἰδρύνθησαν ἅπαντες.
 καὶ δ' Ἀγαμέμνων εἷσεν ἔυκνήμιδας Ἀχαιοὺς·
 καὶ δ' ἄρ' Ἀθηναίη τε καὶ ἀργυρότοξος Ἀπόλλων
 ἐξέσθην ὄρνισιν ἑοικότες αἰγυπιοῖσι
 φηγῶ ἐφ' ὑψηλῇ πατρὸς Διὸς αἰγιόχοιο, 60
 ἀνδράσι τερπόμενοι· τῶν δὲ στίχες ἦατο πυκναί,
 ἀσπίσι καὶ κορύθεσσι καὶ ἔγχεσι πεφρικυῖαι.
 οἷη δὲ Ζεφύροιο ἐχεύατο πόντον ἔπι φριξ
 ὀρνυμένοιο νέον, μελάνει δέ τε πόντος ὑπ' αὐτῆς,
 τοῖαι ἄρα στίχες ἦατ' Ἀχαιῶν τε Τρώων τε 65
 ἐν πεδίῳ· Ἔκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε·
 “κέκλυτέ μεν, Τρῶες καὶ ἔυκνήμιδες Ἀχαιοί,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 ὄρκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσεν,
 ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν, 70
 εἰς ὃ κεν ἡ ὑμεῖς Τροίην εὐπυργον ἔλητε,
 ἢ αὐτοὶ παρὰ νηυσὶ δαμήετε ποντοπόροισιν.
 ὑμῖν δ' ἐν γὰρ ἔασιν ἀριστῆες Παναχαιῶν·
 τῶν νῦν ὃν τινα θυμὸς ἐμοὶ μαχέσασθαι ἀνώγη,
 δεῦρ' ἵτω ἐκ πάντων πρόμος ἔμμεναι Ἔκτορι δῖῳ. 75
 ὦδε δὲ μυθέομαι, Ζεὺς δ' ἄμμ' ἐπιμάρτυρος ἔστω·
 εἰ μὲν κεν ἐμὲ κείνος ἔλη ταναήκεϊ χαλκῷ,
 τεύχεα συλήσας φερέτω κοίλας ἐπὶ νῆας,
 σῶμα δὲ οἵκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
 Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα. 80
 εἰ δέ κ' ἐγὼ τὸν ἔλω, δώη δέ μοι εἷχος Ἀπόλλων,
 τεύχεα σύλησας οἴσω προτὶ Ἴλιον ἱρήν,
 καὶ κρεμόω προτὶ νηὸν Ἀπόλλωνος ἐκάτοιο,
 τὸν δὲ νέκυν ἐπὶ νῆας ἐϋσσέλμους ἀποδώσω,
 ὄφρα ἐταρχύσωσι κάρη κομόωντες Ἀχαιοί, 85
 σῆμά τε οἱ χεύωσιν ἐπὶ πλατείῃ Ἑλλησπόντῳ.
 καὶ ποτέ τις εἴπησι καὶ ὀψιγόνων ἀνθρώπων,

νηϊ πολυκλήϊδι πλέων ἐπὶ οἴνοπα πόντον·
 ‘ ἀνδρὸς μὲν τόδε σῆμα πάλαι κατατεθνηῶτος,
 ὃν ποτ’ ἀριστεύοντα κατέκτανε φαίδιμος Ἔκτωρ.’ 90
 ὥς ποτέ τις ἐρέει· τὸ δ’ ἐμὸν κλέος οὐ ποτ’ ὀλείται.”

Ἦς ἔφαθ’, οἱ δ’ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
 αἶδεσθην μὲν ἀνήνασθαι, δέισαν δ’ ὑποδέχθαι·
 ὃψέ δὲ δὴ Μενέλαος ἀνίστατο καὶ μετέειπε
 νείκει ὄνειδίζων, μέγα δὲ στεναχίζετο θυμῷ· 95
 “ ὦ μοι, ἀπειλητῆρες, Ἀχαιῖδες, οὐκέτ’ Ἀχαιοί·
 ἦ μὲν δὴ λῶβη τάδε γ’ ἔσσεται αἰνόθεν αἰνῶς,
 εἰ μὴ τις Δαναῶν νῦν Ἔκτορος ἀντίος εἴσιν.
 ἀλλ’ ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε,
 ἦμενοι αὖθι ἕκαστοι ἀκήριοι, ἀκλεῆς αὐτῶς· 100
 τῷδε δ’ ἐγὼν αὐτὸς θωρήξομαι· αὐτὰρ ὑπερθε
 νίκης πείρατ’ ἔχονται ἐν ἀθανάτοισι θεοῖσιν.”

Ἦς ἄρα φωνήσας κατεδύσετο τεύχεα καλά.
 ἔνθα κέ τοι, Μενέλαε, φάνη βιότοιο τελευτῇ
 Ἔκτορος ἐν παλάμῃσιν, ἐπεὶ πολὺν φέρτερος ἦεν, 105
 εἰ μὴ ἀναΐξαντες ἔλον βασιλῆες Ἀχαιῶν,
 αὐτός τ’ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,
 δεξιτερῆς ἔλε χειρὸς ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζεν·
 “ ἀφραίνεις, Μενέλαε διοτρεφές, οὐδέ τί σε χρὴ
 ταύτης ἀφροσύνης· ἀνὰ δὲ σχέο κηδόμενός περ, 110
 μῆδ’ ἔθειλ’ ἐξ ἔριδος σεῦ ἀμείνουνι φωτὶ μάχεσθαι,
 Ἔκτορι Πριαμίδῃ, τόν τε στυγέουσι καὶ ἄλλοι.
 καὶ δ’ Ἀχιλεὺς τούτῳ γε μάχῃ ἐνὶ κυδιανείρῃ
 ἔρριγ’ ἀντιβολῆσαι, ὃ περ σέο πολλὸν ἀμείνων.
 ἀλλὰ σὺ μὲν νῦν ἴζευ ἰὼν μετὰ ἔθνος ἐταίρων, 115
 τούτῳ δὲ πρόμον ἄλλον ἀναστήσουσιν Ἀχαιοί.
 εἴ περ ἀδειῆς τ’ ἐστὶ καὶ εἰ μόθου ἔστ’ ἀκόρητος,
 φημί μιν ἀσπασίως γόνυ κάμψειν, αἶ κε φύγησι
 δῆϊτον ἐκ πολέμοιο καὶ αἰνῆς δῆϊότητος.”

ἄΩς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως 120
 αἵσιμα παρειπών, ὃ δ' ἐπείθετο· τοῦ μὲν ἔπειτα
 γηθόσυννοι θεράποντες ἀπ' ὤμων τεύχε' ἔλοντο·
 Νέστωρ δ' Ἀργείοισιν ἀνίστατο καὶ μετέειπεν·
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει.
 ἦ κε μεγ' οἰμώξειε γέρων ἱππηλάτα Πηλεὺς, 125
 ἔσθλός Μυρμιδόνων βουληφόρος ἡδ' ἀγορητής,
 ὅς ποτέ μ' εἰρόμενος μέγ' ἐγήθεεν ᾧ ἐνὶ οἴκῳ,
 πάντων Ἀργείων ἐρέων γενεήν τε τόκον τε.
 τοὺς νῦν εἰ πτώσσοντας ὑφ' Ἑκτορι πάντας ἀκούσαι,
 πολλά κεν ἀθανάτοισι φίλας ἀνὰ χεῖρας ἀείραι, 130
 θυμὸν ἀπὸ μελέων δῦναι δόμον Ἀἴδος εἴσω.
 αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 ἦ βῶμ' ὥς ὅτ' ἐπ' ὠκυρόῳ Κελάδοντι μάχοντο
 ἀγρόμενοι Πύλιοί τε καὶ Ἀρκάδες ἐγχεσίμωροι,
 Φειῆς παρ τείχεσσι, Ἰαρδάνου ἀμφὶ ῥέεθρα. 135
 τοῖσι δ' Ἐρευθαλίων πρόμος ἴστατο, ἰσόθεος φῶς,
 τεύχε' ἔχων ὥμοισιν Ἀρηϊθόοιο ἀνακτος,
 δίου Ἀρηϊθόου, τὸν ἐπὶ κλησιν κορυνήτην
 ἄνδρες κίκλησκον καλλίζωνοί τε γυναιῖκες,
 οὔνεκ' ἄρ' οὐ τόξοισι μαχέσκετο δουρὶ τέ μακρῷ, 140
 ἀλλὰ σιδηρεῖη κορύνῃ ῥήγνυσκε φάλαγγας.
 τὸν Λυκόοργος ἔπεφνε δόλῳ, οὗ τι κράτει γε,
 στεινωπῷ ἐν ὀδῷ, ὅθ' ἄρ' οὐ κορύνῃ οἱ ὄλεθρον
 χραῖσμε σιδηρεῖη· πρὶν γὰρ Λυκόοργος ὑποφθὰς
 δουρὶ μέσον περόνησεν, ὃ δ' ὕπτιος αὖδαι ἐρείσθη· 145
 τεύχεα δ' ἐξενάριξε, τὰ οἱ πόρε χάλκεος Ἀρης.
 καὶ τὰ μὲν αὐτὸς ἔπειτα φόρει μετὰ μῶλον Ἀρης·
 αὐτὰρ ἐπεὶ Λυκόοργος ἐνὶ μεγάροισιν ἐγήρα,
 δῶκε δ' Ἐρευθαλίῳ φίλῳ θεράποντι φορῆναι·
 τοῦ ὃ γε τεύχε' ἔχων προκαλίζετο πάντας ἀρίστους. 150
 οἱ δὲ μάλ' ἐτρόμεον καὶ ἐδείδισαν, οὐδέ τις ἔτλη·

ἀλλ' ἐμὲ θυμὸς ἀνῆκε πολυτλήμων πολεμίζειν
 θάρσει ῥ'. γενεῇ δὲ νεώτατος ἔσκον ἀπάντων·
 καὶ μαχόμεν οἱ ἐγώ, δῶκεν δέ μοι εὖχος Ἀθήνη.
 τὸν δὴ μήκιστον καὶ κάρτιστον κτάνον ἄνδρα· 155
 πολλὸς γάρ τις ἔκειτο παρήγορος ἔνθα καὶ ἔνθα.
 εἴθ' ὥς ἡβώοιμι, βίη δέ μοι ἔμπεδος εἴη·
 τῷ κε τάχ' ἀντήσσει μάχης κορυθαίολος Ἑκτωρ.
 ὑμέων δ' οἳ περ ἔασιν ἀριστῆες Παναχαιῶν,
 οὐδ' οἳ προφρονέως μέμαθ' Ἑκτορος ἀντίον ἐλθεῖν." 160

Ὡς νεέκεσσ' ὁ γέρων, οἳ δ' ἐννέα πάντες ἀνέστην.
 ὦρτο πολὺν πρῶτος μὲν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 τῷ δ' ἐπὶ Τυδείδῃς ὦρτο κρατερὸς Διομήδης,
 τοῖσι δ' ἐπ' Αἴαντες, θοῦριν ἐπιειμένοι ἀλκῆν,
 τοῖσι δ' ἐπ' Ἴδομενεὺς καὶ ὀπάων Ἴδομενῆος, 165
 Μηριόνης, ἀτάλαντος Ἐνναλίῳ ἀνδρειφόντῃ,
 τοῖσι δ' ἐπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
 ἂν δὲ Θόας Ἀνδραϊμονίδης καὶ δῖος Ὀδυσσεύς·
 πάντες ἄρ' οἳ γ' ἔθελον πολεμίζειν Ἑκτορι δῖῳ.
 τοῖς δ' αὖτις μετέειπε Γερήνιος ἱππότης Νέστωρ· 170
 “κλήρῳ νῦν πεπάλασθε διαμπερές, ὅς κε λάχῃσιν·
 οὗτος γὰρ δὴ ὀνήσει ἐϋκνήμιδας Ἀχαιοὺς,
 καὶ δ' αὐτὸς ὃν θυμὸν ὀνήσεται, αἶ κε φύγῃσι
 δηῖον ἐκ πολέμοιο καὶ αἰνῆς δηϊοτήτος.”

Ὡς ἔφαθ', οἳ δὲ κλήρον ἐσημήναντο ἕκαστος, 175
 ἐν δ' ἔβαλον κυνέῃ Ἀγαμέμνονος Ἀτρεΐδαο.
 λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὦδε δέ τις εἵπεσκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 “Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν, ἦ Τυδέος υἱόν,
 ἦ αὐτὸν βασιλῆα πολυχρύσοιο Μυκῆνης.” 180

Ὡς ἄρ' ἔφαν, πάλλεν δὲ Γερήνιος ἱππότης Νέστωρ,
 ἐκ δ' ἔθορε κλήρος κυνέης, ὃν ἄρ' ἤθελον αὐτοί,
 Αἴαντος· κῆρυξ δὲ φέρων ἀν' ὄμιλον ἀπάντη

δεῖξ' ἐνδέξια πᾶσιν ἀριστήεσσιν Ἀχαιῶν.
 οἱ δ' οὐ γιγνώσκοντες ἀπηνήναντο ἕκαστος. 185
 ἀλλ' ὅτε δὴ τὸν ἴκανε φέρων ἀν' ὄμιλον ἀπάντη,
 ὅς μιν ἐπιγράψας κυνέη βάλε, φαίδιμος Αἴας,
 ἦ τοι ὑπέσχεθε χεῖρ', ὃ δ' ἄρ' ἔμβαλεν ἄγχι παραστάς,
 γνῶ δὲ κλήρου σῆμα ἰδῶν, γήθησε δὲ θυμῷ.
 τὸν μὲν πὰρ πόδ' ἐὼν χαμάδις βάλε φώνησέν τε· 190
 "ὦ φίλοι, ἦ τοι κλῆρος ἐμός, χαίρω δὲ καὶ αὐτὸς
 θιμῷ, ἐπεὶ δοκέω νικησέμεν Ἑκτορα δῖον.
 ἀλλ' ἄγετ', ὅφρ' ἂν ἐγὼ πολεμήϊα τεύχεα δύω,
 τόφρ' ὑμεῖς εὐχεσθε Διὶ Κρονίωνι ἄνακτι,
 σιγῇ ἐφ' ὑμείων, ἵνα μὴ Τρῳέες γε πύθωνται, 195
 ἢ καὶ ἀμφαδίην, ἐπεὶ οὐ τινα δείδιμεν ἔμπης·
 οὐ γάρ τίς με βίη γε ἐκὼν ἀέκοντα δίηται,
 οὐδέ τι ἰδρεῖη, ἐπεὶ οὐδ' ἐμὲ νῆϊδά γ' οὕτως
 ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε."
 Ὡς ἔφαθ', οἱ δ' εὐχοντο Διὶ Κρονίωνι ἄνακτι. *Set here* 200
 ὦδε δέ τις εἶπεσκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 "Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε μέγιστε,
 δὸς νίκην Αἴαντι καὶ ἀγλαὸν εὐχος ἀρέσθαι·
 εἰ δὲ καὶ Ἑκτορά περ φιλέεις καὶ κήδεαι αὐτοῦ,
 ἴσην ἀμφοτέροισι βίην καὶ κῆδος ὄπασσον." 205
 Ὡς ἄρ' ἔφαν, Αἴας δὲ κορύσσετο νώροπι χαλκῷ.
 αὐτὰρ ἐπεὶ δὴ πάντα περὶ χροῦ ἔσματο τεύχεα,
 σεύατ' ἔπειθ' οἷός τε πελώριος ἔρχεται Ἄρης,
 ὅς τ' εἴσιν πόλεμόνδε μετ' ἀνέρας, οὓς τε Κρονίων
 θυμοβόρου ἐριδος μένει ξυνέηκε μάχεσθαι. 210
 τοῖος ἄρ' Αἴας ὦρτο πελώριος, ἔρκος Ἀχαιῶν,
 μειδιῶν βλοσυροῖσι προσώπασι· νέρθε δὲ ποσσὶν
 ἦϊε μακρὰ βιβιάς, κραδάων δολιχόσκιον ἔγχος.
 τὸν δὲ καὶ Ἀργεῖοι μὲν ἐγήθεον εἰσορόωντες,
 Τρῳάς δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον, 215

Ἔκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασεν·
 ἀλλ' οὐ πως ἔτι εἶχεν ὑποτρέσαι οὐδ' ἀναδύναι
 ἄψ λαῶν ἐς ὄμιλον, ἐπεὶ προκαλέσσατο χάρμη.
 Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἥύτε πύργον,
 χάλκεον ἑπταβόειον, ὃ οἱ Τυχίος κάμε τεύχων, 220
 σκυτοτόμων ὅχ' ἄριστος, ὅτλη ἐνὶ οἰκίᾳ ναίων,
 ὃς οἱ ἐποίησεν σάκος αἰόλον ἑπταβόειον
 ταύρων ζατρεφέων, ἐπὶ δ' ὄγδοον ἦλασε χαλκόν.
 τὸ πρόσθε στέρνοιο φέρων Τελαμώνιος Αἴας
 στή ρα μάλ' Ἔκτορος ἐγγύς, ἀπειλήσας δὲ προσηύδα· 225
 “Ἔκτορ, νῦν μὲν δὴ σάφα εἴσεται οἴοθεν οἶος
 οἶοι καὶ Δαναοῖσιν ἀριστῆες μετέασι,
 καὶ μετ' Ἀχιλλῆα ῥηξήνορα θυμολέοντα.
 ἀλλ' ὃ μὲν ἐν νῆεσσι κορωνίσινι ποντοπόροισι
 κείτ' ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν· 230
 ἡμεῖς δ' εἰμὲν τοιοὶ οἳ ἂν σέθεν ἀντιάσαιμεν
 καὶ πολέες· ἀλλ' ἄρχε μάχης ἡδὲ πτολέμοιο.”

Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ·
 “Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
 μή τί μευ ἥύτε παιδὸς ἀφαιροῦ πειρήτιζε, 235
 ἢ γυναικός, ἣ οὐκ οἶδεν πολεμήϊα ἔργα.
 αὐτὰρ ἐγὼν εὖ οἶδα μάχας τ' ἀνδροκτασίας τε·
 οἶδ' ἐπὶ δεξιᾷ, οἶδ' ἐπ' ἀριστερὰ νωμῆσαι βῶν
 ἀζαλέην, τό μοι ἔστι ταλαύρινον πολεμίζειν·
 οἶδα δ' ἐπαίξαι μόθον ἵππων ὠκειάων· 240
 οἶδα δ' ἐνὶ σταδίῃ δηϊῶ μέλπεσθαι Ἀρηϊ.
 ἀλλ' οὐ γάρ σ' ἐθέλω βαλέειν τοιοῦτον ἐόντα
 λάθρη ὀπιπένυσας, ἀλλ' ἀμφιδόν, αἴ κε τύχωμι.”

Ἡ ρα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 καὶ βάλεν Αἴαντος δεινὸν σάκος ἑπταβόειον 245
 ἀκρότατον κατὰ χαλκόν, ὃς ὄγδοος ἦεν ἐπ' αὐτῷ.
 ἐξ δὲ διὰ πτύχας ἦλθε δαΐζων χαλκὸς ἀτειρήs,

ἐν τῇ δ' ἐβδομάτῃ ῥινῶ σχέτο· δεύτερος αὖτε
 Αἴας διογενὴς προΐει δολιχόσκιον ἔγχος,
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἴσῃν. 250
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο·
 ἀντικρὺ δὲ παραλ' λαπάρην διάμησε χιτῶνα
 ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.
 τῷ δ' ἐκσπασσαμένῳ δολίχ' ἔγχεα χερσὶν ἅμ' ἅμφω 255
 σὺν ῥ' ἔπεσον λείουσιν ἐοικότες ὠμοφάγοισιν,
 ἢ συστὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν.
 Πριαμίδης μὲν ἔπειτα μέσον σάκος οὔτασε δουρί,
 οὐδ' ἔρρηξεν χαλκόν, ἀνεγνάμφθη δέ οἱ αἰχμῇ.
 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος· ἡ δὲ διαπρὸ 260
 ἦλυθεν ἐγχεῖη, στυφέλιξε δέ μιν μεμαῶτα,
 τμήδην δ' αὐχέν' ἐπῆλθε, μέλαν δ' ἀνεκήκιεν αἷμα.
 ἀλλ' οὐδ' ὥς ἀπέληγε μάχης κυρθαίολος Ἑκτωρ,
 ἀλλ' ἀναχασσάμενος λίθον εἴλετο χειρὶ παχεῖη
 κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε· 265
 τῷ βάλεν Αἴαντος δεινὸν σάκος ἐπταβόειον
 μέσσον ἐπομφάλιον· περιήχησεν δ' ἄρα χαλκός.
 δεύτερος αὖτ' Αἴας πολὺν μείζονα λᾶαν αἰείρας
 ἦκ' ἐπιδιμήσας, ἐπέρεισε δὲ ἱν' ἀπέλεθρον,
 εἴσω δ' ἀσπιδὶ ἔαξε βαλὼν μυλοειδέϊ πέτρῳ, 270
 βλάβῃ δέ οἱ φίλα γούναθ'· ὁ δ' ὕπτιος ἐξετανύσθη
 ἀσπιδὶ ἐγχριμφθείς· τὸν δ' αἶψ' ὤρθωσεν Ἀπόλλων.
 καὶ νῦ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὐτάζοντο,
 εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,
 ἦλθον, ὁ μὲν Τρώων, ὁ δ' Ἀχαιῶν χαλκοχιτώνων, 275
 Ταλθύβιός τε καὶ Ἰδαῖος, πεπνυμένῳ ἅμφω·
 μέσσω δ' ἀμφοτέρων σκῆπτρα σθέθον, εἰπέ τε μῦθον
 κῆρυξ Ἰδαῖος, πεπνυμένα μῆδεα εἰδώς·
 “μηκέτι, παῖδε φίλῳ, πολεμίζετε μηδὲ μάχεσθον·

ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς, 280
 ἄμφω δ' αἰχμητά· τό γε δὴ καὶ ἴδμεν ἅπαντες.
 νῦξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι.”

Τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας·
 “Ἰδαί, Ἐκτορα ταῦτα κελεύετε μυθήσασθαι·
 αὐτὸς γὰρ χάρμη προκαλέσσατο πάντας ἀρίστους. 285
 ἀρχέτω· αὐτὰρ ἐγὼ μάλα πείσομαι ἢ περ ἂν οὗτος.”

Τὸν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ·
 “Αἴαν, ἐπεὶ τοι δῶκε θεὸς μέγεθός τε βίην τε
 καὶ πινυτήν, περὶ δ' ἔγχει Ἀχαιῶν φέρτατός ἐσσι,
 νῦν μὲν παυσώμεσθα μάχης καὶ δηϊοτήτους 290
 σήμερον· ὕστερον αὖτε μαχησόμεθ', εἰς ὃ κε δαίμων
 ἄμμε διακρίνη, δῶν δ' ἐτέροισί γε νίκην.

νῦξ δ' ἤδη τελέθει· ἀγαθὸν καὶ νυκτὶ πιθέσθαι,
 ὥς σύ τ' ἐϋφρήνης πάντας παρὰ νηυσὶν Ἀχαιοὺς,
 σοὺς τε μάλιστα ἔτας καὶ ἐταίρους, οἳ τοι ἔασιν· 295
 αὐτὰρ ἐγὼ κατὰ ἄστυ μέγα Πριάμοιο ἄνακτος
 Τρώας ἐϋφρανέω καὶ Τρωάδας ἐλκεσιπέπλους,
 αἳ τέ μοι εὐχόμεναι θεῖον δύσονται ἀγῶνα.

δῶρα δ' ἄγ' ἀλλήλοισι περικλυτὰ δώομεν ἄμφω,
 ὄφρα τις ᾧδ' εἴπησιν Ἀχαιῶν τε Τρώων τε· 300
 “ἡμὲν ἐμαρνάσθην ἕριδος πέρι θυμοβόροιο,
 ἦδ' αὖτ' ἐν φιλότῃ διέτμαγεν ἀρθμήσαντε.”

ᾧ δ' ἄρα φωνήσας δῶκε ξίφος ἀργυρόηλον,
 σὺν κολεῷ τε φέρων καὶ ἐϋτμήτῳ τελαμῶνι·
 Αἴας δὲ ζωστήρα δίδου φοίνικι φαεινόν. 305

τὼ δὲ διακριθέντε ὁ μὲν μετὰ λαὸν Ἀχαιῶν
 ἦϊ', ὁ δ' ἐς Τρώων ὄμαδον κίε· τοὶ δ' ἐχάρησαν,
 ὥς εἶδον ζῶόν τε καὶ ἀρτεμέα πρόσιόντα,
 Αἴαντος προφυγόντα μένος καὶ χεῖρας ἀάπτους·
 καὶ ῥ' ἦγον προτὶ ἄστυ, ἀελπτέοντες σόον εἶναι. 310
 Αἴαντ' αὖθ' ἐτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ

τοῦ ἑνὸς
 504

εἰς Ἀγαμέμνονα δῖον ἄγον, κεχαρηότα νίκη.

Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γένοντο,
τοῖσι δὲ βοῦν ἰέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
ἄρσενα πενταέτηρον ὑπερμενεί Κρονίωνι. 315

τὸν δέρον ἀμφὶ θ' ἔπον, καὶ μιν διέχευαν ἅπαντα,
μίστυλλόν τ' ἄρ' ἐπισταμένως πεῖράν τ' ὀβελοῖσιν,
ᾧπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἵσης· 320

νώτοισιν δ' Αἴαντα διηνεκέεσσι γέραιρεν
ἥρως Ἀτρεΐδης, εὐρυκρεῖών Ἀγαμέμνων
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
τοῖς δ' γέρων πάμπρωτος ὑφαίνειν ἥρχετο μῆτιν
Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνεται βουλή· 325

ὃ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
“Ἀτρεΐδη τε καὶ ἄλλοι ἀριώτηες Παναχαιῶν,
πολλοὶ γὰρ τεθνᾶσι κάρη κομόωντες Ἀχαιοί,
τῶν νῦν αἶμα κελαινὸν ἐϋρροον ἀμφὶ Σκάμανδρον
ἐσκέδασ' ὄξυς Ἀρης, ψυχὰι δ' Αἰδόσδε κατῆλθον· 330

τῷ σε χρὴ πόλεμον μὲν ἄμ' ἡοῖ παῦσαι Ἀχαιῶν,
αὐτοὶ δ' ἀγρόμενοι κυκλήσομεν ἐνθάδε νεκροὺς
βουσὶ καὶ ἡμιόνοισιν· ἀτὰρ κατακίχομεν αὐτοὺς
τυτθὸν ἀποπρὸ νεῶν, ὥς κ' ὅστέα παισὶν ἕκαστος
οἴκαδ' ἄγῃ, ὅτ' ἂν αὐτε νεώμεθα πατρίδα γαίαν. 335

τύμβον δ' ἀμφὶ πυρὴν ἕνα χεύομεν ἐξαγαγόντες
ἄκριτον ἐκ πεδίου· ποτὶ δ' αὐτὸν δαίνομεν ὦκα
πύργους ὑψηλοὺς, εἴλαρ νηῶν τε καὶ αὐτῶν.
ἐν δ' αὐτοῖσι πύλας ποιήσομεν εὖ ἀραρυίας,
ᾧφρα δι' αὐτάων ἱππηλασίῃ ὁδὸς εἴῃ· 340

ἔκτοσθεν δὲ βαθεῖαν ὁρύξομεν ἐγγύθι τάφρον,
ἣ χ' ἱπποὺς καὶ λαὸν ἐρυκάκοι ἀμφὶς ἐοῦσα,
μή ποτ' ἐπιβρίσῃ πόλεμος Τρώων ἀγερώχων.”

Ὡς ἔφαθ', οἳ δ' ἄρα πάντες ἐπήνησαν βασιλῆες.
 Τρώων αὐτ' ἀγορὴ γένητ' Ἰλίου ἐν πόλει ἄκρῃ, 345
 δεινὴ τετρηχυῖα, παρὰ Πριάμοιο θύρῃσι·
 τοῖσιν δ' Ἀντήνωρ πεπνυμένος ἦρχ' ἀγορεύειν·
 “κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 δεῦτ' ἄγετ', Ἀργεῖνυ Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ 350
 δώομεν Ἀτρεΐδῃσιν ἄγειν· νῦν δ' ὄρκια πιστὰ
 ψευσάμενοι μαχόμεσθα· τῷ οὗ νύ τι κέρδιον ἡμῖν
 [ἔλπομαι ἐκτελέεσθαι, ἵνα μὴ ῥέξομεν ὧδε].”

Ἡ τοι ὅ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡυκόμοιο, 355
 ὅς μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
 “Ἀντήνωρ, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
 οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
 εἰ δ' ἐτεδὸν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
 ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί. 360
 αὐτὰρ ἐγὼ Τρώεσσι μεθ' ἵπποδάμοις ἀγορεύσω·
 ἀντικρὺ δ' ἀπόφημι, γυναῖκα μὲν οὐκ ἀποδώσω·
 κτήματα δ' ὅσσ' ἀγόμενν ἐξ Ἀργεος ἡμέτερον δῶ
 πάντ' ἐθέλω δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι.”

Ἡ τοι ὅ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη
 Δαρδανίδης Πρίαμος, θεόφιν μῆστωρ ἀτάλαντος, 366
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπε·
 “κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 νῦν μὲν δόρπον ἔλεσθε κατὰ πτόλιν, ὥς τὸ πάρος περ,
 καὶ φυλακῆς μνησασθε καὶ ἐγρήγορθε ἕκαστος· 371
 ἡῶθεν δ' Ἰδαῖος ἵτω κοίλας ἐπὶ νῆας
 εἰπέμεν Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ,
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρε·
 καὶ δὲ τόδ' εἰπέμεναι πυκινὸν ἔπος, αἴ κ' ἐθέλωσι 375

παύσασθαι πολέμοιο δυσηχέος, εἰς ὃ κε νεκροὺς
κῆομεν· ὕστερον αὖτε μαχησόμεθ', εἰς ὃ κε δαίμων
ἄμμε διακρίνη, δῶή δ' ἐτέροισί γε νίκην."

ἌΩς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο,
[δόρπον ἔπειθ' εἵλοντο κατὰ στρατὸν ἐν τελέεσσιν·] 380
ἠῶθεν δ' Ἰδαῖος ἔβη κοίλας ἐπὶ νῆας·

τοὺς δ' εὖρ' εἰν ἀγορῇ Δαναοὺς θεράποντας Ἄρηος
νῆϊ πάρα πρύμνῃ Ἀγαμέμνονος· αὐτὰρ ὁ τοῖσι
στὰς ἐν μέσσοισιν μετεφώνεεν ἡπύτα κῆρυξ·
"Ἄτρεΐδῃ τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν, 385

ἠνώγει Πρίαμός τε καὶ ἄλλοι Τρῶες ἀγαυοὶ
εἰπεῖν, αἳ κέ περ ὕμμι φίλον καὶ ἠδὺ γένοιτο,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νείκος ὄρωρε·
κτῆματα μὲν ὅσ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν
ἠγάγετο Τροίηνδ'—ὥς πρὶν ὥφελλ' ἀπολέσθαι— 390

πάντ' ἐθέλει δόμεναι καὶ ἔτ' οἴκοθεν ἄλλ' ἐπιθεῖναι·
κουριδίην δ' ἄλοχον Μενελάου κυδαλίμοιο
οὐ φησιν δώσειν· ἥ μὲν Τρῶές γε κέλονται.
καὶ δὲ τόδ' ἠνώγεον εἰπεῖν ἔπος, αἳ κ' ἐθέλητε
παύσασθαι πολέμοιο δυσηχέος, εἰς ὃ κε νεκροὺς 395
κῆομεν· ὕστερον αὖτε μαχησόμεθ', εἰς ὃ κε δαίμων
ἄμμε διακρίνη, δῶή δ' ἐτέροισί γε νίκην."

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
ὀψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
"μήτ' ἄρ τις νῦν κτήματ' Ἀλεξάνδροιο δεχέσθω 400
μήθ' Ἑλένην· γνωτὸν δὲ καὶ ὅς μάλα νήπιός ἐστιν,
ὥς ἤδη Τρῶεσσιν ὀλέθρου πείρατ' ἐφήπται."

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον νῆες Ἀχαιῶν,
μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο·
καὶ τότε ἄρ' Ἰδαῖον προσέφη κρείων Ἀγαμέμνων· 405
"Ἰδαῖ, ἦ τοι μῦθον Ἀχαιῶν αὐτὸς ἀκούεις,
ὥς τοι ὑποκρίνονται· ἔμοι δ' ἐπιανδάνει οὕτως.

ἀμφὶ δὲ νεκροῖσιν κατακαίμεν οὔ τι μεγαίρω·
οὐ γάρ τις φειδὼ νεκῶν κατατεθνηώτων
γίγνεται, ἐπεὶ κε θάνωσι, πυρὸς μειλισσέμεν ὦκα. 410
ὄρκια δὲ Ζεὺς ἴστω, ἐρίγδουπος πόσις Ἑρῆς.”

ἌΩς εἰπὼν τὸ σκῆπτρον ἀνέσχεθε πᾶσι θεοῖσιν,
ἄψορρον δ' Ἰδαῖος ἔβη προτὶ Ἴλιον ἱρήν.
οἱ δ' ἔατ' εἰν ἀγορῇ Τρῶες καὶ Δαρδανῖνες,
πάντες ὁμηγερέες, ποτιδέγμενοι ὀππότ' ἄρ' ἔλθοι 415
Ἰδαῖος· ὁ δ' ἄρ' ἦλθε καὶ ἀγγελίην ἀπέειπε
στὰς ἐν μέσσοισιν· τοὶ δ' ὠπλίζοντο μάλ' ὦκα,
ἀμφότερον, νέκυάς τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην·
Ἀργεῖοι δ' ἐτέρωθεν ἐϋσσέλμων ἀπὸ νηῶν
ὀτρύνοντο νέκυσ τ' ἀγέμεν, ἕτεροι δὲ μεθ' ὕλην. 420

Ἡέλιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,
ἐξ ἀκαλαρρείταιο βαθυρρόου Ὠκεανοῖο
οὐρανὸν εἰσανιών· οἱ δ' ἦντεον ἀλλήλοισιν.
ἔνθα διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον·
ἀλλ' ὕδατι νίζοντες ἀπο βρότου αἱματόεντα, 425
δάκρυα θερμὰ χέοντες ἀμαξάων ἐπάειραν.
οὐδ' εἷα κλαίειν Πρίαμος μέγας· οἱ δὲ σιωπῇ
νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,
ἐν δὲ πυρὶ πρήσαντες ἔβαν προτὶ Ἴλιον ἱρήν.
ὥς δ' αὐτως ἐτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ 430
νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,
ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπὶ νῆας.

Ἥμος δ' οὐτ' ἄρ πω ἧός, ἔτι δ' ἀμφιλύκη νύξ,
τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρετο λαὸς Ἀχαιῶν,
τύμβον δ' ἀμφ' αὐτὴν ἔνα ποίεον ἐξαγαγόντες 435
ἄκριτον ἐκ πεδίου, ποτὶ δ' αὐτὸν τείχος ἔδειμαν
πύργους θ' ὑψηλούς, εἴλαρ νηῶν τε καὶ αὐτῶν.
ἐν δ' αὐτοῖσι πύλας ἐνεποίεον εὖ ἀραρυίας,
ὄφρα δι' αὐτῶν ἱππηλασίῃ ὁδὸς εἴη·

ἔκτοσθεν δὲ βαθεῖαν ἐπ' αὐτῷ τάφρον ὄρυξαν, 440
εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξαν.

Ὡς οἱ μὲν πονέοντο κάρη κομόωντες Ἀχαιοί·
οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἀστεροπητῇ
θηεῦντο μέγα ἔργον Ἀχαιῶν χαλκοχιτώνων.
τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων· 445
“Ζεῦ πάτερ, ἦ ῥά τίς ἐστι βροτῶν ἐπ' ἀπείρονα γαῖαν
ὅς τις ἔτ' ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει ;
οὐχ ὀράας ὅτι δὴ αὐτε κάρη κομόωντες Ἀχαιοὶ
τείχος ἐτειχίσσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον
ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας ; 450
τοῦ δ' ἦ τοι κλέος ἔσται ὅσον τ' ἐπικίδναται ἡώς·
τοῦ δ' ἐπιλήσονται τὸ ἐγὼ καὶ Φοῖβος Ἀπόλλων
ἥρῳ Λαομέδοντι πολίσσαμεν ἀθλήσαντε.”

Τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
“ὦ πόποι, ἐννοσίγαι' εὐρυσθενές, οἶον ἔειπες. 455
ἄλλος κέν τις τοῦτο θεῶν δέλσειε νόημα,
ὅς σέο πολλὸν ἀφαιρότερος χεῖράς τε μένος τε·
σὸν δ' ἦ τοι κλέος ἔσται ὅσον τ' ἐπικίδναται ἡώς.
ἄγρει μάν, ὅτ' ἂν αὐτε κάρη κομόωντες Ἀχαιοὶ
οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν, 460
τείχος ἀναρρήξας τὸ μὲν εἰς ἄλλα πᾶν καταχεῦαι,
αὐτὶς δ' ἡϊόνα μεγάλην ψαμάθοισι καλύψαι,
ὥς κέν τοι μέγα τείχος ἀμαλδύνηται Ἀχαιῶν.”

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
δύσετο δ' ἥελιος, τετέλεστο δὲ ἔργον Ἀχαιῶν, 465
βουφόμεον δὲ κατὰ κλισίας καὶ δόρπον ἔλοντο.
νῆες δ' ἐκ Λήμνοιο παρέστασαν οἶνον ἄγουσαι
πολλαί, τὰς προέηκεν Ἰησονίδης Εὐνυος,
τόν ῥ' ἔτεχ' Ὑψιπύλη ὑπ' Ἰήσони, ποιμένι λαῶν.
χωρὶς δ' Ἀτρεΐδης, Ἀγαμέμνονι καὶ Μενελάῳ, 470
δῶκεν Ἰησονίδης ἀγέμεν μέθυ, χίλια μέτρα.

ἔνθεν ἄρ' οἰνίζοντο κάρη κομόωντες Ἀχαιοί,
 ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἶθωνι σιδήρῳ,
 ἄλλοι δὲ ῥινοῖς, ἄλλοι δ' αὐτῇσι βόεσσιν,
 ἄλλοι δ' ἀνδραπόδεσσι· τίθεντο δὲ δαῖτα θάλειαν. 475
 παννύχιοι μὲν ἔπειτα κάρη κομόωντες Ἀχαιοὶ
 δαίνυντο, Τρῶες δὲ κατὰ πτόλιν ἠδ' ἐπίκουροι·
 παννύχιος δέ σφιν κακὰ μῆδετο μητίετα Ζεὺς
 σμερδαλέα κτυπέων· τοὺς δὲ χλωρὸν δέος ἦρει·
 οἶνον δ' ἐκ δεπᾶων χαμάδις χέον, οὐδέ τις ἔτλη 480
 πρὶν πιεῖν, πρὶν λείψαι ὑπερμενέϊ Κρονίωνι.
 κοιμήσαντ' ἄρ' ἔπειτα καὶ ὕπνου δῶρον ἔλοντο.

ΙΛΙΑΔΟΣ Θ.

Κόλος μάχη.

Ἦὼς μὲν κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν,
Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο τερπικέραυνος
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο·
αὐτὸς δέ σφ' ἀγόρευε, θεοὶ δ' ὑπὸ πάντες ἄκουον·
“ κέκλυτέ μεν, πάντες τε θεοὶ πᾶσαι τε θέαιναι, 5
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
μήτε τις οὖν θήλεια θεὸς τό γε μήτε τις ἄρσην
πειράτῳ διακέρσαι ἐμὸν ἔπος, ἀλλ' ἅμα πάντες
αἰνεῖτ', ὅφρα τάχιστα τελευτήσω τάδε ἔργα.
ὄν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα νοήσω 10
ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖσι,
πληγεῖς οὐ κατὰ κόσμον ἐλεύσεται Οὐλυμπόνδε·
ἢ μιν ἐλὼν ῥίψω ἐς Τάρταρον ἡερόεντα,
τῆλε μάλ', ἧχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον,
ἔνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδός, 15
τόσσον ἔνερθ' Ἀΐδεω ὅσον οὐρανός ἐστ' ἀπὸ γαίης·
γνώσεται ἔπειθ' ὅσον εἰμὶ θεῶν κάρτιστος ἀπάντων.
εἰ δ' ἄγε πειρήσασθε, θεοί, ἵνα εἴδετε πάντες·
σειρὴν χρυσεῖην ἐξ οὐρανόθεν κρεμάσαντες
πάντες τ' ἐξάπτεσθε θεοὶ πᾶσαι τε θέαιναι· 20
ἀλλ' οὐκ ἂν ἐρύσαιτ' ἐξ οὐρανόθεν πεδίοι·
Ζῆν' ὕπατον μῆστωρ', οὐδ' εἰ μάλα πολλὰ κάμοιτε.
ἀλλ' ὅτε δὴ καὶ ἐγὼ πρόφρων ἐθέλοιμι ἐρύσσαι,

αὐτῇ κεν γαίῃ ἐρύσαιμ' αὐτῇ τε θαλάσῃ·
 σειρῇν μὲν κεν ἔπειτα περὶ ῥίον Οὐλύμιοιο 25
 δησαίμην, τὰ δέ κ' αὖτε μετήορα πάντα γένοιτο.
 τόσσον ἐγὼ περὶ τ' εἰμὶ θεῶν περὶ τ' εἰμ' ἀνθρώπων."

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν.
 ὁψὲ δὲ δὴ μετέειπε θεὰ γλαυκῶπις Ἀθήνη· 30

“ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
 εὔ νυ καὶ ἡμεῖς ἴδμεν ὅ τοι σθένος οὐκ ἐπιεικτόν·
 ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,
 οἳ κέν δῆ κακὸν οἶτον ἀναπλήσαντες ὄλωνται.
 ἀλλ' ἦ τοι πολέμου μὲν ἀφεξόμεθ', ὥς σὺ κελεύεις· 35
 βουλήν δ' Ἀργείοις ὑποθησόμεθ', ἣ τις ὀνήσει,
 ὥς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεοῖο.”

Τὴν δ' ἐπιμειδίσας προσέφη νεφεληγερέτα Ζεὺς·
 “θάρσει, Τριτογένεια, φίλον τέκος· οὐ νύ τι θυμῷ
 πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἥπιος εἶναι.” 40

ἌΩς εἰπὼν ὑπ' ὄχεσφι τιτύσκετο χαλκόποδ' ἵππῳ,
 ὠκυπέτα, χρυσέησιν ἐθείρησιν κομόωντε,
 χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροῖ, γέντο δ' ἱμάσθλην
 χρυσεῖην εὔτυκτον, ἐοῦ δ' ἐπεβήσετο δίφρου,
 μᾶστιξεν δ' ἐλάαν· τὼ δ' οὐκ ἀέκοντε πετέσθην 45
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.

Ἴδην δ' ἵκανεν πολυπίδακα, μητέρα θηρῶν,
 Γάργαραν· ἐνθα δέ οἱ τέμενος βωμός τε θυήεις·
 ἐνθ' ἵππους ἔστησε πατὴρ ἀνδρῶν τε θεῶν τε
 λύσας ἐξ ὀχέων, κατὰ δ' ἡέρα πουλὺν ἔχευεν. 50
 αὐτὸς δ' ἐν κορυφῇσι καθέζετο κύδεϊ γαίῳν,
 εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν.

Οἱ δ' ἄρα δεῖπνον ἔλοντο κάρη κομόωντες Ἀχαιοὶ
 ῥίμφα κατὰ κλισίας, ἀπὸ δ' αὐτοῦ θωρήσσοντο.
 Τρώες δ' αὖθ' ἐτέρωθεν ἀνὰ πτόλιν ὠπλίζοντο, 55

παυρότεροι· μέμασαν δὲ καὶ ὥς ὑσμῖνι μάχεσθαι,
 χρειοῖ ἀναγκαίῃ, πρό τε παίδων καὶ πρὸ γυναικῶν.
 πᾶσαι δ' ὠΐγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
 περζοὶ θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.

Οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἕνα ξυνιόντες ἴκοντο, 60
 σὺν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μέν' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα. 65

Ὅφρα μὲν ἡὼς ἦν καὶ ἀέξετο ἱερὸν ἡμαρ,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἦπτετο, πίπτε δὲ λαός.
 ἦμος δ' Ἡέλιος μέσον οὐρανὸν ἀμφιβεβήκει,
 καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα·
 ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος θανάτοιο, 70
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 ἔλκε δὲ μέσσα λαβών· ῥέπε δ' αἵσιμον ἡμαρ Ἀχαιῶν.
 αἱ μὲν Ἀχαιῶν κῆρες ἐπὶ χθονὶ πουλυβοτείρῃ
 ἐξέσθην, Τρώων δὲ πρὸς οὐρανὸν εὐρὺν ἄερθεν·
 αὐτὸς δ' ἐξ Ἰδης μεγάλ' ἔκτυπε, δαιόμενον δὲ 75
 ἦκε σέλας μετὰ λαὸν Ἀχαιῶν· οἱ δὲ ἰδόντες
 θάμβησαν, καὶ πάντας ὑπὸ χλωρὸν δέος εἶλεν.

Ἔνθ' οὐτ' Ἰδομενεὺς τλῇ μίμνειν οὐτ' Ἀγαμέμνων,
 οὐτε δὴ Αἴαντες μενέτην, θεράποντες Ἄρηος·
 Νέστωρ οἶος ἔμιμνε Γερήνιος, οὗρος Ἀχαιῶν, 80
 οὐ τι ἐκῶν, ἀλλ' ἵππος ἐτείρετο, τὸν βύλεν ἰῶ
 δῖος Ἀλέξανδρος, Ἐλένης πόσις ἠὔκόμοιο,
 ἄκρην κακ κορυφήν, ὅθι τε πρῶται τρίχες ἵππων
 κρανίῳ ἐμπεφύασι, μάλιστα δὲ καίριόν ἐστιν.
 ἀλγήσας δ' ἀνέπαλτο, βέλος δ' εἰς ἐγκέφαλον δῦ, 85
 σὺν δ' ἵππους ἐτάραξε κυλινδόμενος περὶ χαλκῷ.
 ὄφρ' ὁ γέρων ἵπποιο παρηγορίας ἀπέταμνε

φασγάνῳ αἵσσω, τόφρ' Ἑκτορος ὠκέες ἵπποι
 ἦλθον ἀν' ἰωχμὸν θρασὺν ἡνίοχον φορέοντες
 Ἑκτορα· καὶ νῦ κεν ἔνθ' ὁ γέρων ἀπὸ θυμὸν ὄλεσσειν, 90
 εἰ μὴ ἄρ' ὄξυ νόησε βοῆν ἀγαθὸς Διομήδης·
 σμερδαλέον δ' ἐβόησεν ἐποτρύνων Ὀδυσῆα·
 “διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 πῇ φεύγεις μετὰ νῶτα βαλὼν κακὸς ὥς ἐν ὀμίλῳ ;
 μή τις τοι φεύγουσι μεταφρένῳ ἐν δόρῳ πῆξῃ. 95
 ἀλλὰ μέν', ὅφρα γέροντος ἀπώσομεν ἄγριον ἄνδρα.”

“ὦς ἔφατ', οὐδ' ἐσάκουσε πολύτλας δῖος Ὀδυσσεύς,
 ἀλλὰ παρήϊξεν κοίλας ἐπὶ νῆας Ἀχαιῶν.
 Τυδεΐδης δ' αὐτὸς περ ἐὼν προμάχοισιν ἐμίχθη,
 στῇ δὲ πρόσθ' ἵππων Νηληϊάδαο γέροντος, 100
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ὦ γέρον, ἥ μάλα δῆ σε νέοι τείρουσι μαχηταί,
 σῇ δὲ βίῃ λέλνυται, χαλεπὸν δέ σε γῆρας ὀπάξει,
 ἡπεδανὸς δέ νῦ τοι θεράπων, βραδέες δέ τοι ἵπποι.
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσῃ, ὅφρα ἴδῃαι 105
 οἴοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκόμεν ἠδὲ φέβεσθαι,
 οὓς ποτ' ἀπ' Αἰνείαν ἐλόμην, μήστῳρε φόβοιο.
 τούτῳ μὲν θεράποντε κομείτῳ, τῷδε δὲ νῶϊ
 Τρῳσὶν ἐφ' ἵπποδάμοις ἰθύνομεν, ὅφρα καὶ Ἑκτωρ 110
 εἴσεται εἰ καὶ ἐμὸν δόρυ μαίνεται ἐν παλάμῃσιν.”

“ὦς ἔφατ', οὐδ' ἀπίθῃσε Γερῆνιος ἱππότα Νέστωρ.
 Νεστορέας μὲν ἔπειθ' ἵππους θεράποντε κομείτην
 ἴφθιμοι, Σθένελός τε καὶ Εὐρυμέδων ἀγαπήνωρ.
 τὼ δ' εἰς ἀμφοτέρῳ Διομήδεος ἄρματα βήτην· 115
 Νέστωρ δ' ἐν χεῖρεσσι λάβ' ἡνία σιγαλόεντα,
 μάστιξεν δ' ἵππους· τάχα δ' Ἑκτορος ἄγχι γένοντο.
 τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδέος υἱός·
 καὶ τοῦ μὲν ῥ' ἀφάμαρτεν, ὁ δ' ἡνίοχον θεράποντα,

νιδὸν ὑπερθύμον Θηβαίου Ἴνιοπῆα, 120
 ἵππων ἥν' ἔχοντα βάλε στῆθος παρὰ μαζόν.
 ἥριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.
 "Εκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνιόχοιο·
 τὸν μὲν ἔπειτ' εἶασε, καὶ ἀχνύμενός περ ἑταίρου, 125
 κείσθαι, ὃ δ' ἡνίοχον μέθεπε θρασύν· οὐδ' ἄρ' ἔτι δὴν
 ἵππῳ δενέσθην σημάτωντορος· αἴψα γὰρ εὖρεν
 Ἴφιτίδην Ἀρχεπτόλεμον θρασύν, ὃν ῥα τόθ' ἵππων
 ὠκυπόδων ἐπέβησε, δίδου δέ οἱ ἡνία χερσίν.
 "Ενθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γένοντο, 130
 καὶ νῦ κε σήκασθεν κατὰ Ἴλιον ἥύτε ἄρνες,
 εἰ μὴ ἄρ' ὀξὺ νόησε πατὴρ ἀνδρῶν τε θεῶν τε·
 βροντήσας δ' ἄρα δεινὸν ἀφήκ' ἀργῆτα κεραυνόν,
 καὶ δὲ πρόσθ' ἵππων Διομήδεος ἦκε χαμᾶζε·
 δεινὴ δὲ φλόξ ὦρτο θεείου καιομένοιοι, 135
 τῷ δ' ἵππῳ δείσαντε καταπτῆτην ὑπ' ὄχεσφι·
 Νέστορα δ' ἐκ χειρῶν φύγον ἡνία σιγαλούοντα,
 δεῖσε δ' ὃ γ' ἐν θυμῷ, Διομήδεα δὲ προσέειπε·
 "Τυδεΐδη, ἄγε δὴ αὐτε φόβονδ' ἔχε μώνυχας ἵππους.
 ἦ οὐ γιγνώσκεις ὃ τοι ἐκ Διὸς οὐκ ἔπετ' ἀλκή; 140
 νῦν μὲν γὰρ τούτῳ Κρονίδης Ζεὺς κῦδος ὀπάξει
 σήμερον· ὕστερον αὐτε καὶ ἡμῖν, αἳ κ' ἐθέλῃσι,
 δώσει· ἀνὴρ δέ κεν οὐ τι Διὸς νόον εἰρύσσαιτο
 οὐδὲ μάλ' ἰφθιμος, ἐπεὶ ἦ πολὺν φέρτερός ἐστι."
 Τὸν δ' ἡμείβετ' ἔπειτα βοῇν ἀγαθὸς Διομήδης· 145
 "ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
 ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἰκάνει·
 "Εκτωρ γάρ ποτε φήσει ἐνὶ Τρώεσσ' ἀγορεύων
 'Τυδεΐδης ὑπ' ἐμείῳ φοβεύμενος ἵκετο νῆας·
 ὥς ποτ' ἀπειλήσει· τότε μοι χάνοι εὐρεῖα χθών." 150
 Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·

“ὦμοι, Τυδέος νιὲ δαΐφρονος, οἶον ἔειπες.
 εἴ περ γάρ σ’ Ἔκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει,
 ἀλλ’ οὐ πείσονται Τρῶες καὶ Δαρδανίωνες
 καὶ Τρώων ἄλοχοι μεγαθύμων ἀσπιστάων,
 τᾶων ἐν κονίησι βάλες θαλεροὺς παρακοίτας.” 155

“Ὡς ἄρα φωνήσας φύγαδ’ ἔτραπε μώνυχας ἵππους
 αὐτὶς ἀν’ ἰωχμόν· ἐπὶ δὲ Τρῶές τε καὶ Ἔκτωρ
 ἡχῇ θεσπεσίῃ βέλεα στονόεντα χέοντο.
 τῷ δ’ ἐπὶ μακρὸν αὔσε μέγας κορυθαίολος Ἔκτωρ 160
 “Τυδεΐδῃ, περὶ μὲν σε τίον Δαναοὶ ταχύπωλοι
 ἔδρῃ τε κρέασίν τε ἰδὲ πλείοις δεπάεσσι·
 νῦν δέ σ’ ἀτιμήσουσι· γυναικὸς ἄρ’ ἀντὶ τέτυξο.
 ἔρρε, κακὴ γλήνη, ἐπεὶ οὐκ εἴξαντος ἐμεῖο
 πύργων ἡμετέρων ἐπιβήσεται, οὐδὲ γυναικας 165
 ἄξεις ἐν νήεσσι· πάρος τοι daίμονα δώσω.”

“Ὡς φάτο, Τυδεΐδης δὲ διάνδιχα μερμήριζεν,
 ἵππους τε στρέψαι καὶ ἐναντίβιον μαχέσασθαι.
 τρὶς μὲν μερμήριξε κατὰ φρένα καὶ κατὰ θυμόν,
 τρὶς δ’ ἄρ’ ἀπ’ Ἰδαίων ὀρέων κτύπε μητίετα Ζεὺς 170
 σῆμα τιθεὶς Τρώεσσι, μάχης ἑτεραλκέα νίκην.
 Ἔκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὔσας·
 “Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
 γιγνώσκω δ’ οἷ μοι πρόφρων κατένευσε Κρονίων 175
 νίκην καὶ μέγα κῦδος, ἀτὰρ Δαναοῖσί γε πῆμα·
 νήπιοι, οἳ ἄρα δὴ τάδε τείχεα μηχανόωντο
 ἀβλήχρ’ οὐδενόσωρα· τὰ δ’ οὐ μένος ἄμὸν ἐρύξει
 ἵπποι δὲ ρέα τάφρον ὑπερθορέονται ὀρυκτῇν.
 ἀλλ’ ὅτε κεν δὴ νηυσὶν ἐπὶ γλαφυρῇσι γένωμαι, 180
 μνημοσύνη τις ἔπειτα πυρὸς δηϊοιο γενέσθω,
 ὥς πυρὶ νῆας ἐνιπρήσω, κτείνω δὲ καὶ αὐτοὺς
 [Ἀργείους παρὰ νηυσὶν ἀτυζομένους ὑπὸ καπνοῦ].”

ἄΩς εἰπὼν ἵπποισιν ἐκέκλετο φώνησέν τε
 “Ξάνθε τε καὶ σύ, Πόδαργε, καὶ Αἴθων Λάμπε τε δῖε,
 νῦν μοι τὴν κομιδὴν ἀποτίνετον, ἣν μάλα πολλὴν 186
 Ἄνδρομάχη θυγάτηρ μεγαλήτορος Ἡετίωνος
 ὑμῖν παρ προτέροισι μελίφρονα πυρὸν ἔθηκεν
 οἶνόν τ’ ἐγκεράσασα πιεῖν, ὅτε θυμὸς ἀνώγοι,
 ἦ ἐμοί, ὅς περ οἱ θαλερὸς πόσις εὖχομαι εἶναι. 190
 ἀλλ’ ἐφομαρτεῖτον καὶ σπεύδετον, ὅφρα λάβωμεν
 ἀσπίδα Νεστορέην, τῆς νῦν κλέος οὐρανὸν ἵκει
 πᾶσαν χρυσεῖην ἔμεναι, κανόνας τε καὶ αὐτὴν,
 αὐτὰρ ὑπ’ ὧμοιιν Διομήδεος ἱπποδάμοιο
 δαιδάλεον θώρηκα, τὸν Ἥφαιστος κάμε τεύχων. 195
 εἰ τούτῳ κε λάβοιμεν, ἐελποίμην κεν Ἀχαιοὺς
 αὐτονηχὶ νηῶν ἐπιβησέμεν ὠκειάων.”

ἄΩς ἔφατ’ εὐχόμενος, νεμέσησε δὲ πότνια Ἥρη,
 σείσατο δ’ εἰνὶ θρόνῳ, ἐλέλιξε δὲ μακρὸν Ὀλυμπον,
 καὶ ῥα Ποσειδάωνά μέγαν θεὸν ἀντίον ἤϋδα· 200
 “ὦ πόποι, ἐννοσίγαι’ εὐρυσθενές, οὐδέ νυ σοὶ περ
 ὀλλυμένων Δαναῶν ὀλοφύρεται ἐν φρεσὶ θυμός.
 οἱ δέ τοι εἰς Ἑλίκην τε καὶ Αἰγὰς δῶρ’ ἀνάγουσι
 πολλά τε καὶ χαρίεντα· σὺ δέ σφισι βούλεο νίκην.
 εἷ περ γάρ κ’ ἐθέλοισιν, ὅσοι Δαναοῖσιν ἄρωγοί, 205
 Τρῶας ἀπώσασθαι καὶ ἐρυκέμεν εὐρύοπα Ζῆν,
 αὐτοῦ κ’ ἔνθ’ ἀκάχοιτο καθήμενος οἶος ἐν Ἰδῇ.”

Τὴν δὲ μέγ’ ὀχθήσας προσέφη κρείων ἐννοσίχθων·
 “Ἥρη ἀπτοεπές, ποῖον τὸν μῦθον ἔειπες.
 οὐκ ἂν ἔγωγ’ ἐθέλοιμι Διὶ Κρονίῳνι μάχεσθαι 210
 ἡμέας τοὺς ἄλλους, ἐπεὶ ἡ πολὺ φέρτερός ἐστιν.”

ἄΩς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
 τῶν δ’, ὅσων ἐκ νηῶν ἀπὸ πύργου τάφρος ἔεργε,
 πληθεν ὁμῶς ἱππων τε καὶ ἀνδρῶν ἀσπιστάων
 εἰλομένων· εἴλει δὲ θοῶ ἀτάλαντος Ἀρηϊ 215

Ἔκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκε.
 καὶ νῦ κ' ἐνέπρησεν πυρὶ κηλέφ νῆας εἴσας,
 εἰ μὴ ἐπὶ φρεσὶ θῆκ' Ἀγαμέμνονι πότνια Ἥρη
 αὐτῷ ποιπνύσαντι θοῶς ὀτρῦναι Ἀχαιοὺς.
 βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν 220
 πορφύρεον μέγα φᾶρος ἔχων ἐν χειρὶ παχείῃ,
 στή δ' ἐπ' Ὀδυσσῆος μεγακίτεϊ νηὶ μελαίνῃ,
 ἣ ῥ' ἐν μεσσάτῳ ἔσκε γεγωνέμεν ἀμφοτέρωσσε,
 [ἡμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο
 ἡδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας εἴσας 225
 εἵρυσαν, ἡνωρέῃ πίσυνοι καὶ κάρτεϊ χειρῶν·]
 ἦῤυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·
 “ αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
 πῇ ἔβαν εὐχωλαί, ὅτε δὴ φάμεν εἶναι ἄριστοι,
 ἃς ὁπότ' ἐν Λήμνῳ κενεαυχές ἡγοράασθε, 230
 ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραираύων,
 πίνοντες κρητῆρας ἐπιστεφέας οἶνοιο,
 Τρώων ἄνθ' ἑκατόν τε διηκοσίων τε ἕκαστος
 στήσεσθ' ἐν πολέμῳ· νῦν δ' οὐδ' ἐνὸς ἄξιοί εἰμεν
 Ἔκτορος, ὃς τάχα νῆας ἐνιπρήσει πυρὶ κηλέφ. 235
 Ζεῦ πάτερ, ἣ ῥά τιν' ἦδη ὑπερμενέων βασιλῆων
 τῇδ' ἄτῃ ἄσας καὶ μιν μέγα κῦδος ἀπηύρας·
 οὐ μὲν δὴ ποτέ φημι τεδὸν περικαλλέα βωμὸν
 νηὶ πολυκλήϊδι παρελθέμεν ἐνθάδε ἔρρων,
 ἀλλ' ἐπὶ πᾶσι βοῶν δημὸν καὶ μηρί' ἔκηα, 240
 ἰέμενος Τροίην εὐτείχεον ἐξαλαπάξαι.
 ἀλλὰ, Ζεῦ, τόδε πέρ μοι ἐπικρήνηνον ἐέλδωρ·
 αὐτοὺς δὴ περ ἕασον ὑπεκφυγέειν καὶ ἀλύξαι,
 μηδ' οὕτω Τρώεσσιν ἔα δάμνασθαι Ἀχαιοὺς.”
 Ὡς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δάκρυ χέοντα, 245
 νεῦσε δέ οἱ λαὸν σῶν ἔμμεναι οὐδ' ἀπολέσθαι.
 αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν,

νεβρὸν ἔχοντ' ὀνύχεσσι, τέκος ἐλάφοιο ταχείης·
 παρ δὲ Διὸς βωμῷ περικαλλεῖ κάββαλε νεβρόν,
 ἔνθα πανομφαίῳ Ζηνὶ ῥέζεσκον Ἀχαιοί. 250
 οἱ δ' ὥς οὖν εἶδονθ' ὃ τ' ἄρ' ἐκ Διὸς ἤλυθεν ὄρνις,
 μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.

Ἔνθ' οὗ τις πρότερος Δαναῶν, πολλῶν περ ἐόντων,
 εὔξατο Τυδεΐδαο πάρος σχέμεν ὠκέας ἵππους
 τάφρου τ' ἐξελάσαι καὶ ἐναντίβιον μαχέσασθαι, 255
 ἀλλὰ πολὺ πρῶτος Τρώων ἔλεν ἄνδρα κορυστήν,
 Φραδμονίδην Ἀγέλαον· ὁ μὲν φύγαδ' ἔτραπεν ἵππους·
 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν·
 ἥριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 260

Τὸν δὲ μετ' Ἀτρεΐδαι, Ἀγαμέμνων καὶ Μενέλαος,
 τοῖσι δ' ἐπ' Αἴαντες θοῦριν ἐπιειμένοι ἀλκὴν,
 τοῖσι δ' ἐπ' Ἰδομενεὺς καὶ ὀπάων Ἰδομενῆος
 Μηριόνης, ἀτάλαντος Ἐνναλίῳ ἀνδριφόντῃ,
 τοῖσι δ' ἐπ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός· 265
 Τεῦκρος δ' εἵνατος ἦλθε, παλίντονα τόξα τιταίνων,
 στῇ δ' ἄρ' ὑπ' Αἴαντος σάκεϊ Τελαμωνιΐδαο.
 ἔνθ' Αἴας μὲν ὑπεξέφερεν σάκος· αὐτὰρ ὃ γ' ἥρως
 παπτήνας, ἐπεὶ ἄρ τιν' οἷστεύσας ἐν ὀμίλῳ
 βεβλήκοι, ὁ μὲν αὖθι πεσὼν ἀπὸ θυμὸν ὄλεσκειν, 270
 αὐτὰρ ὁ αὖτις ἰὼν πάϊς ὧς ὑπὸ μητέρα δύσκειν
 εἰς Αἴανθ'· ὁ δέ μιν σάκεϊ κρύπτασκε φαεινῷ.

Ἔνθα τίνα πρῶτον Τρώων ἔλε Τεῦκρος ἀμύμων ;
 Ὅρσιλοχον μὲν πρῶτα καὶ Ὅρμενον ἥδ' Ὀφελέστην
 Δαίτορά τε Χρομίον τε καὶ ἀντίθεον Λυκοφόντην 275
 καὶ Πολυαιμονίδην Ἀμοπάονα καὶ Μελάνιππον.
 [πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.]
 τὸν δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 τόξου ἅπο κρατεροῦ Τρώων ὀλέκοντα φάλαγγας·

στῇ δὲ παρ' αὐτὸν ἰὼν καί μιν πρὸς μῦθον ἔειπε· 280
 “Τεῦκρε, φίλη κεφαλῇ, Τελαμώνιε, κοίρανε λαῶν,
 βάλλ' οὕτως, αἷ κέν τι φόως Δαναοῖσι γένηαι
 πατρί τε σῶ Τελαμῶνι, ὃ σ' ἔτρεφε τυτθὸν ἐόντα,
 καί σε νόθον περ ἐόντα κομίσσατο ᾧ ἐνὶ οἴκῳ·
 τὸν καὶ τηλόθ' ἐόντα ἐῦκλείης ἐπίβησον. 285

σοὶ δ' ἐγὼ ἐξερέω ὥς καὶ τετελεσμένον ἔσται·
 αἷ κέν μοι δώῃ Ζεὺς τ' αἰγίοχος καὶ Ἀθήνη
 Ἰλίου ἐξαλαπάξαι ἐῦκτίμενον πτολίεθρον,
 πρῶτ' τοι μετ' ἐμὲ πρεσβήϊον ἐν χειρὶ θήσω,
 ἢ τρίποδ' ἢ δὺν ἵππους αὐτοῖσιν ὄχεσφιν 290
 ἢ γυναιῖχ', ἢ κέν τοι ὁμὸν λέχος εἰσαναβαίνοι.”

Τὸν δ' ἀπαμειβόμενος προσεφώνεε Τεῦκρος ἀμύμων·
 “Ἀτρεΐδῃ κύδιστε, τί με σπεύδοντα καὶ αὐτὸν
 ὀτρύνεις; οὐ μὲν τοι ὄση δύναμις γε πάρεστι
 παύομαι, ἀλλ' ἐξ οὗ προτὶ Ἴλιον ὠσάμεθ' αὐτούς, 295
 ἐκ τοῦ δὴ τόξοισι δεδεγμένος ἄνδρας ἐναίρω.
 ὀκτὼ δὴ προέηκα τανυγλώχινας οἷστους,
 πάντες δ' ἐν χροῖ πῆχθεν ἀρηϊθῶων αἰζήων·
 τοῦτον δ' οὐ δύναμαι βαλέειν κύνα λυσσητῆρα.”

Ἦ ῥα, καὶ ἄλλον οἷστὸν ἀπὸ νευρῆφιν ἵαλλεν 300
 Ἔκτορος ἀντικρύ, βαλέειν δέ ἐῖτο θυμός·
 καὶ τοῦ μὲν ῥ' ἀφάμαρθ', ὃ δ' ἀμύμονα Γοργυθίωνα
 υἱὸν ἐὼν Πριάμοιο κατὰ στήθεος βάλεν ἰῶ,
 τόν ῥ' ἐξ Αἰσύμηθεν ὀπυιομένη τέκε μήτηρ
 καλὴ Καστιάνειρα δέμας ἐῖκυῖα θεῆσι. 305
 μήκων δ' ὥς ἐτέρωσε κάρη βάλεν, ἢ τ' ἐνὶ κήπῳ,
 καρπῷ βριθομένη νοτίησί τε εἰαρινῇσιν,
 ὥς ἐτέρωσ' ἤμυσε κάρη πῆληκι βαρυνθέν.

Τεῦκρος δ' ἄλλον οἷστὸν ἀπὸ νευρῆφιν ἵαλλεν
 Ἔκτορος ἀντικρύ, βαλέειν δέ ἐῖτο θυμός. 310
 ἀλλ' ὃ γε καὶ τόθ' ἄμαρτε· παρέσφηλεν γὰρ Ἀπόλλων·

ἀλλ' Ἀρχεπτόλεμον, θρασὺν Ἑκτορος ἡνιοχῆα,
 ἰέμενον πόλεμόνδε βάλε στῆθος παρὰ μαζόν·
 ἥριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
 ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε. 315
 Ἑκτορα δ' αἰνὸν ἄχος πύκασε φρένας ἡνιόχοιο·
 τὸν μὲν ἔπειτ' εἶασε καὶ ἀχυνόμενός περ ἑταῖρου,
 Κεβριόνην δ' ἐκέλευσεν ἀδελφεὸν ἐγγὺς ἔοντα
 ἵππων ἡνί' ἐλεῖν· ὁ δ' ἄρ' οὐκ ἀπίθησεν ἀκούσας.
 αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανώωντος 320
 σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρί,
 βῆ δ' ἰθὺς Τεύκρον, βαλέειν δέ ἐ θυμὸς ἀνώγει.
 ἦ τοι ὁ μὲν φαρέτρης ἐξείλετο πικρὸν οἶστόν,
 θῆκε δ' ἐπὶ νευρῇ· τὸν δ' αὖ κορυθαίολος Ἑκτωρ
 αὐερόντα παρ' ὦμον, ὅθι κληῖς ἀποέργει 325
 αὐχένα τε στῆθός τε, μάλιστα δὲ καίριόν ἐστι,
 τῇ ῥ' ἐπὶ οἱ μεμαῶτα βάλεν λίθῳ ὀκρίοντι,
 ῥῆξε δέ οἱ νευρήν· νάρκησε δὲ χεῖρ ἐπὶ καρπῷ,
 στῆ δὲ γυνὺς ἐριπών, τόξον δέ οἱ ἔκπεσε χειρός.
 Αἴας δ' οὐκ ἀμέλησε κασιγνήτοιο πεσόντος, 330
 ἀλλὰ θέων περίβη καὶ οἱ σάκος ἀμφεκάλυνψε.
 τὸν μὲν ἔπειθ' ὑποδύντε δῶω ἐρήρηες ἑταῖροι,
 Μηκιστεὺς Ἑχίοιο πάϊς καὶ δῖος Ἀλᾶστωρ,
 νῆας ἔπι γλαφυρὰς φερέτην βαρέα στενάχοντα.
 Ἄψ δ' αὖτις Τρώεσσιν Ὀλύμπιος ἐν μένος ὥρσεν· 335
 οἱ δ' ἰθὺς τάφροιο βαθείης ὦσαν Ἀχαιοὺς·
 Ἑκτωρ δ' ἐν πρῶτοισι κλέ σθένει βλεμεαίνων.
 ὥς δ' ὅτε τίς τε κύων σὺνδὸς ἀγρῖου ἢ ἐ λέοντος
 ἀπτηται κατόπισθε, ποσὶν ταχέεσσι διώκων,
 ἰσχία τε γλουτοὺς τε, ἐλίσσόμενόν τε δοκεύει, 340
 ὥς Ἑκτωρ ὥπαζε κάρη κομόωντας Ἀχαιοὺς,
 αἰὲν ἀποκτείνων τὸν ὀπίστατον· οἱ δὲ φέβοντο.
 αὐτὰρ ἐπεὶ διὰ τε σκόλοπας καὶ τάφρον ἔβησαν

φεύγοντες, πολλοὶ δὲ δάμεν Τρώων ὑπὸ χερσίν,
οἱ μὲν δὴ παρὰ νηυσὶν ἐρητύοντο μένοντες, 345
ἀλλήλοισί τε κεκλόμενοι καὶ πᾶσι θεοῖσι
χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος·
Ἐκτωρ δ' ἀμφιπεριστρώφα καλλίτριχας ἵππους,
Γοργοῦς ὄμματ' ἔχων ἥε βροτολοιγοῦ Ἄρηος.

Τοὺς δὲ ἰδοῦς ἐλέησε θεὰ λευκώλενος Ἥρη,
αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
“ὦ πόποι, αἰγίοχοιο Διὸς τέκος, οὐκέτι νῶϊ
ὀλλυμένων Δαναῶν κεκαδησόμεθ' ὑστάτιόν περ;
οἷ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται
ἄνδρὸς ἐνὸς ῥιπῇ, ὃ δὲ μαίνεται οὐκέτ' ἀνεκτῶς 355
Ἐκτωρ Πριαμίδης, καὶ δὴ κακὰ πολλὰ ἔοργε.”

Τὴν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
“καὶ λῆν οὗτός γε μένος θυμόν τ' ὀλέσειε,
χερσὶν ὑπ' Ἀργείων φθίμενος ἐν πατρίδι γαίῃ·
ἀλλὰ πατὴρ οὐμὸς φρεσὶ μαίνεται οὐκ ἀγαθῇσι, 360
σχέτλιος, αἰὲν ἀλιτρός, ἐμῶν μενέων ἀπερωεύς·
οὐδὲ τι τῶν μέμνηται, ὃ οἱ μάλα πολλάκις νιὸν
τειρόμενον σώεσκον ὑπ' Εὐρυσθέως ἀέθλων.
ἦ τοι ὃ μὲν κλαίεσκε πρὸς οὐρανόν, αὐτὰρ ἐμὲ Ζεὺς
τῷ ἐπαλεξήσουσαν ἀπ' οὐρανόθεν προϊάλλεν. 365
εἰ γὰρ ἐγὼ τάδε ἦδ' ἐνὶ φρεσὶ πευκαλίμῃσιν,
εὐτέ μιν εἰς Ἀἶδαο πυλάρταο προὔπεμψεν
ἐξ Ἑρέβους ἄξοντα κύνα στυγεροῦ Ἀἶδαο,
οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ῥέεθρα.
νῦν δ' ἐμὲ μὲν στυγέει, Θέτιδος δ' ἐξήνυσσε βουλάς, 370
ἢ οἱ γούνατ' ἔκυσσε καὶ ἔλλαβε χειρὶ γενείου,
λίσσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον.
ἔσται μὰν ὅτ' ἂν αὖτε φίλην γλαυκῶπιδα εἶπη.
ἀλλὰ σὺ μὲν νῦν νῶϊν ἐπέντυε μώνυχας ἵππους,
ὄφρ' ἂν ἐγὼ καταδῦσα Διὸς δόμον αἰγίοχοιο 375

τεύχεσιν ἐς πόλεμον θωρήξομαι, ὄφρα ἴδωμαι
 ἢ νῶϊ Πριάμοιο πάϊς κορυθαίολος Ἔκτωρ
 γηθήσει προφανέντε ἀνὰ πτολέμοιο γεφύρας,
 ἢ τις καὶ Τρώων κορέει κύνας ἠδ' οἰωνούς
 δημῷ καὶ σάρκεσσι, πεσὼν ἐπὶ νηυσὶν Ἀχαιῶν.” 380

ἌΩς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη.
 ἢ μὲν ἐποιοχόμενη χρυσάμπυκας ἔντυεν ἵππους
 Ἥρη, πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνοιο·
 αὐτὰρ Ἀθηναίη κούρη Διὸς αἰγιόχοιο
 πέπλον μὲν κατέχευεν ἑανόν πατρὸς ἐπ' οὔδει 385
 ποικίλου, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν,
 ἢ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
 ἐς δ' ὄχρα φλόγεα ποσὶ βήσετο, λάξετο δ' ἔγχος
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 390
 ἡρώων, τοῖσιν τε κοτέσσεται ὕβριμοπάτρη.
 Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἅς ἔχον Ὀραιοί,
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπός τε,
 ἡμὲν ἀνακλίνει πυκινὸν νέφος ἠδ' ἐπιθεῖναι. 395
 τῇ ῥα δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους.

Ζεὺς δὲ πατὴρ Ἰδὼθεν ἐπεὶ ἴδε χώσατ' ἄρ' αἰνῶς,
 Ἴριν δ' ὥτρυνε χρυσόπτερον ἀγγελέουσιν·
 “βάσκ' ἴθι, Ἴρι ταχεῖα, πάλιν τρέπε μηδ' ἕα ἄντην
 ἔρχεσθ'· οὐ γὰρ καλὰ συνοισόμεθα πτόλεμόνδε. 400
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 γυνῶσω μὲν σφῶϊν ὑφ' ἄρμασιν ὠκέας ἵππους,
 αὐτὰς δ' ἐκ δίφρου βαλέω κατὰ θ' ἄρματα ἄξω·
 οὐδέ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
 ἔλκε' ἀπαλθήσεσθον, ἃ κεν μάρπτησι κεραυνός· 405
 ὄφρ' εἰδῇ γλαυκῶπις ὅτ' ἂν ᾧ πατρὶ μάχεται.
 Ἥρη δ' οὐ τι τόσον νεμεσίζομαι οὐδὲ χολοῦμαι·

αἰεὶ γάρ μοι ἔωθεν ἐνικλᾶν ὅττι κεν εἴπω.”

ἌΩς ἔφατ', ὦρτο δὲ Ἴρις ἀελλόπος ἀγγελεύουσα,
βῆ δ' ἐξ Ἰδαίων ὀρέων ἐς μακρὸν Ὀλύμπου. 410

πρώτησιν δὲ πύλῃσι πολυπτύχου Οὐλύμποιο
ἀντομένη κατέρυκε, Διὸς δέ σφ' ἔννεπε μῦθον·
“πῇ μέματον; τί σφῶϊν ἐνὶ φρεσὶ μαίνεται ἦτορ;
οὐκ ἔαα Κρονίδης ἐπαμυνέμεν Ἀργείοισιν.

ᾧδε γὰρ ἠπέλιησε Κρόνου πάϊς, ἣ τέλεει περ,
γνώσειν μὲν σφῶϊν ὑφ' ἄρμασιν ὠκέας ἵππους,
αὐτὰς δ' ἐκ δίφρου βαλέειν κατὰ θ' ἄρματα ἄξιον·
οὐδὲ κεν ἐς δεκάτους περιτελλομένους ἐνιαυτοὺς
έλκε' ἀπαλθήσесθον, ἃ κεν μάρπητῃσι κεραυνός·
ὄφρ' εἰδῆς, γλαυκῶπι, ὅτ' ἂν σῶ πατρὶ μάχῃαι. 420

Ἥρῃ δ' οὐ τι τόσον νεμεσίζεται οὐδὲ χολοῦται·
αἰεὶ γάρ οἱ ἔωθεν ἐνικλᾶν ὅττι κεν εἴπῃ·
ἀλλὰ σύ γ' αἰνοτάτη, κύον ἀδεές, εἰ ἐτεόν γε
τολήσεις Διὸς ἅντα πελώριον ἔγχος ἀεῖραι.”

Ἥ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις,
αὐτὰρ Ἀθηναίην Ἥρῃ πρὸς μῦθον ἔειπεν· 425

“ὦ πόποι, αἰγιόχοιο Διὸς τέκος, οὐκέτ' ἔγωγε
νῶϊ ἔῶ Διὸς ἅντα βροτῶν ἔνεκα πτολεμίζειν·
τῶν ἄλλος μὲν ἀποφθίσθω, ἄλλος δὲ βιώτω,
ὅς κε τύχῃ· κείνος δὲ τὰ ἃ φρονέων ἐνὶ θυμῷ
Τρωσὶ τε καὶ Δαναοῖσι δικαζέτω, ὥς ἐπιεικές.” 430

ἌΩς ἄρα φωνήσασα πάλιν τρέπε μώνυχας ἵππους·
τῇσιν δ' ὦραι μὲν λῦσαν καλλίτριχας ἵππους,
καὶ τοὺς μὲν κατέδησαν ἐπ' ἀμβροσίῃσι κάπησιν,
ἄρματα δ' ἐκλιναν πρὸς ἐνώπια παμφανόωντα· 435
αὐταὶ δὲ χρυσέοισιν ἐπὶ κλισμοῖσι καθίζον
μίγδ' ἄλλοισι θεοῖσι, φίλον τετιημέναι ἦτορ.

Ζεὺς δὲ πατὴρ Ἴδηθεν ἐϋτροχον ἄρμα καὶ ἵππους
Οὐλυμπόνδε δίωκε, θεῶν δ' ἐξίκετο θώκους.

τῷ δὲ καὶ ἵππους μὲν λῦσε κλυτὸς ἐννοσίγαιος, 440
 ἄρματα δ' ἅμ βωμοῖσι τίθει, κατὰ λῖτα πετάσσας·
 αὐτὸς δὲ χρύσειον ἐπὶ θρόνον εὐρύοπα Ζεὺς
 ἔζετο, τῷ δ' ὑπὸ ποσσὶ μέγας πελεμίζειτ' Ὀλυμπος.
 αἱ δ' οἶαι Διὸς ἀμφὶς Ἀθηναίη τε καὶ Ἥρη
 ἦσθην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο· 445
 αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ φώνησέν τε·
 “τίφθ' οὕτω τετίησθον, Ἀθηναίη τε καὶ Ἥρη ;
 οὐ μέν θην κάμετόν γε μάχῃ ἐνὶ κυδιανείρῃ
 ὀλλῦσαι Τρώας, τοῖσιν κότον αἰνὸν ἔθεσθε.
 πάντως, οἷον ἐμόν γε μένος καὶ χεῖρες ἄαπτοι, 450
 οὐκ ἂν με τρέψειαν ὅσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ.
 σφῶϊν δὲ πρὶν περ τρόμος ἔλλαβε φαίδιμα γυῖα,
 πρὶν πόλεμόν τ' ἰδέειν πολέμοιό τε μέρμερα ἔργα.
 ᾧδε γὰρ ἐξερέω, τὸ δέ κεν τετελεσμένον ᾗεν·
 οὐκ ἂν ἐφ' ὑμετέρων ὀχέων πληγέντε κεραυνῷ 455
 ἂψ ἐς Ὀλυμπον ἵκεσθον, ἵν' ἀθανάτων ἔδος ἐστίν.”
 ὣς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη·
 πλησῖαι αἶ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 ἦ τοι Ἀθηναίη ἀκέων ᾗν οὐδέ τι εἶπε,
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει· 460
 Ἥρη δ' οὐκ ἔχαδε στήθος χόλον, ἀλλὰ προσηύδα·
 “αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ξειπες.
 εἴ νυ καὶ ἡμεῖς ἴδμεν ὅ τοι σθένος οὐκ ἀλαπαδνόν·
 ἀλλ' ἔμπης Δαναῶν ὀλοφυρόμεθ' αἰχμητῶν,
 οἳ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται. 465
 [ἀλλ' ἦ τοι πολέμου μὲν ἀφεξόμεθ', εἰ σὺ κελεύεις·
 βουλὴν δ' Ἀργείοις ὑποθησόμεθ', ἥ τις ὀνήσει,
 ὥς μὴ πάντες ὄλωνται ὀδυσσαμένοιο τεοῖο.”]
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 “ἦοὺς δὴ καὶ μᾶλλον ὑπερμενέα Κρονίωνα 470
 ὄψεαι, αἶ κ' ἐθέλῃσθα, βοῶπις πότνια Ἥρη,

ὀλλύντ' Ἀργείων πουλὺν στρατὸν αἰχμητάων·
οὐ γὰρ πρὶν πολέμον ἀποπαύσεται ὄβριμος Ἑκτωρ,
πρὶν ὄρθαι παρὰ ναῦφι ποδῶκεα Πηλεΐωνα,
ἥματι τῷ ὅτ' ἂν οἱ μὲν ἐπὶ πρύμνησι μάχωνται 475
στείνει ἐν αἰνοτάτῳ περὶ Πατρόκλοιο θανόντος.
ὥς γὰρ θέσφατόν ἐστι· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω
χωομένης, οὐδ' εἴ κε τὰ νείατα πείραθ' ἴκηαι
γαίης καὶ πόντοιο, ἴν' Ἰάπετός τε Κρόνος τε
ἦμενοι οὔτ' αὐγῆς Ὑπερίονος Ἡελίοιο 480
τέρποντ' οὔτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς·
οὐδ' ἦν ἔνθ' ἀφίκηαι ἀλωμένη, οὐ σεῦ ἔγωγε
σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο."

ἌΩς φάτο, τὸν δ' οὐ τι προσέφη λευκώλενος Ἥρη.
ἐν δ' ἔπεσ' Ὠκεανῷ λαμπρὸν φάος ἠελίοιο, 485
ἔλκον νύκτα μέλαιναν ἐπὶ ζεῖδωρον ἄρουραν.
Τρωσὶν μὲν ῥ' ἀέκουσιν ἔδν φάος, αὐτὰρ Ἀχαιοῖς
ἀσπασίῃ τρίλλιστος ἐπήλυθε νύξ ἐρεβεννή.

Τρώων αὐτ' ἀγορὴν ποιήσατο φαίδιμος Ἑκτωρ,
νόσφι νεῶν ἀγαγὼν ποταμῷ ἔπι δινήμεντι, 490
ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος.
ἐξ ἵππων δ' ἀποβάντες ἐπὶ χθόνα μῦθον ἄκουον,
τόν ῥ' Ἑκτωρ ἀγόρευε διίφιλος· ἐν δ' ἄρα χειρὶ
ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης, 495
τῷ ὃ γ' ἐρεισάμενος ἔπεα Τρώεσσι μετηύδα·
"κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι·
νῦν ἐφάμην νῆάς τ' ὀλέσας καὶ πάντας Ἀχαιοὺς
ἂψ ἀπονοστήσειν προτὶ Ἴλιον ἠνεμόεσσαν·
ἀλλὰ πρὶν κνέφας ἦλθε, τὸ νῦν ἐσάωσε μάλιστα 500
Ἀργείους καὶ νῆας ἐπὶ ῥηγμῖνι θαλάσσης.
ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
δόρπα τ' ἐφοπλισόμεσθα· ἀτὰρ καλλίτριχας ἵππους

λύσαθ' ὑπὲξ ὀχέων, παρὰ δέ σφισι βάλλετ' ἐδωδὴν·
 ἐκ πόλιος δ' ἄξεσθε βόας καὶ ἵφια μῆλα 505
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζεσθε
 σίτον τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγεσθε,
 ὥς κεν παννύχιοι μέσφ' ἠοῦς ἠριγενεῖης
 καίωμεν πυρὰ πολλά, σέλας δ' εἰς οὐρανὸν ἵκη,
 μή πως καὶ διὰ νύκτα κάρη κομόωντες Ἀχαιοὶ 510
 φεύγειν ὀρμήσονται ἐπ' εὐρέα νῶτα θαλάσσης.
 μὴ μὰν ἀσπυοῖ γέ νεῶν ἐπιβαῖεν ἔκηλοι,
 ἀλλ' ὥς τις τούτων γέ βέλος καὶ οἴκοθι πέσση,
 βλήμενος ἢ ἰῶ ἢ ἔγχρ' ὀξυόεντι
 νηὸς ἐπιθρόσκων, ἵνα τις στυγέησι καὶ ἄλλος 515
 Τρῶσιν ἐφ' ἵπποδάμοισι φέρειν πολύδακρυν Ἄρηα.
 κήρυκες δ' ἀνὰ ἄστρ' ἀμφίλοι ἀγγελλόντων
 παῖδας πρωθήβας πολιοκροτάφους τε γέροντας
 λέξασθαι περὶ ἄστρ' θεοδμήτων ἐπὶ πύργων·
 θηλύτεραι δὲ γυναῖκες ἐνὶ μεγάροισιν ἐκάστη 520
 πῦρ μέγα καιόντων· φυλακὴ δέ τις ἔμπεδος ἔστω,
 μὴ λόχος εἰσέλθῃσι πόλιν λαῶν ἀπεόντων.
 ὦδ' ἔστω, Τρῶες μεγαλήτορες, ὥς ἀγορεύω·
 μῦθος δ' ὃς μὲν νῦν ὑγιῆς εἰρημένος ἔστω,
 τὸν δ' ἠοῦς Τρώεσσι μεθ' ἵπποδάμοις ἀγορεύσω. 525
 εὐχομαι ἐλπόμενος Δίί τ' ἄλλοισιν τε θεοῖσιν
 ἐξελάαν ἐνθὲνδε κύνας κηρεσσιφορήτους,
 οὓς κῆρες φορέουσι μελαινάων ἐπὶ νηῶν.
 ἀλλ' ἢ τοι ἐπὶ νυκτὶ φυλάξομεν ἡμέας αὐτούς,
 πρῶτ' δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες 530
 νηυσὶν ἐπιγλαφυρῇσιν ἐγείρομεν ὄξυν Ἄρηα.
 εἴσομαι ἢ κέ μ' ὁ Τυδεΐδης κρατερὸς Διομήδης
 παρ νηῶν πρὸς τεῖχος ἀπώσεται, ἢ κεν ἐγὼ τὸν
 χαλκῷ δηρώσας ἔναρα βροτόεντα φέρωμαι.
 αὔριον ἦν ἀρετὴν διαείσεται, εἴ κ' ἐμὸν ἔγχος 535

μείνῃ ἐπερχόμενον· ἀλλ' ἐν πρώτοισιν, οἶω,
 κείσεται οὔτηθείς, πολέες δ' ἀμφ' αὐτὸν ἑταῖροι,
 ἡέλιου ἀνιόντος ἐς αὔριον· εἰ γὰρ ἐγὼν ὥς
 εἶην ἀθάνατος καὶ ἀγήρως ἥματα πάντα,
 τιοίμην δ' ὥς τίετ' Ἀθηναίη καὶ Ἀπόλλων, 540
 ὥς νῦν ἡμέρη ἦδε κακὸν φέρει Ἀργείοισιν.”

ἌΩς Ἐκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελάδησαν.
 οἱ δ' Ἴππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,
 δῆσαν δ' ἱμάντεσσι παρ' ἄρμασιν οἷσιν ἕκαστος·
 ἐκ πόλιος δ' ἄξοντο βόας καὶ ἵφια μῆλα 545
 καρπαλίμως, οἶνον δὲ μελίφρονα οἰνίζοντο,
 σίτον τ' ἐκ μεγάρων, ἐπὶ δὲ ξύλα πολλὰ λέγοντο.
 [ἔρδον δ' ἀθανάτοισι τεληέσσας ἐκατόμβας.]
 κνίσην δ' ἐκ πεδίου ἄνεμοι φέρον οὐρανὸν εἴσω
 [ἡδεῖαν· τῆς δ' οὐ τι θεοὶ μάκαρες दाτέοντο, 550
 οὐδ' ἔθελον· μάλα γάρ σφιν ἀπήχθετο Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.]

Οἱ δὲ μέγα φρονέοντες ἐπὶ πτολέμοιο γεφύρας
 ἦατο παννύχιοι, πυρὰ δὲ σφισι καίετο πολλά.
 ὥς δ' ὅτ' ἐν οὐρανῷ ἄστρο φαεινὴν ἀμφὶ σελήνην 555
 φαίνεται ἄριπρεπέα, ὅτε τ' ἔπλετο νήνεμος αἰθήρ·
 ἐκ τ' ἔφανεν πᾶσαι σκοπιαὶ καὶ πρόωνες ἄκροι
 καὶ νάπαι· οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθήρ,
 πάντα δέ τ' εἶδεται ἄστρο, γέγηθε δέ τε φρένα ποιμήν·
 τόσσα μεσηγὺ νεῶν ἡδὲ Ξάνθοιο ῥοάων 560
 Τρώων καιόντων πυρὰ φαίνεται Ἰλιόθι πρό.
 χίλι' ἄρ' ἐν πεδίῳ πυρὰ καίετο, πὰρ δὲ ἐκάστω
 ἦατο πεντήκοντα σέλαι πυρὸς αἰθομένοιο.
 Ἴπποι δὲ κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας
 ἑσταότες παρ' ὄχεσφιν ἐϋθρονον Ἡῶ μίμνον. 565

ΙΛΙΑΔΟΣ Ι.

Πρεσβεία πρὸς Ἀχιλλέα. Λιταί.

ᾧ Ως οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιοὺς
θεσπεσίῃ ἔχε φύζα, φόβου κρυόεντος ἑταίρῃ,
πένθεϊ δ' ἀτλήτῳ βεβολήατο πάντες ἄριστοι.
ὥς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα,
Βορέης καὶ Ζέφυρος, τῷ τε Θρήκηθεν ἄητον,
ἐλθόντ' ἐξαπίνης· ἄμυδις δέ τε κῦμα κελαινὸν
κορθύεται, πολλὸν δὲ παρέξ ἄλα φῦκος ἔχευεν·
ὥς ἐδαίζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.

5

Ἀτρεΐδης δ' ἄχεϊ μεγάλῳ βεβολημένος ἦτορ
φοίτα κηρύκεσσι λιγυφθόγγοισι κελεύων

10

κλήδην εἰς ἀγορὴν κικλήσκειν ἄνδρα ἕκαστον,
μηδὲ βοᾶν· αὐτὸς δὲ μετὰ πρότοισι πονεῖτο.

ἶζον δ' εἰν ἀγορῇ τετιηότες· ἂν δ' Ἀγαμέμνων

ἴστατο δάκρυ χέων ὥς τε κρήνη μελάνυδρος,

ἥ τε κατ' αἰγίλιπος πέτρης δυοφερὸν χέει ὕδωρ·

15

ὥς ὁ βαρὺ στενάχων ἔπε' Ἀργείοισι μετηύδα·

“ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,

Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρείῃ,

σχέτλιος, ὃς τότε μὲν μοι ὑπέσχετο καὶ κατένευσεν

Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,

20

νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει

δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολλὴν ὤλεσα λαόν.

[οὕτω πον Διὶ μέλλει ὑπερμενεί φίλον εἶναι,

ὅς δὴ πολλάων πολίων κατέλυσε κάρηνα
 ἢδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.] 25
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν."

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 δὴν δ' ἄνεψ' ἦσαν τετιηότες νῆες Ἀχαιῶν 30
 ὁψέ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 "Ἀτρεΐδῃ, σοὶ πρῶτα μαχήσομαι ἀφραδέοντι,
 ἢ θέμις ἐστίν, ἄναξ, ἀγορῇ· σὺ δὲ μή τι χολωθῆς.
 ἀλκὴν μὲν μοι πρῶτον ὀνειδίσας ἐν Δαναοῖσι,
 φὰς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα 35
 ἴσασ' Ἀργείων ἡμὲν νέοι ἠδὲ γέροντες.

σοὶ δὲ διάνδιχα δῶκε Κρόνου πάϊς ἀγκυλομήτεω·
 σκῆπτρῳ μὲν τοι δῶκε τετιμῆσθαι περὶ πάντων,
 ἀλκὴν δ' οὗ τοι δῶκεν, ὃ τε κράτος ἐστὶ μέγιστον.
 δαιμόνι', οὕτω που μάλα ἔλπεαι νῆας Ἀχαιῶν 40
 ἀπτολέμους τ' ἔμεναι καὶ ἀνάλκιδας, ὥς ἀγορεύεις·
 εἰ δέ τοι αὐτῷ θυμὸς ἐπέσσυται ὥς τε νέεσθαι,
 ἔρχεο· πάρ τοι ὁδός, νῆες δέ τοι ἄγχι θαλάσσης
 ἐστᾶσ', αἷ τοι ἔποντο Μυκῆνηθεν μάλα πολλάί.
 ἀλλ' ἄλλοι μενέουσι κάρη κομόωντες Ἀχαιοὶ 45
 εἰς ὃ κε περ Τροίην διαπέρσομεν. εἰ δὲ καὶ αὐτοὶ
 φεugόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
 νῶϊ δ', ἐγὼ Σθένελός τε, μαχησόμεθ' εἰς ὃ κε τέκμωρ
 Ἰλίου εὕρωμεν· σὺν γὰρ θεῷ εἰλήλουθμεν."

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπίαχον νῆες Ἀχαιῶν, 50
 μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.
 τοῖσι δ' ἀνιστάμενος μετεφώνεεν ἱππότα Νέστωρ·
 "Τυδεΐδῃ, πέρι μὲν πολέμῳ ἔνι καρτερός ἐσσι,
 καὶ βουλῇ μετὰ πάντας ὁμήλικας ἔπλευ ἄριστος.
 οὗ τίς τοι τὸν μῦθον ὀνύσσεται, ὅσσοι Ἀχαιοί, 55

οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἵκεο μύθων.
 ἦ μὲν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πάϊς εἴης
 ὀπλότατος γενεῇφιν· ἀτὰρ πεπνυμένα βάξεις
 Ἀργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες.
 ἀλλ' ἄγ' ἐγών, ὃς σείο γεραίτερος εὐχομαι εἶναι, 60
 ἐξείπω καὶ πάντα διίξομαι· οὐδέ κέ τίς μοι
 μῦθον ἀτιμήσει, οὐδὲ κρείων Ἀγαμέμνων.
 ἀφρήτωρ ἀθέμιστος ἀνέστιός ἐστιν ἐκείνος
 ὃς πολέμου ἔραται ἐπιδημίου ὀκρυνέεντος.
 ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ 65
 δόρπα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἕκαστοι
 λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.
 κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,
 Ἀτρείδῃ, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι.
 δαίνυν δαῖτα γέρουσιν· ἔοικέ τοι, οὗ τοι αἰεκές. 70
 πλεῖαί τοι οἶνου κλισίαι, τὸν νῆες Ἀχαιῶν
 ἡμάτιαι Θρήκηθεν ἐπ' εὐρέα πόντον ἄγουσι·
 πᾶσά τοι ἐσθ' ὑποδεξίῃ, πολέεσσι δ' ἀνάσσεις.
 πολλῶν δ' ἀγρομένων τῷ πείσεαι ὃς κεν ἀρίστην
 βουλήν βουλεύσῃ· μάλα δὲ χρεὼ πάντας Ἀχαιοὺς 75
 ἐσθλῆς καὶ πυκινῆς, ὅτι δῆϊοι ἐγγύθι νηῶν
 καίουσιν πυρὰ πολλὰ· τίς ἂν τάδε γηθήσειε;
 νυξ δ' ἦδ' ἡὲ διαρραΐσει στρατὸν ἡὲ σαώσει."
 ὣς ἔφαθ', οἳ δ' ἄρα τοῦ μάλα μὲν κλύουν ἠδ' ἐπίθοντο.
 ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἐσσεύοντο 80
 ἀμφὶ τε Νεστορίδην Θρασυμήδεα, παιμένα λαῶν,
 ἠδ' ἀμφ' Ἀσκάλαφον καὶ Ἰάλμενον, υἱὰς Ἄρῃος,
 ἀμφὶ τε Μηριόνην Ἀφαρῆά τε Δηίπυρόν τε,
 ἠδ' ἀμφὶ Κρεΐοντος νῖδον Λυκομήδεα δῖον.
 ἔπτ' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἐκάστω 85
 κοῦροι ἅμα στείχον δολίχ' ἔγχεα χερσὶν ἔχοντες·
 καδ δὲ μέσον τάφρου καὶ τείχεος ἴζον ἰόντες·

ἔνθα δὲ πῦρ κήαντο, τίθεντο δὲ δόρπα ἕκαστος.

Ἀτρεΐδης δὲ γέροντας ἀολλέας ἦγεν Ἀχαιῶν
ἐς κλισίην, παρὰ δέ σφι τίθει μενοεικέα δαῖτα. 90

οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἔντο,
τοῖς ὁ γέρων πάμπρωτος ὑφαίνειν ἤρχετο μῆτιν,
Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνεται βουλή·
ὃ σφιν ἑὺφρονέων ἀγορήσατο καὶ μετέειπεν· 95

“Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, οὐνεκα πολλῶν
λαῶν ἐσσι ἄναξ καὶ τοι Ζεὺς ἐγγυάλιξε
σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλεύησθα.
τῷ σε χρή πέρι μὲν φάσθαι ἔπος ἦδ' ἐπακοῦσαι, 100
κρηῆναι δὲ καὶ ἄλλῳ, ὅτ' ἂν τινα θυμὸς ἀνώγῃ
εἰπεῖν εἰς ἀγαθόν· σέο δ' ἔξεται ὅττι κεν ἄρχῃ.

αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα.
οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσει,
οἶον ἐγὼ νοέω, ἡμὲν πάλαι ἦδ' ἔτι καὶ νῦν, 105
ἐξ ἔτι τοῦ ὅτε, διογενές, Βρισηΐδα κούρην
χωομένου Ἀχιλλῆος ἔβης κλισίῃθην ἀπούρας
οὐ τι καθ' ἡμέτερόν γε νόον· μάλα γάρ τοι ἔγωγε
πόλλ' ἀπεμυθεόμην· σὺ δὲ σῶ μεγαλήτορι θυμῷ
εἷξας ἀνδρα φέριστον, ὃν ἀθάνατοὶ περ ἔτισαν, 110
ἠτίμησας· ἐλὼν γὰρ ἔχεις γέρας· ἀλλ' ἔτι καὶ νῦν
φραζώμεσθ' ὥς κέν μιν ἀρεσσάμενοι πεπύθωμεν
δώροισιν τ' ἀγανοῖσιν ἔπεισσί τε μελιχλοῖσι.”

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
“ὦ γέρον, οὐ τι ψεῦδος ἐμὰς ἄτας κατέλεξας· 115
ἁσάμην, οὐδ' αὐτὸς ἀναίνομαι. ἀντί νυ πολλῶν
λαῶν ἐστὶν ἀνὴρ ὃν τε Ζεὺς κῆρι φιλήσῃ,
ὥς νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.
ἀλλ' ἐπεὶ ἁσάμην φρεσὶ λευγαλέησι πιθήσας,

ἄψ' ἐθέλω ἀρέσαι δόμεναί τ' ἀπερείσι' ἄποινα. 120
 ὑμῖν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω,
 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαυτα
 αἰθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους
 πηγοὺς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄρουντο.
 οὐ κεν ἀλγῆος εἴη ἀνὴρ ᾧ τόσσα γένοιτο, 125
 οὐδὲ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσσα μοι ἠνείκαντο ἀέθλια μώνυχες ἵπποι.
 δώσω δ' ἐπτὰ γυναῖκας ἀμύμονα ἔργα ἰδυίας,
 Λεσβίδας, ἃς ὅτε Λέσβον εὐκτιμένην ἔλεν αὐτὸς
 ἐξελόμην, αἱ κάλλει ἐνίκων φύλα γυναικῶν. 130
 τὰς μὲν οἱ δώσω, μετὰ δ' ἔσσεται ἦν τότ' ἀπηύρων,
 κούρη Βρισηῖος· ἐπὶ δὲ μέγαν ὄρκον ὁμοῦμαι
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἥδὲ μιγῆναι,
 ἢ θέμις ἀνθρώπων πέλει, ἀνδρῶν ἥδὲ γυναικῶν. ✓
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὖτε 135
 ἄστν μέγα Πριάμοιο θεοὶ δώσω' ἀλαπάξαι,
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηησάσθω
 εἰσελθών, ὅτε κεν दाτεώμεθα ληϊδ' Ἀχαιοί,
 Τρωϊάδας δὲ γυναῖκας ἐείκοσιν αὐτὸς ἐλέσθω,
 αἱ κε μετ' Ἀργεῖην Ἑλένην κάλλισται ἔωσιν. 140
 εἰ δέ κεν Ἄργος ἱκοίμεθ' Ἀχαιϊκόν, οὐθαρ ἀρούρης,
 γαμβρός κέν μοι ἔοι· τίσω δέ μιν ἴσον Ὀρέστη,
 ὅς μοι τηλύγετος τρέφεται θαλήῃ ἐνὶ πολλῇ.
 τρεῖς δέ μοι εἰσι θύγατρες ἐνὶ μεγάρῳ εὐπῆκτῳ,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιδάνασσα, 145
 τάων ἦν κ' ἐθέλῃσι φίλην ἀνάεδνον ἀγέσθω
 πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἐπὶ μείλια δώσω
 πολλὰ μάλ', ὅσσ' οὐ πώ τις ἐῖη ἐπέδωκε θυγατρί·
 ἐπτὰ δέ οἱ δώσω εὖ ναιόμενα πολίεθρα,
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσαν, 150
 Φηράς τε ζαθέας ἥδ' Ἀνθειαν βαθύλειμον,

καλὴν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.
 πᾶσαι δ' ἐγγὺς ἀλός, νέαται Πύλου ἡμαθόεντος·
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβοῦται,
 οἳ κέ ἐ δωτίνησι θεὸν ὥς τιμήσουσι 155

καὶ οἱ ὑπὸ σκῆπτρῳ λιπαρὰς τελέουσι θέμιστας.
 ταῦτά κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιο.
 δμηθήτω—'Αἶδης τοι ἀμείλιχος ἢδ' ἀδάμαστος·
 τοῦνεκα καὶ τε βροτοῖσι θεῶν ἔχθιστος ἀπάντων—
 καὶ μοι ὑποστήτω, ὅσπον βασιλεύτερός εἰμι 160
 ἢδ' ὅσπον γενεῇ προγενέστερος εὖχομαι εἶναι.”

Τὸν δ' ἡμεῖβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
 “'Ατρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν 'Αγάμεμνον,
 δῶρα μὲν οὐκέτ' ὄνοστὰ διδοῖς 'Αχιλῆϊ ἀνακτι·
 ἀλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἳ κε τάχιστα 165
 ἔλθωσ' ἐς κλισίην Πηληϊάδεω 'Αχιλῆος.
 εἰ δ' ἄγε, τοὺς ἂν ἐγὼν ἐπιόψομαι, οἱ δὲ πιθέσθων.
 Φοῖνιξ μὲν πρῶτιστα δίφιλος ἡγησάσθω,
 αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ δῖος 'Οδυσσεύς·
 κηρύκων δ' 'Οδῖος τε καὶ Εὐρυβάτης ἅμ' ἐπέσθων. 170
 φέρτε δὲ χερσὶν ὕδωρ, εὐφημῆσαι τε κέλεσθε,
 ὄφρα Διὶ Κρονίδῃ ἀρησόμεθ', αἶ κ' ἐλεήσῃ.”

ὣς φάτο, τοῖσι δὲ πᾶσιν ἑαδότα μῦθον ἔειπεν.
 αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο, 175
 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
 αὐτὰρ ἐπεὶ σπείσαν τ' ἐπιὼν θ' ὅσον ἤθελε θυμός,
 ὥρμωντ' ἐκ κλισίης 'Αγαμέμνονος 'Ατρεΐδαο.
 τοῖσι δὲ πόλλ' ἐπέτελλε Γερήνιος ἱππότα Νέστωρ,
 δεινδύλων ἐς ἕκαστον, 'Οδυσσῆϊ δὲ μάλιστα, 180
 πειρᾶν ὥς πεπίθοιεν ἀμύμονα Πηλεΐωνα.

Τῷ δὲ βάτην παρὰ θίνα πολυφλοίσβοιο θαλάσσης
 πολλὰ μάλ' εὖχομένῳ γαιηόχῳ ἐννοσιγαίῳ

ρήϊδίως πεπιθεῖν μεγάλας φρένας Αἰακίδαο.

Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην, 185

τὸν δ' εὗρον φρένα τερπόμενον φόρμιγγι λιγείῃ,

καλῇ δαιδαλέῃ, ἐπὶ δ' ἀργύρεον ζυγὸν ἦεν,

τὴν ἄρετ' ἐξ ἐνάρων πόλιν Ἑτίωνος ὀλέσσας·

τῇ ὃ γε θυμὸν ἔτερπεν, αἶειδε δ' ἄρα κλέα ἀνδρῶν.

Πάτροκλος δέ οἱ οἶος ἐναντίος ἦστο σιωπῇ, 190

δέγμενος Αἰακίδαην, ὁπότε λήξειεν αἰείδων.

τῷ δὲ βάτην προτέρω, ἡγείτο δὲ δῖος Ὀδυσσεύς,

στὰν δὲ πρόσθ' αὐτοῖο· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς

αὐτῇ σὺν φόρμιγγι, λιπὼν ἔδος ἔνθα θάασσεν.

ὥς δ' αὐτως Πάτροκλος, ἐπεὶ ἴδε φῶτας, ἀνέστη. 195

τῷ καὶ δεικνύμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“χαίρετον· ἦ φίλοι ἄνδρες ἰκάνετον· ἦ τι μάλα χρεώ,

οἷ μοι σκυζομένω περ Ἀχαιῶν φίλτατοὶ ἔστον.”

ᾧ ὥς ἄρα φωνήσας προτέρω ἄγε δῖος Ἀχιλλεύς,

εἶσεν δ' ἐν κλισμοῖσι τάπησί τε πορφυρέοισιν. 200

αἶψα δὲ Πάτροκλον προσεφώνεεν ἑγγὺς ἔοντα·

“μείζονα δὴ κρητῆρα, Μενoitίου υἱέ, καθίστα,

ζωρότερον δὲ κέραιε, δέπας δ' ἔντυνον ἐκάστω·

οἱ γὰρ φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάθρω.”

ᾧ ὥς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ. 205

αὐτὰρ ὃ γε κρεῖον μέγα κάββαλεν ἐν πυρὸς αὐγῇ,

ἐν δ' ἄρα νῶτον ἔθηκ' ὄϊος καὶ πλουτος αἰγός,

ἐν δὲ σὺς σιάλοιο ράχιν τεθαλυῖαν ἀλοιφῇ.

τῷ δ' ἔχεν Αὐτομέδων, τάμνεν δ' ἄρα δῖος Ἀχιλλεύς.

καὶ τὰ μὲν εὖ μίστυλλε καὶ ἀμφ' ὀβελοῖσιν ἔπειρε, 210

πῦρ δὲ Μενoitιάδης δαῖεν μέγα, ἰσόθεος φῶς.

αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλόξ ἐμαράνθη,

ἀνθρακιὴν στορέσας ὀβελούς ἐφύπερθε τάνυσσε,

πάσσε δ' ἄλὸς θέλιοιο κρατευτῶν ἐπαείρας.

αὐτὰρ ἐπεὶ ῥ' ὥπτησε καὶ εἰν ἑλεοῖσιν ἔχευε, 215

Πάτροκλος μὲν σίτον ἔλων ἐπένειμε τραπέζῃ
 καλοῖς ἐν κανέοισιν, ἀτὰρ κρέα νείμειν Ἀχιλλεύς.
 αὐτὸς δ' ἀντίον ἴξεν Ὀδυσσῆος θείοιο
 τοίχου τοῦ ἐτέροιο, θεοῖσι δὲ θῦσαι ἀνώγει
 Πάτροκλον, ὃν ἑταῖρον· ὁ δ' ἐν πυρὶ βάλλε θυηλάς. 220
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἔντο,
 νεῦσ' Αἴας Φοῖνικι· νόησε δὲ δῖος Ὀδυσσεύς,
 πλησάμενος δ' οἴνοιο δέπας δειδεκτ' Ἀχιλλῆα·
 “χαῖρ’, Ἀχιλεῦ· δαιτὸς μὲν εἵσης οὐκ ἐπιδευεῖς 225
 ἡμὲν ἐνὶ κλισίῃ Ἀγαμέμνονος Ἀτρεΐδαο
 ἥδὲ καὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικέα πολλὰ
 δαίνυσθ’· ἀλλ’ οὐ δαιτὸς ἐπηράτου ἔργα μέμηλεν,
 ἀλλὰ λήνυ μέγα πῆμα, διοτρεφές, εἰσορόωντες
 δείδιμεν· ἐν δοιῇ δὲ σαωσέμεν ἢ ἀπολέσθαι 230
 νῆας ἐϋσσέλμους, εἰ μὴ σύ γε δύσεαι ἀλκῆν.
 ἐγγὺς γὰρ νηῶν καὶ τείχεος αὐλιν ἔθεντο
 Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ’ ἐπίκουροι,
 κηάμενοι πυρὰ πολλὰ κατὰ στρατόν, οὐδ’ ἔτι φασὶ
 σχήσεσθ’, ἀλλ’ ἐν νηυσὶ μελαίνησιν πεσέεσθαι. 235
 Ζεὺς δέ σφι Κρονίδης ἐνδέξια σήματα φαίνων
 ἀστράπτει· Ἐκτωρ δὲ μέγα σθένει βλεμεαίνων
 μαίνεται ἐκπάγλως, πίσυνος Δίῃ, οὐδέ τι τίει
 ἀνέρας οὐδὲ θεούς· κρατερὴ δὲ ἐλύσσα δέδυκεν.
 ἀρᾶται δὲ τάχιστα φανήμεναι Ἡὼ δῖαν· 240
 στεῦται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα
 αὐτάς τ’ ἐμπρήσειν μαλεροῦ πυρός, αὐτὰρ Ἀχαιοὺς
 δηρώσειν παρὰ τῇσιν ὀρινομένους ὑπὸ καπνοῦ.
 ταῦτ’ αἰνῶς δειδοῖκα κατὰ φρένα, μή οἱ ἀπειλὰς
 ἐκτελέσωσι θεοί, ἡμῖν δὲ δὴ αἴσιμον εἶη 245
 φθίσθαι ἐνὶ Τροίῃ ἐκὰς Ἀργεος ἵπποβότοιο.
 ἀλλ’ ἄνα, εἰ μέμονάς γε καὶ ὀψέ περ υἷας Ἀχαιῶν

τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.
 αὐτῷ τοι μετόπισθ' ἄχος ἔσσεται, οὐδέ τι μῆχος
 ῥεχθέντος κακοῦ ἔστ' ἄκος εὐρεῖν· ἀλλὰ πολὺ πρὶν 250
 φράξεν ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμαρ.
 ὦ πέπον, ἧ μὲν σοὶ γε πατὴρ ἐπετέλλετο Πηλεὺς
 ἡματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε·
 'τέκνον ἐμόν, κάρτος μὲν Ἀθηναίῃ τε καὶ Ἥρῃ
 δώσουσ', αἶ κ' ἐθέλωσι, σὺ δὲ μεγαλήτορα θυμὸν 255
 ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων·
 ληγέμεναι δ' ἔριδος κακομηχάνου, ὄφρα σε μᾶλλον
 τίωσ' Ἀργείων ἡμὲν νέοι ἡδὲ γέροντες.
 ὥς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεται· ἀλλ' ἔτι καὶ νῦν
 παύε', ἕα δὲ χόλον θυμαλγέα· σοὶ δ' Ἀγαμέμνων 260
 ἄξια δῶρα δίδωσι μεταλλήξαντι χόλοιο.
 εἰ δὲ σὺ μὲν μὲν ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω
 ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων·
 ἔπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
 αἶθωνας δὲ λέβητας ἑξέκοσι, δώδεκα δ' ἵππους 265
 πηγούς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄρουντο.
 οὐ κεν ἀλήϊος εἴη ἀνὴρ ᾧ τόσσα γένοιτο,
 οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο,
 ὅσσ' Ἀγαμέμνονος ἵπποι ἀέθλια ποσσὶν ἄρουντο.
 δώσει δ' ἐπτὰ γυναῖκας ἀμύμονα ἔργα ἰδυίας, 270
 Λεσβίδας, αἷς ὅτε Λέσβον εὐκτιμένην ἔλες αὐτὸς
 ἐξέλεθ', αἷ τότε κάλλει ἐνίκων φῦλα γυναικῶν.
 τὰς μὲν τοι δώσει, μετὰ δ' ἔσσεται ἦν τότ' ἀπηύρα,
 κούρη Βρισηὸς· ἐπὶ δὲ μέγαν ὄρκον ὁμείται
 μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἡδὲ μιγῆναι, 275
 ἧ θέμις ἐστίν, ἄναξ, ἧτ' ἀνδρῶν ἥτε γυναικῶν.
 ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δὲ κεν αὔτε
 ἄστνυ μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι,
 νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νηήσασθαι

εἰσελθών, ὅτε κεν δατεώμεθα ληϊδ' Ἀχαιοί,
 Τρωϊάδας δὲ γυναῖκας ἐείκοσιν αὐτὸς ἐλέσθαι,
 αἷ κε μέτ' Ἀργείην Ἑλένην κάλλισται ἔωσιν.
 εἰ δέ κεν Ἄργος ἰκοίμεθ' Ἀχαιϊκόν, οὐθαρ ἀρούρης,
 γαμβρός κέν οἱ ἔοις· τίσει δέ σε ἴσον Ὀρέστη,
 ὅς οἱ τηλύγετος τρέφεται θαλήῃ ἐνὶ πολλῇ.
 τρεῖς δέ οἱ εἰσι θύγατρες ἐνὶ μεγάρῳ εὐπήκτῳ,
 Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα,
 τάων ἦν κ' ἐθέλησθα φίλην ἀνάεδνον ἄγεσθαι
 πρὸς οἶκον Πηλῆος· ὁ δ' αὖτ' ἐπὶ μέλινια δώσει
 πολλὰ μάλ', ὅσσο' οὐ πώ τις ἐῖ ἐπέδωκε θυγατρὶ.
 ἑπτὰ δέ τοι δώσει εὖ ναιόμενα πτολίεθρα,
 Καρδαμύλην Ἐνόπην τε καὶ Ἴρην ποιήεσσαν
 Φηράς τε Ζαθέας ἡδ' Ἀνθειαν βαθύλειμον,
 καλὴν τ' Αἴπειαν καὶ Πήδασον ἀμπελόεσσαν.
 πᾶσαι δ' ἐγγὺς ἁλός, νέεται Πύλου ἡμαθόεντος·
 ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβοῦται,
 οἳ κέ σε δωτίνῃσι θεὸν ὥς τιμήσουσι
 καὶ τοι ὑπὸ σκῆπτρῳ λιπαρὰς τελέουσι θέμιστας.
 ταῦτά κέ τοι τελέσειε μεταλλήξαντι χόλοιο.
 εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον,
 αὐτὸς καὶ τοῦ δῶρα, σὺ δ' ἄλλους περ Παναχαιοὺς
 τειρομένους ἐλέαιρε κατὰ στρατόν, οἳ σε θεὸν ὥς
 τίσουσ'· ἥ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο.
 νῦν γάρ χ' Ἐκτορ' ἔλοισ, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι
 λύσσαν ἔχων ὀλοήν, ἐπεὶ οὐ τινά φησιν ὁμοῖον
 οἷ ἔμεναι Δαναῶν, οὓς ἐνθάδε νῆες ἔνεικαν."

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
 "διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 χρῆ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποπειπεῖν,
 ἥ περ δὴ φρονέω τε καὶ ὥς τετελεσμένον ἔσται,
 ὥς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος.

ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀίδαο πύλῃσιν
 ὅς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσίν, ἄλλο δὲ εἶπῃ.
 αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα·
 οὔτ' ἔμεγ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἷω 315
 οὔτ' ἄλλους Δαναούς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
 μάρνασθαι δηϊόισιν ἐπ' ἀνδράσι νωλεμὲς αἰεὶ.
 ἴση μοῖρα μένουντι, καὶ εἰ μάλα τις πολεμίζοι·
 ἐν δὲ ἱῇ τιμῇ ἡμὲν κακὸς ἡδὲ καὶ ἐσθλός·
 κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἐοργῶς. 320
 οὐδέ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ,
 αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.
 ὥς δ' ὄρνις ἀπτῇσι νεοσσοῖσι προφέρῃσι
 μάστακ', ἐπεὶ κε λάβῃσι, κακῶς δ' ἄρα οἱ πέλει αὐτῇ,
 ὥς καὶ ἐγὼ πολλὰς μὲν αὐπνους νύκτας ἴανον, 325
 ἡμᾶτα δ' αἱματόεντα διέπρησσον πολεμίζων,
 ἀνδράσι μαρνάμενος δάρων ἔνεκα σφετεράων.
 δώδεκα δὴ σὺν νηυσὶ πόλεις ἀλάπαξ' ἀνθρώπων,
 πεζὸς δ' ἔνδεκά φημι κατὰ Τροίην ἐρίβωλον·
 τάων ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλὰ 330
 ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον
 Ἀτρεΐδῃ· ὃ δ' ὅπισθε μένων παρὰ νηυσὶ θοῇσι
 δεξάμενος διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν.
 ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεῦσι,
 τοῖσι μὲν ἔμπεδα κείται, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν 335
 εἴλετ', ἔχει δ' ἄλοχον θυμαρέα· τῇ παριαύων
 τερπέσθω. τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν
 Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγείρας
 Ἀτρεΐδης; ἢ οὐχ' Ἑλένης ἔνεκ' ἠὲ κόμοιο;
 ἢ μοῦνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων 340
 Ἀτρεΐδαι; ἐπεὶ ὅς τις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων
 τὴν αὐτοῦ φιλέει καὶ κήδεται, ὥς καὶ ἐγὼ τὴν
 ἐκ θυμοῦ φίλεον, δουρικτητὴν περ ἐοῦσαν.

νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἴλετο καὶ μ' ἀπάτησε,
 μή μεν πειράτω εὖ εἰδότης· οὐδέ με πείσει. 345
 ἀλλ', Ὀδυσσεῦ, σὺν σοί τε καὶ ἄλλοισιν βασιλεῦσι
 φραζέσθω νήεσσιν ἀλεξέμεναι δῆϊον πῦρ.
 ἦ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμείο,
 καὶ δὴ τεῖχος ἔδειμε, καὶ ἤλασε τάφρον ἐπ' αὐτῷ
 εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν· 350
 ἀλλ' οὐδ' ὥς δύναται σθένος Ἴκτορος ἀνδροφόνιοι
 ἴσχειν· ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον
 οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἴκτωρ,
 ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν·
 ἔνθα ποτ' οἶον ἔμιμνε, μόγις δέ μεν ἔκφυγεν ὀρμήν. 355
 νῦν δ' ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἴκτορι δίῳ,
 αὔριον ἱρὰ Διὶ ρέξας καὶ πᾶσι θεοῖσι,
 νηήσας εὖ νῆας, ἐπὴν ἄλαδὲ προερύσσω,
 ὄψεαι, ἦν ἐθέλησθα καὶ αἶ κέν τοι τὰ μεμήλη,
 ἦρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεούσας 360
 νῆας ἐμάς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας·
 εἰ δέ κεν εὐπλοίην δώῃ κλυτὸς ἐννοσίγαιος,
 ἡματί κε τριτάτῳ Φθίῃν ἐρίβωλον ἰκοίμην.
 ἔστι δέ μοι μάλα πολλὰ, τὰ κάλλιπον ἐνθάδ' ἐρρων·
 ἄλλον δ' ἐνθένδ' ἐχρυσὸν καὶ χαλκὸν ἐρυθρὸν 365
 ἠδὲ γυναῖκας ἐϋζώνους πολίων τε σίδηρον
 ἄξομαι, ἄσσ' ἔλαχόν γε· γέρας δέ μοι, ὅς περ ἔδωκε,
 αὐτὶς ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων
 Ἀτρεΐδης· τῷ πάντ' ἀγορευέμεν, ὥς ἐπιτέλλω,
 ἀμφαδόν, ὄφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιοί, 370
 εἴ τινα που Δαναῶν ἔτι ἔλπεται ἔξαπατήσειν,
 αἰὲν ἀναιδείην ἐπιειμένος· οὐδ' ἂν ἔμοιγε
 τετλαίῃ κύνεός περ ἐὼν εἰς ὦπα ἰδέσθαι·
 οὐδέ τί οἱ βουλὰς συμφράσσομαι, οὐδὲ μὲν ἔργον·
 ἐκ γὰρ δὴ μ' ἀπάτησε καὶ ἤλιτεν· οὐδ' ἂν ἔτ' αὐτὶς 375

ἔξαπάφοιτ' ἐπέεσσιν· ἄλις δέ οἱ· ἀλλὰ ἔκηλος
 ἐρρέτω· ἐκ γὰρ εὖ φρένας εἴλετο μητίετα Ζεὺς.
 ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴσῃ. —
 οὐδ' εἴ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δοίῃ
 ὅσσα τέ οἱ νῦν ἔστι, καὶ εἴ ποθεν ἄλλα γένοιτο, — 380
 οὐδ' ὅσ' ἐς Ὀρχομενὸν ποτινίσσεται, οὐδ' ὅσα Θήβας —
 Αἰγυπτίας, ὅθι πλείστα δόμοις ἐν κτήματα κεῖται,
 αἳ θ' ἐκατόμπυλοι εἰσι, διηκόσιοι δ' ἂν' ἐκάστας
 ἀνέρες ἐξοιχνεύσι σὺν ἵπποισιν καὶ ὄχεσφιν·
 οὐδ' εἴ μοι τόσα δοίῃ ὅσα ψάμαθός τε κόνις τε, 385
 οὐδέ κεν ὥς ἔτι θυμὸν ἐμὸν πείσει' Ἀγαμέμνων,
 πρίν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λῶβην.
 κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρεΐδαιο,
 οὐδ' εἰ χρυσείῃ Ἀφροδίτῃ κάλλος ἐρίζοι,
 ἔργα δ' Ἀθηναίῃ γλαυκώπιδι ἰσοφαρίζοι· 390
 οὐδέ μιν ὥς γαμέω· ὁ δ' Ἀχαιῶν ἄλλον ἐλέσθω,
 ὅς τις οἷ τ' ἐπέοικε καὶ ὃς βασιλεύτερός ἐστιν.
 ἦν γὰρ δὴ με σόωσι θεοὶ καὶ οἴκαδ' ἵκωμαι,
 Πηλεὺς θὴν μοι ἔπειτα γυναικὰ γε μάσσεται αὐτός.
 πολλὰ Ἀχαιῖδες εἰσὶν ἂν' Ἑλλάδα τε Φθίην τε, 395
 κοῦραι ἀριστήων, οἳ τε πτολίεθρα ῥύονται,
 τάων ἦν κ' ἐθέλωμι φίλην ποιήσομ' ἄκοιτιν.
 ἔνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγῆνωρ —
 γήμαντι μνηστὴν ἄλοχον, ἔϊκυϊαν ἄκοιτιν,
 κτήμασι τέρπεσθαι τὰ γέρων ἐκτῆσατο Πηλεὺς· 400
 οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὅσα φασὶν
 Ἴλιον ἐκτῆσθαι, εὖ ναιόμενον πτολίεθρον,
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν νῆας Ἀχαιῶν,
 οὐδ' ὅσα λαῖνος οὐδὸς ἀφήτορος ἐντὸς ἐέργει, —
 Φοίβου Ἀπόλλωνος, Πυθοῖ ἐνι πετρηέσση. 405
 ληῖστοι μὲν γάρ τε βόες καὶ ἵφια μῆλα,
 κτητοὶ δὲ τρίποδες τε καὶ ἵππων ξανθὰ κάρηνα·

ἀνδρὸς δὲ ψυχὴν πάλιν ἐλθεῖν οὔτε λείσστη
 οὔθ' ἐλετή, ἐπεὶ ἄρ κεν ἀμείψεται ἔρκος ὁδόντων.
 μήτηρ γάρ τέ μέ φησι θεὰ Θέτις ἀργυρόπεζα 410
 διχθαδίας κῆρας φερέμεν θανάτοιο τέλοσδε.
 εἰ μὲν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,
 ὦλετο μὲν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται·
 εἰ δέ κεν οἴκαδ' ἵκωμι φίλην ἐς πατρίδα γαῖαν,
 ὦλετό μοι κλέος ἐσθλόν, ἐπὶ δηρὸν δέ μοι αἰὼν 415
 ἔσσεται, οὐδέ κέ μ' ὦκα τέλος θανάτοιο κιχείη.
 καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην
 οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δῆτε τέκμωρ
 Ἴλίου αἰπεινῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς
 χεῖρα ἔην ὑπερέσχε, τεθαρσῆκασι δὲ λαοί. 420
 ἀλλ' ὑμεῖς μὲν ἰόντες ἀριστήεσσιν Ἀχαιῶν
 ἀγγελίην ἀπόφασθε—τὸ γὰρ γέρας ἐστὶ γερόντων—
 ὄφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω,
 ἣ κέ σφιν νῆας τε σόφω καὶ λαὸν Ἀχαιῶν
 νηυσὶν ἐπι γλαφυρῆς, ἐπεὶ οὐ σφισιν ἦδε γ' ἐτοίμη, 425
 ἣν νῦν ἐφράσσαντο ἐμεῦ ἀπομνηνίσαντος·
 Φοῖνιξ δ' αὖθι παρ' ἄμμι μένων κατακοιμηθήτω,
 ὄφρα μοι ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται
 αὔριον, ἣν ἐθέλησιν· ἀνάγκη δ' οὐ τί μιν ἄξω.”
 Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ 430
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν·
 ὁψὲ δὲ δὴ μετέειπε γέρων ἱππηλάτα Φοῖνιξ
 δάκρυ' ἀναπρήσας· περὶ γὰρ δῖε νηυσὶν Ἀχαιῶν·
 “εἰ μὲν δὴ νόστον γε μετὰ φρεσί, φαίδιμ' Ἀχιλλεῦ,
 βάλλεαι, οὐδέ τι πάμπαν ἀμύνειν νηυσὶ θεῶσσι 435
 πῦρ ἐθέλεις αἰδηλον, ἐπεὶ χόλος ἔμπεσε θυμῷ,
 πῶς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, αὖθι λιποίμην
 οἶος; σοὶ δέ μ' ἔπεμπε γέρων ἱππηλάτα Πηλεὺς
 ἡματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε

TUESDAY
+

νήπιον, οὗ πω εἰδόθ' ὁμοίτου πολέμοιο, 440
 οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσι.
 τοῦνεκά με προέηκε διδασκόμεναι τάδε πάντα,
 μύθων τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων.
 ὥς ἂν ἔπειτ' ἀπὸ σείο, φίλον τέκος, οὐκ ἐθέλοιμι
 λείπεσθ', οὐδ' εἴ κέν μοι ὑποσταίῃ θεὸς αὐτὸς 445
 γῆρας ἀποξύσας θήσειν νέον ἡβώνοντα,
 οἷον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα,
 φεύγων νείκεα πατρὸς Ἀμύντορος Ὀρμενίδαο,
 ὅς μοι παλλακίδος περιχώσατο καλλικόμοιο,
 τὴν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δ' ἄκοιτιν, 450
 μητέρ' ἐμήν· ἥ δ' αἶν ἐμὲ λισσέσκετο γούνων
 παλλακίδι προμιγῆναι, ἵν' ἐχθήρειε γέροντα.
 τῇ πιθόμην καὶ ἔρεξα· πατὴρ δ' ἐμὸς αὐτίκ' οἴσθεις
 πολλὰ κατηρᾶτο, στυγεράς δ' ἐπεκέκλετ' Ἐρινὺς,
 μή ποτε γούνασιν οἷσιν ἐφέσσεσθαι φίλον υἱὸν 455
 ἐξ ἐμέθεν γεγαῶτα· θεοὶ δ' ἐτέλειον ἐπαράς,
 Ζεὺς τε καταχθόνιος καὶ ἐπαινὴ Περσεφόονεια.
 [τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὀξείῃ χαλκῷ·
 ἀλλὰ τις ἀθανάτων παῦσεν χόλον, ὅς ῥ' ἐνὶ θυμῷ
 δήμου θῆκε φάτιν καὶ ὀνείδεια πόλλ' ἀνθρώπων, 460
 ὥς μὴ πατροφόνος μετ' Ἀχαιοῖσιν καλεοίμην.]
 ἔνθ' ἐμοὶ οὐκέτι πάμπαν ἐρητύετ' ἐν φρεσὶ θυμὸς
 πατρὸς χωομένοιο κατὰ μέγαρα στρωφᾶσθαι.
 ἦ μὲν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἑόντες
 αὐτοῦ λισσόμενοι κατερήτουν ἐν μεγάροισι, 465
 πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἑλικας βοῦς
 ἔσφαζον, πολλοὶ δὲ σύες θαλέθοντες ἀλοιφῇ
 εὐόμενοι τανύοντο διὰ φλογὸς Ἥφαιστοιο,
 πολλὸν δ' ἐκ κεράμων μέθυ πίνετο τοῖο γέροντος.
 εἰνάνυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἵανον· 470
 οἱ μὲν ἀμειβόμενοι φυλακὰς ἔχον, οὐδέ ποτ' ἔσβη

πῦρ, ἕτερον μὲν ὑπ' αἰθούσῃ εὐερκέος αὐλῆς,
 ἄλλο δ' ἐνὶ προδόμῳ, πρόσθεν θαλάμοιο θυράων.
 ἀλλ' ὅτε δὴ δεκάτῃ μοι ἐπήλυθε νύξ ἐρεβεννή,
 καὶ τότε ἔγὼ θαλάμοιο θύρας πυκινῶς ἀραρυίας 475
 ῥήξας ἐξῆλθον, καὶ ὑπέρθορον ἐρκίου αὐλῆς
 ῥεία, λαθὼν φύλακάς τ' ἄνδρας δμῳάς τε γυναῖκας.
 φεῦγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόροιο,
 Φθίην δ' ἐξικόμην ἐριβώλακα, μητέρα μήλων,
 ἔς Πηλῆα ἄναχθ'. ὁ δέ με πρόφρων ὑπέδεκτο, 480
 καὶ μ' ἐφίλησ' ὥς εἴ τε πατὴρ ὃν παῖδα φιλήσῃ
 μῦνον τηλύγετον πολλοῖσιν ἐπὶ κτεάτεσσι,
 καὶ μ' ἀφνειὸν ἔθηκε, πολὺν δέ μοι ὥπασε λαόν·
 ναῖον δ' ἐσχατιὴν Φθίης, Δολόπεσσιν ἀνάσσω.
 καὶ σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 485
 ἐκ θυμοῦ φιλέων, ἐπεὶ οὐκ ἐθέλεσκες ἄμ' ἄλλῳ
 οὔτ' ἔς δαῖτ' ἵεναι οὔτ' ἐν μεγάροισι πάσασθαι,
 πρίν γ' ὅτε δὴ σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσι καθίσσας
 ὄψου τ' ἄσαιμι προταμῶν καὶ οἶνον ἐπισχών.
 πολλάκι μοι κατέδευσας ἐπὶ στήθεσσι χιτῶνα 490
 οἶνου ἀποβλύζων ἐν νηπιέῃ ἀλεγεινῇ.
 ὥς ἐπὶ σοὶ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα,
 τὰ φρονέων, ὃ μοι οὔ τι θεοὶ γόνον ἐξετέλειον
 ἐξ ἐμεῦ· ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
 ποιεύμην, ἵνα μοί ποτ' ἀεικέα λαιγὸν ἀμύνης. 495
 ἀλλ', Ἀχιλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τί σε χρὴ
 νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί,
 τῶν περ καὶ μείζων ἀρετὴ τιμὴ τε βίη τε.
 καὶ μὲν τοὺς θυέεσσι καὶ εὐχολῆς ἀγανῆσι
 λαιβῇ τε κνίσῃ τε παρατρῶπῳ ἄνθρωποι 500
 λισσόμενοι, ὅτε κέν τις ὑπερβήῃ καὶ ἀμάρτη.
 καὶ γάρ τε Λιταί εἰσι Διὸς κοῦραι μέγαλοιο,
 χῳλαί τε ῥυσαί τε παραβλῶπές τ' ὀφθαλμῶ,

αἶ ῥά τε καὶ μετόπισθ' Ἄτης ἀλέγουσι κιούσαι. —
 ἦ δ' Ἄτη σθεναρὴ τε καὶ ἀρτίπος, οὐνεκα πάσας 505
 πολλὸν ὑπεκπροθέει, φθάνει δέ τε πᾶσαν ἐπ' αἶαν
 βλάπτουσ' ἀνθρώπους· αἱ δ' ἐξακέονται ὀπίσσω.
 ὅς μὲν τ' αἰδέσεται κούρας Διὸς ἄσπον λούσας,
 τὸν δὲ μέγ' ὤνησαν καὶ τ' ἔκλυνον εὐχομένοιο·
 ὅς δέ κ' ἀνήνεται καὶ τε στερεῶς ἀποείλη, 510
 λίσσονται δ' ἄρα ταί γε Δία Κρονίωνα κιούσαι —
 τῷ Ἄτην ἅμ' ἔπεισθαι, ἵνα βλαφθεὶς ἀποτίσῃ.
 ἀλλ', Ἀχιλεῦ, πόρε καὶ σὺ Διὸς κούρησιν ἔπεισθαι —
 τιμὴν, ἣ τ' ἄλλων περ ἐπιγνάμπτει νόον ἐσθλῶν.
 εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὀπισθ' ὀνομάζοι — 515
 Ἀτρεΐδης, ἀλλ' αἶν ἐπιζαφελῶς χαλεπαῖνοι,
 οὐκ ἂν ἔγωγέ σε μῆνιν ἀπορρίψαντα κελοίμην
 Ἀργείοισιν ἀμυνέμεναι χατέουσὶ περ ἔμπης·
 νῦν δ' ἅμα τ' αὐτίκα πολλὰ διδοῖ, τὰ δ' ὀπισθεν ὑπέστη,
 ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους 520
 κρινάμενος κατὰ λαὸν Ἀχαιϊκόν, οἳ τε σοὶ αὐτῷ
 φίλτατοι Ἀργείων· τῶν μὴ σύ γε μῦθον ἐλέγξης —
 μηδὲ πόδας· πρὶν δ' οὔ τι νεμεσσητὸν κεχολῶσθαι. —
 οὔτω καὶ τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν
 ἡρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἴκοι· 525
 δωρητοὶ τε πέλοντο παράρρητοὶ τ' ἐπέεσσι. —
 μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὔ τι νέον γε,
 ὥς ἦν· ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισι.
 Κουρήτες τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι
 ἀμφὶ πόλιν Καλυδῶνα καὶ ἀλλήλους ἐνάριζον, 530
 Αἰτωλοὶ μὲν ἀμυνόμενοι Καλυδῶνος ἑραυνῆς,
 Κουρήτες δὲ διαπραθέειν μεμαῶτες Ἀρηϊ.
 καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἀρτεμις ὦρσε,
 χωσαμένη ὃ οἱ οὔ τι θαλύσια γουνῷ ἀλωῆς
 Οἶνεὺς ῥέξ'· ἄλλοι δὲ θεοὶ δαίνυνθ' ἐκατόμβας, 535

οἷη δ' οὐκ ἔρρεξε Διὸς κούρη μέγαλοιο.
 ἢ λάθεται ἢ οὐκ ἐνόησεν· ἀάσατο δὲ μέγα θυμῷ.
 ἢ δὲ χολωσαμένη διὸν γένος ἰοχέαιρα
 ὤρσεν ἐπὶ χλούνην σὺν ἄγριον ἀργιόδοντα,
 ὃς κακὰ πόλλ' ἔρδεσκεν ἔθων Οἰνῆος ἀλωήν· 540
 πολλὰ δ' ὃ γε προθέλυμνα χαμαὶ βάλε δένδρεα μακρὰ
 αὐτῇσιν ῥίζησι καὶ αὐτοῖς ἀνθεσι μήλων.
 τὸν δ' υἱὸς Οἰνῆος ἀπέκτεινεν Μελέαγρος,
 πολλέων ἐκ πολλῶν θηρήτορας ἄνδρας ἀγείρας
 καὶ κύνας· οὐ μὲν γάρ κ' ἐδάμη παύροισι βροτοῖσι· 545
 τόσσος ἔην, πολλοὺς δὲ πυρῆς ἐπέβησ' ἀλεγεινῆς.
 ἢ δ' ἀμφ' αὐτῷ θῆκε πολὺν κέλαδον καὶ αὐτὴν,
 ἀμφὶ σὺδὸς κεφαλῇ καὶ δέρματι λαχνήεντι,
 Κουρήτων τε μεσηγὺ καὶ Αἰτωλῶν μεγαθύμων.
 ὄφρα μὲν οὖν Μελέαγρος ἀρηΐφιλος πολέμιζε, 550
 τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὐδ' ἐδύναντο
 τείχεος ἔκτοσθεν μίμνειν πολέες περ ἑόντες·
 ἀλλ' ὅτε δὴ Μελέαγρον ἔδν χόλος, ὅς τε καὶ ἄλλων
 οἰδάνει ἐν στήθεσσι νόον πύκα περ φρονεόντων,
 ἢ τοι ὁ μητρὶ φίλῃ Ἀλθαίῃ χωόμενος κῆρ 555
 κείτο παρὰ μνηστῇ ἀλόχῳ, καλῇ Κλεοπάτρῃ,
 κούρη Μαρπήσσης καλλισφύρου Εὐηνίνης
 Ἰδεῶ θ', ὃς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν
 τῶν τότε—καὶ ῥα ἄνακτος ἐναντίον εἴλετο τόξον
 Φοῖβου Ἀπόλλωνος καλλισφύρου εἵνεκα νύμφης· 560
 τὴν δὲ τότ' ἐν μεγάροισι πατὴρ καὶ πότνια μήτηρ
 Ἀλκυνόην καλέεσκον ἐπώνυμον, οὐνεκ' ἄρ' αὐτῆς
 μήτηρ Ἀλκυνόος πολυπενθέος οἶτον ἔχουσα
 κλαῖ', ὅτε μιν ἐκάεργος ἀνὴρ πᾶσε Φοῖβος Ἀπόλλων—
 τῇ ὃ γε παρκατέλεκτο χόλον θυμαλγέα πέσσω, 565
 ἐξ ἀρέων μητρὸς κεχολωμένος, ἢ ῥα θεοῖσι
 πόλλ' ἀχέουσ' ἡρᾶτο κασιγνήτοιο φόνοιο,

πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἀλοῖα
 κικλήσκουσ' Ἀΐδην καὶ ἐπαινὴν Περσεφόνειαν, 570
 πρόχυν καθεζομένη, δεύοντο δὲ δάκρυσι κόλποι,
 παιδὶ δόμεν θάνατον· τῆς δ' ἡεροφοῖτις Ἐρινὺς
 ἔκλυεν ἐξ Ἑρέβεσφιν, ἀμείλιχον ἦτορ ἔχουσα.
 τῶν δὲ τάχ' ἀμφὶ πύλας ὁμαδος καὶ δοῦπος ὀρώρει
 πύργων βαλλομένων· τὸν δὲ λίσσοντο γέροντες
 Αἰτωλῶν, πέμπουν δὲ θεῶν ἱερῆας ἀρίστους, 575
 ἐξελεθεῖν καὶ ἀμῦναι, ὑποσχόμενοι μέγα δῶρον·
 ὀππότε πιότατον πεδῖον Καλυδῶνος ἐρανῆς,
 ἔνθα μιν ἦνωγον τέμενος περικαλλὲς ἐλέσθαι
 πευτηκοντόγουν, τὸ μὲν ἥμισυ οἶνοπέδοιο,
 ἥμισυ δὲ ψιλὴν ἄροσιν πεδίοιο ταμέσθαι. 580
 πολλὰ δέ μιν λιτάνευε γέρων ἱππηλάτα Οἰνέως
 οὐδοῦ ἐπεμβεβαὼς ὑψηρεφέος θαλάμοιο,
 σείων κολλητὰς σανίδας, γουνούμενος υἱόν·
 πολλὰ δὲ τὸν γε κασίγνηται καὶ πότνια μήτηρ
 ἐλλίσσονται· ὁ δὲ μᾶλλον ἀναίνετο· πολλὰ δ' ἑταῖροι, 585
 οἳ οἱ κεδνότατοι καὶ φίλτατοι ἦσαν ἀπάντων·
 ἀλλ' οὐδ' ὥς τοῦ θυμὸν ἐνὶ στήθεσσι ξπειθον,
 πρίν γ' ὅτε δὴ θάλαμος πύκ' ἐβάλλετο, τοὶ δ' ἐπὶ πύργων
 βαῖνον Κουρήτες καὶ ἐνέπρηθον μέγα ἄστυ.
 καὶ τότε δὴ Μελέαγρον ἐϋζῶνος παράκοιτις 590
 λίσσεται ὀδυρομένη, καὶ οἱ κατέλεξεν ἅπαντα
 κῆδε', ὅσ' ἀνθρώποισι πέλει τῶν ἄστυ ἀλώη·
 ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,
 τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναῖκας.
 τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα, 595
 βῆ δ' ἰέναι, χροὶ δ' ἔντε' ἐδύσετο παμφανόοντα.
 ὥς ὁ μὲν Αἰτωλοῖσιν ἀπήμυνεν κακὸν ἦμαρ
 εἰξας φ' θυμῷ· τῷ δ' οὐκέτι δῶρ' ἐτέλεσσαν
 πολλὰ τε καὶ χαρίεντα, κακὸν δ' ἤμυνε καὶ αὐτῶς.

ἀλλὰ σὺ μὴ μοι ταῦτα νόει φρεσί, μηδέ σε δαίμων 600
 ἔνταῦθα τρέψειε, φίλος· κάκιον δέ κεν εἴη
 νηυσὶν καιομένησιν ἀμυνέμεν· ἀλλ' ἐπὶ δώροισ
 ἔρχεο· ἴσον γάρ σε θεῶ τίσουσιν Ἀχαιοί.
 εἰ δέ κ' ἄτερ δώρων πόλεμον φθισήνορα δύης,
 οὐκέθ' ὁμῶς τιμῆς ἔσσαι πόλεμόν περ ἀλαλκῶν.” 605

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “Φοῖνιξ, ἄττα γεραῖέ, διοτρεφές, οὗ τί με ταύτης 610
 χρεὼ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴσῃ,
 ἢ μ' ἔξει παρὰ νηυσὶ κορωνίσιν, εἰς ὃ κ' αὐτμῆ-
 ἔν στήθεσσι μένῃ καὶ μοι φίλα γούνατ' ὀρώρη.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 μὴ μοι σύγχει θυμὸν ὀδυρόμενος καὶ ἀχεύων,
 Ἀτρεΐδῃ ἥρωϊ φέρων χάριν· οὐδὲ τί σε χρὴ
 τὸν φιλέειν, ἵνα μὴ μοι ἀπέχθῃαι φιλέουντι.
 καλόν τοι σὺν ἐμοὶ τὸν κήδειν ὅς κ' ἐμὲ κήδῃ· 615
 ἴσον ἐμοὶ βασίλευε καὶ ἥμισυ μείρεο τιμῆς.
 οὔτοι δ' ἀγγελέουσι, σὺ δ' αὐτόθι λέξῃςο μίμνων
 εὐνῇ ἐνὶ μαλακῇ· ἅμα δ' ἡοῖ φαινομένηφι
 φρασσόμεθ' ἢ κε νεώμεθ' ἐφ' ἡμέτερ', ἢ κε μένωμεν.”

Ἦ, καὶ Πατρόκλῳ ὃ γ' ἐπ' ὀφρύσι νεῦσε σιωπῇ 620
 Φοῖνικι στορέσαι πυκινὸν λέχος, ὅφρα τάχιστα
 ἐκ κλισίης νόστοιο μεδοίατο· τοῖσιν δ' ἄρ' Αἴας
 ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπε·
 “διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 ἴομεν· οὐ γάρ μοι δοκέει μύθοιο τελευτῇ 625
 τῇδ' ἐγ' ὀδῶ κρανέεσθαι· ἀπαγγεῖλαι δὲ τάχιστα
 χρὴ μῦθον Δαναοῖσι καὶ οὐκ ἀγαθόν περ ἐόντα,
 οἳ πού νῦν ἔσται ποτιδέγμενοι. αὐτὰρ Ἀχιλλεὺς
 ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμόν, —
 σχέτλιος, οὐδὲ μετατρέπεται φιλότῃτος ἐταίρων 630
 τῆς ἥ μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων,

νηλῆς· καὶ μέν τις τε κασιγνήτοιο φονῆος —
 ποιῶν ἢ οὐ παιδὸς ἐδέξατο τεθνηῶτος·
 καὶ ῥ' ὁ μὲν ἐν δῆμῳ μένει αὐτοῦ πόλλ' ἀποτίσας, —
 τοῦ δέ τ' ἐρητύεται κραδίη καὶ θυμὸς ἀγῆνωρ 635
 ποιῶν δεξαμένῳ· σοὶ δ' ἄλληκτόν τε κακόν τε
 θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἵνεκα κούρης
 οἷης· νῦν δέ τοι ἐπτά παρίσχομεν ἔξοχ' ἀρίστας,
 ἄλλα τε πόλλ' ἐπὶ τῇσι· σὺ δ' ἴλαον ἔνθεο θυμόν,
 αἰδεσσαι δὲ μέλαθρον· ὑπωρόφιοι δέ τοι εἶμεν 640
 πληθύος ἐκ Δαναῶν, μέμαμεν δέ τοι ἔξοχον ἄλλων
 κήδιστοί τ' ἔμεναι καὶ φίλτατοι, ὅσοι Ἀχαιοί.”

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 “ Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
 πάντα τί μοι κατὰ θυμὸν εἰσαο μνησθῆσθαι· 645
 ἀλλὰ μοι οἰδάνεται κραδίη χόλῳ, ὅπποτε κείνων
 μνήσομαι, ὥς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν
 Ἀτρεΐδης, ὥς εἴ τιν' ἀτίμητον μετανάστην.
 ἀλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε·
 οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἱματόεντος, 650
 πρὶν γ' υἷδν Πριάμοιο δαΐφρονος, Ἐκτορα δῖον,
 Μυρμιδόνων ἐπὶ τε κλισίας καὶ νῆας ἰκέσθαι
 κτείνοντ' Ἀργείους, κατὰ τε σμῦξαι πυρὶ νῆας.
 ἀμφὶ δέ τοι τῇ ἐμῇ κλισίῃ καὶ νηϊ μελαίνῃ
 Ἐκτορα καὶ μεμαῶτα μάχης σχήσεσθαι οἴω.” 655

“Ὡς ἔφαθ', οἱ δὲ ἕκαστος ἐλὼν δέπας ἀμφικύπελλον
 σπείσαντες παρὰ νῆας ἴσαν πάλιν· ἦρχε δ' Ὀδυσσεύς.
 Πάτροκλος δ' ἐτάροισιν ἰδὲ δμῳῇσι κέλευσε
 Φοίνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα.
 αἱ δ' ἐπιπειθόμεναι στόρεσαν λέχος ὥς ἐκέλευσε, 660
 κῶεά τε ῥῆγός τε λίνιοί τε λεπτὸν ἄωτον.
 ἔνθ' ὁ γέρων κατέλεκτο καὶ Ἡῶ δῖαν ἔμιμνεν.
 αὐτὰρ Ἀχιλλεὺς εὖδε μυχῶ κλισίης εὐπήκτου·

τῷ δ' ἄρα παρκατέλεκτο γυνή, τὴν Λεσβόθεν ἦγε,
 Φόρβαντος θυγάτηρ, Διομήδῃ καλλιπάρῃος. 665
 Πάτροκλος δ' ἐτέρωθεν ἐλέξατο· παρ δ' ἄρα καὶ τῷ
 Ἴφιδι ἐϋζωνος, τὴν οἱ πόρε δῖος Ἀχιλλεύς
 Σκύρον ἐλὼν αἰπείαν, Ἐνυῆος πτολίεθρον.

Οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαι γενοντο,
 τοὺς μὲν ἄρα χρυσέοισι κυπέλλοις νῖες Ἀχαιῶν 670
 δειδέχατ' ἄλλοθεν ἄλλος ἀνασταδόν, ἕκ τ' ἐρέοντο·
 πρῶτος δ' ἐξερέεινεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
 “εἰπ' ἄγε μ', ὦ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,
 ἧ ῥ' ἐθέλει νήεσσιν ἀλεξέμεναι δῆϊον πῦρ,
 ἧ ἀπέειπε, χόλος δ' ἔτ' ἔχει μεγαλήτορα θυμόν ;” 675

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
 “Ἀτρεΐδῃ κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,
 κείνός γ' οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ' ἔτι μᾶλλον
 πιμπλάνεται μένεος, σὲ δ' ἀναίνεται ἡδὲ σὰ δῶρα.
 αὐτόν σε φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν 680
 ὅππως κεν νῆάς τε σόφως καὶ λαὸν Ἀχαιῶν
 αὐτὸς δ' ἠπείλησεν ἅμ' ἡοῖ φαινομένηφι
 νῆας ἐϋσσέλμους ἅλαδ' ἐλκόμεν ἀμφιελίσσας.
 καὶ δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθήσασθαι
 οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δήετε τέκμωρ 685
 Ἴλίου αἰπεινῆς· μάλα γάρ ἐθεν εὐρύοπα Ζεὺς
 χεῖρα ἐν ὑπερέσχε, τεθαρσῆκαςι δὲ λαοί.
 ὥς ἔφατ'· εἰσὶ καὶ οἷδε τάδ' εἰπέμεν, οἳ μοι ἔποντο,
 Αἴας καὶ κήρυκε δύω, πεπνυμένω ἄμφω.
 Φοῖνιξ δ' αὖθ' ὁ γέρων κατελέξατο· ὥς γὰρ ἀνώγει, 690
 ὄφρα οἱ ἐν νήεσσι φίλην ἐς πατρίδ' ἔπηται
 αὔριον, ἣν ἐθέλησιν· ἀνάγκη δ' οὐ τί μιν ἄξει.”

ᾧς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
 μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσε.
 δὴν δ' ἀνεφ ἦσαν τετιηότες νῖες Ἀχαιῶν 695

ὄψε δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
 “Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μὴ ὄφελος λίσσεσθαι ἀμύμονα Πηλεΐωνα,
 μυρία δῶρα διδούς· ὁ δ’ ἀγῆνωρ ἔστι καὶ ἄλλως·
 νῦν αὖ μιν πολὺ μᾶλλον ἀγνηορίησιν ἐνήκας. 700
 ἀλλ’ ἢ τοι κείνουν μὲν ἐάσομεν, ἢ κεν ἵησιν,
 ἢ κε μένη· τότε δ’ αὖτε μαχήσεται, ὅπποτε κέν μιν
 θυμὸς ἐνὶ στήθεσσι ἀνώγῃ καὶ θεὸς ὄρσῃ.
 ἀλλ’ ἄγεθ’, ὥς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες·
 νῦν μὲν κοιμήσασθε τεταρπόμενοι φίλον ἦτορ 705
 σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἔστι καὶ ἀλκή·
 αὐτὰρ ἐπεὶ κε φανῇ καλὴ ῥοδοδάκτυλος Ἥως,
 καρπαλίμως πρὸ νεῶν ἐχέμεν λαὸν τε καὶ ἵππους
 ὀτρύνων, καὶ δ’ αὐτὸς ἐνὶ πρώτοισι μάχεσθαι.”

ᾧς ἔφαθ’, οἱ δ’ ἄρα πάντες ἐπήνησαν βασιλῆες, 710
 μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.
 καὶ τότε δὴ σπείσαντες ἔβαν κλισίηνδε ἕκαστος,
 ἔνθα δὲ κοιμήσαντο καὶ ὕπνου δῶρον ἔλουντο.

X

ΙΛΙΑΔΟΣ Κ.

Δολώνεια.

Ἄλλοι μὲν παρὰ νηυσὶν ἀριστῆες Παναχαιῶν
εὖδον παννύχιοι, μαλακῶ δεδμημένοι ὕπνῳ·
ἄλλ' οὐκ Ἀτρεΐδην Ἀγαμέμνονα, ποιμένα λαῶν,
ὕπνος ἔχε γλυκερὸς πολλὰ φρεσὶν ὀρμαίνοντα. •
ὥς δ' ὅτ' ἂν ἀστράπτῃ πόσις Ἥρης ἠΰκόμοιο, 5
τεύχων ἢ πολὺν ὄμβρον ἀθέσφατον ἢ ἡ χάλαζαν
ἢ νιφετόν, ὅτε πέρ τε χιῶν ἐπάλυνεν ἀρούρας,
ἢ ἐποθὶ πτολέμοιο μέγα στόμα πευκεδανοῖο,
ὥς πυκίν' ἐν στήθεσσι νειοσπενάχιζ' Ἀγαμέμνων
νειόθεν ἐκ κραδίης, τρομέοντο δέ οἱ φρένες ἐντός. 10
ἦ τοι ὅτ' ἐς πεδίου τὸ Τρωϊκὸν ἀθρήσεις,
θαύμαζεν πυρὰ πολλά, τὰ καίετο Ἰλιόθι πρό,
αὐλῶν συρίγγων τ' ἐνοπὴν ὀμαδόν τ' ἀνθρώπων.
αὐτὰρ ὅτ' ἐς νῆάς τε ἴδοι καὶ λαὸν Ἀχαιῶν,
πολλὰς ἐκ κεφαλῆς προθελύμνους ἔλκετο χαίτας 15
ὑψόθ' ἰόντι Δίῃ, μέγα δ' ἔστενε κυδάλιμον κῆρ.
ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή,
Νέστορ' ἐπὶ πρῶτον Νηληϊῶν ἐλθέμεν ἀνδρῶν,
εἴ τινα οἱ σὺν μῆτιν ἀμύμονα τεκτῆναιτο,
ἢ τις ἀλεξίκακος πᾶσιν Δαναοῖσι γένοιτο. 20
ὀρθωθεὶς δ' ἐνδυνε περὶ στήθεσσι χιτῶνα,
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
ἀμφὶ δ' ἔπειτα δαφοινὺν ἐέσσατο δέρμα λέοντος

αἰθωνος μεγάλοιο ποδηνεκές, εἴλετο δ' ἔγχος.

ᾧ δ' αὐτως Μενέλαον ἔχε τρόμος—οὐδὲ γὰρ αὐτῷ 25
 ὕπνος ἐπὶ βλεφάροισιν ἐφίζανε—μή τι πάθοιεν
 Ἀργεῖοι, τοὶ δὲ ἔθεν εἵνεκα πουλὺν ἐφ' ὑγρὴν
 ἧλυθον ἐς Τροίην πόλεμον θρασὺν ὀρμαίνοντες.
 παρδαλή μὲν πρῶτα μετάφρενον εὐρὺ κάλυψε
 ποικίλῃ, αὐτὰρ ἐπὶ στεφάνῃν κεφαλῇφιν ἀείρας 30
 θήκατο χαλκείην, δόρυ δ' εἴλετο χειρὶ παχείῃ.
 βῆ δ' ἵμεν ἀνστήσων ὃν ἀδελφεόν, ὃς μέγα πάντων
 Ἀργείων ἦνασσε, θεὸς δ' ὥς τίετο δῆμῳ.
 τὸν δ' εὖρ' ἄμφ' ὥμοισι τιθήμενον ἔντεα καλὰ
 νηὶ πάρα πρύμνῃ· τῷ δ' ἀσπάσιος γένετ' ἐλθών. 35
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Μενέλαος·
 “τίφθ' οὕτως, ἡθεῖε, κορύσσεαι; ἢ τιν' ἐταίρων
 ὄτρυνέεις Τρώεσσιν ἐπίσκοπον; ἀλλὰ μάλ' αἰνῶς
 δεῖδω μὴ οὐ τίς τοι ὑπόσχηται τόδε ἔργον,
 ἄνδρας δυσμενέας σκοπιαζέμεν οἷος ἐπελθών 40
 νύκτα δι' ἀμβροσίην· μάλα τις θρασυκάρδιος ἔσται.”

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 “χρεῶ βουλῆς ἐμὲ καὶ σέ, διοτρεφεὺς ᾧ Μενέλαε,
 κερδαλέης, ἢ τίς κεν ἐρύσσεται ἡδὲ σαώσει
 Ἀργεῖους καὶ νῆας, ἐπεὶ Διὸς ἐτράπετο φρὴν. 45
 Ἐκτορείους ἄρα μᾶλλον ἐπὶ φρένα θῆχ' ἱεροῖσιν·
 οὐ γὰρ πω ἰδόμην, οὐδ' ἔκλυον ἀνδρήσαντος,
 ἄνδρ' ἕνα τοσσάδε μέρμερ' ἐπ' ἡματι μητίσασθαι,
 ὅσος Ἐκτωρ ἔρρεξε διίφιλος υἱᾶς Ἀχαιῶν,
 αὐτως, οὔτε θεᾶς υἱὸς φίλος οὔτε θεοῖο. 50
 ἔργα δ' ἔρεξ' ὅσα φημὶ μελησέμεν Ἀργεῖοισι
 δηθὰ τε καὶ δολιχόν· τόσα γὰρ κακὰ μήσατ' Ἀχαιοὺς.
 ἀλλ' ἴθι νῦν Αἴαντα καὶ Ἰδομενῆα κάλεσσον
 ῥίμφα θέων παρὰ νῆας· ἐγὼ δ' ἐπὶ Νέστορα δῖον
 εἶμι, καὶ ὄτρυνέω ἀνστήμεναι, αἳ κ' ἐθέλῃσιν 55

ἐλθεῖν ἐς φυλάκων ἱερὸν τέλος ἡδ' ἐπιτεῖλαι.
 κείνῳ γάρ κε μάλιστα πιθοίατο· τοῖο γὰρ υἱὸς
 σημαίνει φυλάκεσσι, καὶ Ἰδομενῆος ὁπάων
 Μηριόνης· τοῖσιν γὰρ ἐπετράπομέν γε μάλιστα.”

Τὸν δ' ἡμείβετ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος· 60
 “ πῶς γάρ μοι μύθῳ ἐπιτέλλεαι ἡδὲ κελεύεις ;
 αὐθι μένω μετὰ τοῖσι, δεδεγμένος εἰς ὃ κεν ἔλθῃς,
 ἥε θέω μετὰ σ' αὐτις, ἐπὴν εὖ τοῖς ἐπιτείλω ;”

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 “ αὐθι μένειν, μή πως ἀβροτάξομεν ἀλλήλοιιν 65
 ἐρχομένῳ· πολλὰ γὰρ ἀνὰ στρατὸν εἰσι κέλευθοι.
 φθέγγεο δ' ἥ κεν ἵησθα, καὶ ἐγρήγορθαι ἄνωχθι,
 πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον,
 πάντας κυδαίνων· μῆδὲ μεγαλίζεο θυμῷ,
 ἀλλὰ καὶ αὐτοί περ πονεώμεθα· ὧδέ που ἄμμι 70
 Ζεὺς ἐπὶ γιγνομένοισιν ἵει κακότητα βαρεῖαν.”

ἌΩς εἰπὼν ἀπέπεμπεν ἀδελφεὸν εὖ ἐπιτείλας·
 αὐτὰρ ὁ βῆ ῥ' ἰέναι μετὰ Νέστορα, ποιμένα λαῶν·
 τὸν δ' εὔρεν παρά τε κλισίῃ καὶ νηϊ μελαίνῃ
 εὐνῇ ἐνι μαλακῇ· παρὰ δ' ἔντεα ποικίλ' ἔκειτο, 75
 ἀσπίς καὶ δύο δοῦρε φαεινὴ τε τρυφάλεια.

πὰρ δὲ ζωστήρ κείμετο παναίολος, ᾧ ῥ' ὁ γεραιὸς
 ζώννυθ', ὅτ' ἐς πόλεμον φθισήνορα θωρήσσοιτο
 λαὸν ἄγων, ἐπεὶ οὐ μὲν ἐπέτρεπε γῆραϊ λυγρῷ.
 ὀρθωθείς δ' ἄρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαείρας, 80
 Ἀτρεΐδην προσέειπε καὶ ἐξερεεῖνετο μύθῳ·

“ τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεαι οἷος
 νύκτα δι' ὀρφναίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι ;
 ἥε τιν' οὐρήων διζήμενος, ἥ τιν' ἐταίρων ;
 φθέγγεο, μῆδ' ἀκέων ἐπ' ἔμ' ἔρχεο· τίπτε δέ σε χρεώ ;” 85

Τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 “ ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,

γνώσσαι Ἀτρεΐδην Ἀγαμέμνονα, τὸν περὶ πάντων
 Ζεὺς ἐνέηκε πόνοισι διαμπερές, εἰς ὃ κ'. αὐτμὴ
 ἐν στήθεσσι μένῃ καὶ μοι φίλα γούνατ' ὀρώρῃ. 90
 πλάζομαι ᾧδ', ἐπεὶ οὐ μοι ἐπ' ὄμμασι νήδυμος ὕπνος
 ἰζάνει, ἀλλὰ μέλει πόλεμος καὶ κήδ' Ἀχαιῶν.
 αἰνῶς γὰρ Δαναῶν περιδεΐδια, οὐδέ μοι ἦτορ
 ἔμπεδον, ἀλλ' ἀλαλύκτημαι, κραδίη δέ μοι ἔξω
 στηθέων ἐκθρόσκει, τρομέει δ' ὑπὸ φαίδιμα γυῖα. 95
 ἀλλ' εἴ τι δρᾷνεις, ἐπεὶ οὐδὲ σέ γ' ὕπνος ἰκάνει,
 δεῦρ' ἐς τοὺς φύλακας καταβήομεν, ὄφρα ἴδωμεν,
 μὴ τοι μὲν καμάτῳ ἀδηκότες ἦδὲ καὶ ὕπνω
 κοιμήσωνται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται.
 δυσμενέες δ' ἄνδρες σχεδὸν ἦται· οὐδέ τι ἴδμεν 100
 μή πως καὶ διὰ νύκτα μενοινήσωσι μάχεσθαι."

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότη Νέστωρ·
 "Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 οὐ θνῖ Ἑκτορι πάντα νοήματα μητίετα Ζεὺς
 ἐκτελέει, ὅσα πού νυν ἐέλπεται· ἀλλὰ μιν οἶω 105
 κήδεσι μοχθήσειν καὶ πλείοσιν, εἴ κεν Ἀχιλλεὺς
 ἐκ χόλου ἀργαλέοιο μεταστρέψῃ φίλον ἦτορ.
 σοὶ δὲ μάλ' ἔψομ' ἐγώ· ποτὶ δ' αὖ καὶ ἐγείρομεν ἄλλους,
 ἡμὲν Τυδεΐδην δουρικλυτὸν ἦδ' Ὀδυσῆα
 ἦδ' Αἴαντα ταχὺν καὶ Φυλῆος ἄλκιμον υἱόν. 110
 ἀλλ' εἴ τις καὶ τούσδε μετοιχόμενος καλέσειεν,
 ἀντίθεόν τ' Αἴαντα καὶ Ἰδομενῆα ἄνακτα·
 τῶν γὰρ νῆες ἕασιν ἐκαστάτῳ, οὐδὲ μάλ' ἐγγύς.
 ἀλλὰ φίλον περ ἐόντα καὶ αἰδοῖον Μενέλαον
 νεικέσω, εἴ πέρ μοι νεμεσήσῃ, οὐδ' ἐπικεύσω, 115
 ὥς εὔδει, σοὶ δ' οἶψ' ἐπέτρεψεν πονέεσθαι.
 νῦν ὄφελεν κατὰ πάντας ἀριστῆας πονέεσθαι
 λισσόμενος· χρειῶ γὰρ ἰκάνεται οὐκέτ' ἀνεκτός."

Τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

“ὦ γέρον, ἄλλοτε μὲν σε καὶ αἰτιάσθαι ἄνωγα· 120
πολλάκι γὰρ μεθιεῖ τε καὶ οὐκ ἐθέλει πονέεσθαι,
οὔτ’ ὅκνῳ εἴκων οὔτ’ ἀφραδίῃσι νόοιο,
ἀλλ’ ἐμέ τ’ εἰσορόων καὶ ἐμὴν ποτιδέγμενος ὄρμην.
νῦν δ’ ἐμέο πρότερος μάλ’ ἐπέγρετο καὶ μοι ἐπέστη·
τὸν μὲν ἐγὼ προέηκα καλήμεναι οὓς σὺ μεταλλᾷς. 125
ἀλλ’ ἴομεν· κείνους δὲ κιχησόμεθα πρὸ πυλῶων
ἐν φυλάκεσσ’, ἵνα γάρ σφιν ἐπέφραδον ἡγερέθεσθαι.”

Τὸν δ’ ἡμείβετ’ ἔπειτα Γερήνιος ἱππότης Νέστωρ·
“οὕτως οὐ τίς οἱ νεμεσῆσεται οὐδ’ ἀπιθήσει 130
Ἀργείων, ὅτε κέν τιν’ ἐποτρύνῃ καὶ ἀνώγῃ.”

Ὡς εἰπὼν ἔνδυνε περὶ στήθεσσι χιτῶνα,
ποσσὶ δ’ ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
ἀμφὶ δ’ ἄρα χλαῖναν περονήσατο φοινικέεσσαν
διπλῇν ἐκταδίην, οὐλῇ δ’ ἐπενήνοθε λάχνη.
εἶλετο δ’ ἄλκιμον ἔγχος, ἀκαχμένον ὀξείῃ χαλκῷ, 135
βῆ δ’ ἰέναι κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
πρῶτον ἔπειτ’ Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
ἐξ ὕπνου ἀνέγειρε Γερήνιος ἱππότης Νέστωρ
φθεγξάμενος· τὸν δ’ αἶψα περὶ φρένας ἥλυθ’ ἰωή,
ἐκ δ’ ἦλθε κλισίης καὶ σφεας πρὸς μῦθον ἔειπε· 140
“τίφθ’ οὕτω κατὰ νῆας ἀνὰ στρατὸν οἴοι ἀλᾶσθε
νύκτα δι’ ἀμβροσίην, ὅ τι δὴ χρεῖω τόσον ἴκει ;”

Τὸν δ’ ἡμείβετ’ ἔπειτα Γερήνιος ἱππότης Νέστωρ·
“διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,
μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιοῦς. 145
ἀλλ’ ἔπευ, ὅφρα καὶ ἄλλον ἐγείρομεν, ὃν τ’ ἐπέοικε
βουλὰς βουλεύειν, ἣ φευγέμεν ἢ ἐμάχεσθαι.”

Ὡς φάθ’, ὃ δὲ κλισίηνδε κιὼν πολύμητις Ὀδυσσεὺς
ποικίλον ἀμφ’ ὦμοισι σάκος θέτο, βῆ δὲ μετ’ αὐτούς.
βὰν δ’ ἐπὶ Τυδείδην Διομήδεα· τὸν δ’ ἐκίχανον 150
ἐκτὸς ἀπὸ κλισίης σὺν τεύχεσιν· ἀμφὶ δ’ ἐταῖροι

εὔδον, ὑπὸ κρασὶν δ' ἔχον ἀσπίδας· ἔγχεα δέ σφιν
 ὄρθ' ἐπὶ σαυρωτῆρος ἐλήλατο, τῆλε δὲ χαλκὸς
 λάμφ' ὥς τε στεροπὴ πατρὸς Διός· αὐτὰρ ὃ γ' ἦρως
 εὔδ', ὑπὸ δ' ἔστρωτο ρῖνὸν βοδὸς ἀγραύλοιο, 155

αὐτὰρ ὑπὸ κράτεσφι τάπης τετάνυστο φαεινός.
 τὸν παρστὰς ἀνέγειρε Γερήνιος ἱππότης Νέστωρ,
 λὰξ ποδὶ κινήσας, ὦτρυνέ τε νείκεσέ τ' ἄντην·
 “ ἔγρεο, Γυδῆος υἱέ· τί πάννυχον ὕπνον ἄωτεῖς ;
 οὐκ αἶεις ὥς Τρῶες ἐπὶ θρωσμῷ πεδίοιο 160
 ἦται ἀγχι νεῶν, ὀλίγος δ' ἔτι χῶρος ἐρύκει ; ”

“ ὦς φάθ', ὁ δ' ἐξ ὕπνοιο μάλα κραιπνῶς ἀνόρουσε,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 “ σχέτλιός ἐσσι, γεραίέ· σὺ μὲν πόνου οὐ ποτε λήγεις.
 οὐ νυ καὶ ἄλλοι ἔασιν νεώτεροι υἱες Ἀχαιῶν, 165
 οἳ κεν ἔπειτα ἕκαστον ἐγείρειαν βασιλῆων
 πάντῃ ἐποικόμενοι ; σὺ δ' ἀμήχανός ἐσσι, γεραίέ.”

Τὸν δ' αὖτε προσέειπε Γερήνιος ἱππότης Νέστωρ·
 “ ναὶ δὴ ταῦτά γε πάντα, φίλος, κατὰ μοῖραν ἔειπες.
 εἰσὶν μὲν μοι παῖδες ἀμύμονες, εἰσὶ δὲ λαοὶ 170
 καὶ πολέες, τῶν κέν τις ἐποικόμενος καλέσειεν·
 ἀλλὰ μάλα μεγάλη χρεὶώ βεβίηκεν Ἀχαιοῦς.
 νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἵσταται ἀκμῆς
 ἢ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς, ἥε βιῶναι.
 ἀλλ' ἴθι νῦν Αἴαντα ταχὺν καὶ Φυλῆος υἱὸν 175
 ἀνστησον—σὺ γάρ ἐσσι νεώτερος—εἰ μ' ἐλεάρεις.”

“ ὦς φάθ', ὁ δ' ἀμφ' ὥμοισιν ἐέσσατο δέρμα λέοντος
 αἰθωνος μεγάλιο ποδηνεκές, εἴλετο δ' ἔγχος.
 βῆ δ' ἰέναι, τοὺς δ' ἔνθεν ἀναστήσας ἄγευ ἦρως. X

Οἱ δ' ὅτε δὴ φυλάκεσσιν ἐν ἀγρομένοισιν ἔμιχθεν, 180
 οὐδὲ μὲν εὔδοντας φυλάκων ἡγήτορας εὖρον,
 ἀλλ' ἐγρηγορτὶ σὺν τεύχεσιν ἦατο πάντες.
 ὥς δὲ κύνες περὶ μῆλα δυσωρήσωσιν ἐν αὐλῇ

θηρὸς ἀκούσαντες κρατερόφρονος, ὅς τε καθ' ὕλην
 ἔρχηται δι' ὄρεσφι· πολὺς δ' ὀρυμαγδὸς ἐπ' αὐτῷ 185
 ἀνδρῶν ἠδὲ κυνῶν, ἀπὸ τέ σφισιν ὕπνος ὄλωλεν·
 ὥς τῶν νήδυμος ὕπνος ἀπὸ βλεφάρουιν ὀλώλει
 νύκτα φυλασσομένοισι κακὴν· πεδίονδε γὰρ αἰεὶ
 τετράφαθ', ὁππότε' ἐπὶ Τρώων ἄτιοιεν ἰόντων.
 τοὺς δ' ὁ γέρων γήθησεν ἰδὼν θάρσυνέ τε μύθῳ 190
 [καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·]
 “οὔτω νῦν, φίλα τέκνα, φυλάσσετε· μηδέ τιν' ὕπνος
 αἰρεῖίτω, μὴ χάρμα γενώμεθα δυσμενέεσσιν.”

ὣς εἰπὼν τάφροιο διέσσυτο· τοὶ δ' ἅμ' ἔποντο
 Ἀργείων βασιλῆες, ὅσοι κεκλήατο βουλήν. 195
 τοῖς δ' ἅμα Μηριόνης καὶ Νέστορος ἀγλαὸς υἱὸς
 ἦϊσαν· αὐτοὶ γὰρ κάλεον συμμητιάσθαι.
 τάφρον δ' ἐκδιαβάντες ὀρυκτὴν ἐδριόωντο
 ἐν καθαρῷ, ὅθι δὴ νεκῶν διεφαίνετο χώρος
 πιπτόντων· ὅθεν αὖτις ἀπετράπετ' ὄβριμος Ἑκτωρ 200
 ὁλλὺς Ἀργείους, ὅτε δὴ περὶ νύξ ἐκάλυψεν.
 ἔνθα καθεζόμενοι ἔπε' ἀλλήλοισι πίφασκον·
 τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότης Νέστωρ·
 “ὦ φίλοι, οὐκ ἂν δὴ τις ἀνὴρ πεπίθωιθ' ἐφ' αὐτοῦ
 θυμῷ τολμήεντι μετὰ Τρώας μεγαθύμους 205
 ἐλθεῖν, εἴ τινά που δηῖων ἔλοι ἐσχατόωντα,
 ἢ τινά που καὶ φῆμιν ἐνὶ Τρώεσσι πύθοιτο,
 ἄσσα τε μητιώσι μετὰ σφίσιν, ἢ μεμάασιν
 αὖθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἥε πόλινδε
 ἄψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς. 210
 ταῦτά κε πάντα πύθοιτο, καὶ ἄψ εἰς ἡμέας ἔλθοι
 ἀσκηθῆς· μέγα κέν οἱ ὑπουράνιον κλέος εἴη
 πάντας ἐπ' ἀνθρώπους, καὶ οἱ δόσις ἔσσεται ἐσθλή·
 ὅσσοι γὰρ νήεσσιν ἐπικρατεύουσιν ἄριστοι,
 τῶν πάντων οἱ ἕκαστος ὅϊν δώσουσι μέλαιναν 215

θῆλυν ὑπόρρηνον· τῇ μὲν κτέρας οὐδὲν ὁμοῖον,
αἰεὶ δ' ἐν δαίτησι καὶ εἰλαπίνησι παρέσται.”

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Διομήδης·

“Νέστορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ 220
ἀνδρῶν δυσμενέων δῦναι στρατὸν ἐγγὺς ἐόντων,
Τρώων· ἀλλ' εἴ τίς μοι ἀνὴρ ἄμ' ἔποιτο καὶ ἄλλος,
μᾶλλον θαλπωρὴ καὶ θαρσαλεώτερον ἔσται.

σύν τε δύ' ἐρχομένω, καὶ τε πρὸ δ' τοῦ ἐνόησεν
ὅπως κέρδος ἔη· μῦνος δ' εἴ πέρ τε νοήσῃ, 225
ἀλλὰ τέ οἱ βράσσων τε νόος, λεπτὴ δέ τε μῆτις.”

ἌΩς ἔφαθ', οἱ δ' ἔθελον Διομήδεϊ πολλοὶ ἔπεσθαι.

ἠθελέτην Αἴαντε δύω, θεράποντες Ἄρῃος,
ἠθελε Μηριόνης, μάλα δ' ἠθελε Νέστορος υἱός,
ἠθελε δ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος, 230

ἠθελε δ' ὁ τλήμων Ὀδυσσεὺς καταδῦναι ὅμιλον
Τρώων· αἰεὶ γάρ οἱ ἐνὶ φρεσὶ θυμὸς ἐτόλμα.
τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
“Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
τὸν μὲν δὴ ἔταρόν γ' αἰρήσῃ, ὅν κ' ἐθέλῃσθα, 235
φαινομένων τὸν ἄριστον, ἐπεὶ μεμάασί γε πολλοί.
μηδὲ σύ γ' αἰδόμενος σῇσι φρεσὶ τὸν μὲν ἀρείω
καλλείπειν, σὺ δὲ χεῖρον' ὀπάσσειαι αἰδοῖ εἴκων,
ἐς γενεὴν ὀρώων, μηδ' εἰ βασιλεύτερός ἐστιν.”

ἌΩς ἔφατ', ἔδεισεν δὲ περὶ ξανθῷ Μενελάῳ. 240

τοῖς δ' αὖτις μετέειπε βοὴν ἀγαθὸς Διομήδης·

“εἰ μὲν δὴ ἔταρόν γε κελεύετέ μ' αὐτὸν ἐλέσθαι,
πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,
οὗ πέρι μὲν πρόφρων κραδίη καὶ θυμὸς ἀγῆνωρ
ἐν πάντεσσι πόνοισι, φιλεῖ δέ ἐ Παιλλὰς Ἀθήνη. 245
τούτου γ' ἐσπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο
ἄμφω νοστήσαιμεν, ἐπεὶ περίοιδε νοῆσαι.”

Τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
 “Τυδεΐδῃ, μήτ' ἄρ με μάλ' αἶνεε μήτε τι νείκει
 εἰδόσι γάρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις. 250
 ἀλλ' ἴομεν· μάλα γὰρ νύξ ἄνεται, ἐγγύθι δ' ἡώς,
 ἄστρα δὲ δὴ προβέβηκε, παρῷχωκεν δὲ πλέων νύξ
 τῶν δύο μοιράων, τριτάτῃ δ' ἔτι μοῖρα λέλειπται.”

Ἦς εἰπόνθ' ὅπλοισιν ἔνι δεινοῖσιν ἐδύτην.
 Τυδεΐδῃ μὲν δῶκε μενεπτόλεμος Θρασυμήδης 255
 φάσγανον ἄμφηκες—τὸ δ' ἐὼν παρὰ νηὶ λέλειπτο—
 καὶ σάκος· ἄμφι δέ οἱ κυνέην κεφαλῇφιν ἔθηκε
 ταυρεῖην, ἄφαλόν τε καὶ ἄλλοφον, ἧ τε καταίτυξ
 κέκληται, ῥύεται δὲ κάρη θαλερῶν αἰζηῶν.
 Μηριόνης δ' Ὀδυσῇ διδου βιδὸν ἧδὲ φαρέτρην 260
 καὶ ξίφος, ἄμφι δέ οἱ κυνέην κεφαλῇφιν ἔθηκε
 ῥινοῦ ποιητήν· πολέσιν δ' ἔντοσθεν ἱμάσιν
 ἐντέτατο στερεῶς· ἔκτοσθε δὲ λευκοὶ ὀδόντες
 ἀργιόδοντος ὕδς θαμέες ἔχον ἔνθα καὶ ἔνθα
 εὔ καὶ ἐπισταμένως· μέσση δ' ἐνὶ πῖλος ἀρήρει. 265
 τήν ῥά ποτ' ἐξ Ἑλεῶνος Ἀμύντορος Ὀρμενίδαο
 ἐξέλετ' Αὐτόλυκος πυκινὸν δόμον ἀντιτορήσας,
 Σκάνδειαν δ' ἄρα δῶκε Κυθηρίῳ Ἀμφιδάμαντι·
 Ἀμφιδάμας δὲ Μόλῳ δῶκε ξεινήϊον εἶναι,
 αὐτὰρ ὁ Μηριόνη δῶκεν ᾧ παιδὶ φορῆναι· 270
 δὴ τότε Ὀδυσσεύς πύκασεν κάρη ἀμφιτεθείσα.

Τῷ δ' ἐπεὶ οὖν ὅπλοισιν ἔνι δεινοῖσιν ἐδύτην,
 βάν ῥ' ἰέναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους.
 τοῖσι δὲ δεξιὸν ἤκεν ἔρωδιὸν ἐγγὺς ὁδοῖο
 Παλλὰς Ἀθηναίῃ· τοὶ δ' οὐκ ἴδον ὀφθαλμοῖσι 275
 νύκτα δι' ὀρφναίην, ἀλλὰ κλάγξαντος ἄκουσαν.
 χαῖρε δὲ τῷ ὄρνιθ' Ὀδυσσεύς, ἡρᾶτο δ' Ἀθήνη·
 “κλυθὶ μεν, αἰγιόχοιο Διὸς τέκος, ἧ τέ μοι αἰεὶ
 ἐν πάντεσσι πόνοισι παρίστασαι, οὐδέ σε λήθω

κινύμενος· νῦν αὖτε μάλιστά με φίλαι, Ἀθήνη, 280
 δὸς δὲ πάλιν ἐπὶ νῆας ἔυκλεῖας ἀφικέσθαι,
 ῥέξαντας μέγα ἔργον, ὃ κε Τρώεσσι μελήσῃ.”

Δεύτερος αὐτ’ ἡράτο βοὴν ἀγαθὸς Διομήδης·
 “ κέκλυθι νῦν καὶ ἐμείο, Διὸς τέκος, Ἀτρυτώνη·
 σπεῖό μοι ὥς ὅτε πατρὶ ἄμ’ ἔσπεο Τυδεΐ δῖω 285
 ἐς Θήβας, ὅτε τε πρὸ Ἀχαιῶν ἄγγελος ἦει.

τοὺς δ’ ἄρ’ ἐπ’ Ἀσωπῷ λίπε χαλκοχίτωνας Ἀχαιοὺς,
 αὐτὰρ ὁ μειλίχιον μῦθον φέρε Καδμείοισι
 κείσ’· ἀτὰρ ἄψ ἀπιδὼν μάλα μέρμερα μήσατο ἔργα
 σὺν σοί, δῖα θεά, ὅτε οἱ πρόφρασσα παρέσσης. 290

ὥς νῦν μοι ἐθέλουσα παρίστασο καὶ με φύλασσε.
 σοὶ δ’ αὖ ἐγὼ ῥέξω βοῦν ἦιν εὐρυμέτωπον,
 ἀδμήτην, ἣν οὐ πω ὑπὸ ζυγὸν ἤγαγεν ἀνὴρ·
 τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας.”

Ὡς ἔφαν εὐχόμενοι, τῶν δ’ ἔκλυε Παλλὰς Ἀθήνη. 295
 οἱ δ’ ἐπεὶ ἡρήσαντο Διὸς κούρη μέγαλοιο,
 βάν ῥ’ ἴμεν ὥς τε λέοντε δύω διὰ νύκτα μέλαιναν,
 ἄμ φόνον, ἂν νέκυσ, διὰ τ’ ἔντεα καὶ μέλαν αἷμα.

Οὐδὲ μὲν οὐδὲ Τρώας ἀγήνορας εἶας Ἔκτωρ
 εὔδειν, ἀλλ’ ἄμυδις κικλήσκετο πάντας ἀρίστους, 300
 ὅσσοι ἔσαν Τρώων ἡγήτορες ἠδὲ μέδοντες·
 τοὺς ὃ γε συγκαλέσας πυκινὴν ἡρτύνετο βουλὴν·

“ τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειε
 δώρῳ ἐπὶ μεγάλῳ ; μισθὸς δέ οἱ ἄρκιος ἔσται.
 δώσω γὰρ δίφρουν τε δύω τ’ ἐριαύχενας ἵππους, 305
 οἳ κεν ἄριστοι ἔωσι θοῆς ἐπὶ νηυσὶν Ἀχαιῶν,
 ὅς τίς κε τλαίῃ, οἳ τ’ αὐτῷ κῶδος ἄροιτο,
 νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν, ἔκ τε πυθέσθαι

ἢ φυλάσσονται νῆες θοαὶ ὥς τὸ πάρος περ,
 ἢ ἤδη χεῖρεσσιν ὑφ’ ἡμετέρῃσι δαμέντες 310
 φύξιν βουλευούσι μετὰ σφίσιν, οὐδ’ ἐθέλουσι

νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ.”

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.

ἦν δέ τις ἐν Τρώεσσι Δόλων, Εὐμήδεος υἱὸς

κῆρυκος θείοιο, πολύχρυσος πολύχαλκος,

315

ὃς δὴ τοι εἶδος μὲν ἦν κακός, ἀλλὰ ποδῶκης·

αὐτὰρ ὁ μούνος ἦν μετὰ πέντε κασιγνήτησιν.

ὃς ῥα τότε Τρωσὶν τε καὶ Ἑκτορι μῦθον ἔειπεν·

“Ἑκτορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγῆνωρ

νηῶν ὠκυπόρων σχεδὸν ἐλθέμεν ἔκ τε πυθέσθαι.

320

ἀλλ' ἄγε μοι τὸ σκῆπτρον ἀνάσχεο, καὶ μοι ὅμοσον

ἣ μὲν τοὺς ἵππους τε καὶ ἄρματα ποικίλα χαλκῷ

δωσέμεν, οἳ φορέουσιν ἀμύμονα Πηλεΐωνα,

σοὶ δ' ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι οὐδ' ἀπὸ δόξης·

τόφρα γὰρ ἐς στρατὸν εἶμι διαμπερές, ὅφρ' ἂν ἴκωμαι

325

νῇ Ἀγαμεμνονέην, ὅθι που μέλλουσιν ἄριστοι

βουλὰς βουλεύειν, ἣ φευγέμεν, ἣ μάχεσθαι.”

ἌΩς φάθ', ὁ δ' ἐν χερσὶ σκῆπτρον λάβε καὶ οἱ ὅμοσεν·

“ἴστω νῦν Ζεὺς αὐτός, ἐρίγδουπος πόσις Ἥρης,

μὴ μὲν τοῖς ἵπποισιν ἀνὴρ ἐποχήσεται ἄλλος

330

Τρώων, ἀλλὰ σέ φημι διαμπερὲς ἀγλαΐεσθαι.”

ἌΩς φάτο καὶ ῥ' ἐπίορκον ἐπώμοσε, τὸν δ' ὀρόθυνεν·

αὐτίκα δ' ἀμφ' ὥμοισιν ἐβάλλετο καμπύλα τόξα,

ἔσσατο δ' ἔκτοσθεν ῥινὸν πολιοῖο λύκοιο,

κρατὶ δ' ἐπὶ κτιδέην κυνέην, ἔλε δ' ὄξυν ἄκοντα,

335

βῆ δ' ἰέναι προτὶ νῆας ἀπὸ στρατοῦ· οὐδ' ἄρ' ἔμελλεν

ἐλθὼν ἐκ νηῶν ἄψ' Ἑκτορι μῦθον ἀποίσειν.

ἀλλ' ὅτε δὴ ῥ' ἵππων τε καὶ ἀνδρῶν κάλλιφ' ὄμιλον,

βῆ ῥ' ἀν' ὁδὸν μεμαώς· τὸν δὲ φράσατο προσιόντα

διογενὴς Ὀδυσσεύς, Διομήδεα δὲ προσέειπεν·

340

“οὗτός τις, Διομήδης, ἀπὸ στρατοῦ ἔρχεται ἀνὴρ,

οὐκ οἶδ' ἣ νήεσσιν ἐπίσκοπος ἡμετέρησιν,

ἣ τινα συλήσων νεκύων κατατεθνηῶτων.

ἀλλ' ἑωμέν μιν πρῶτα παρεξελθεῖν πεδίοιο
 τυτθόν· ἔπειτα δέ κ' αὐτὸν ἐπαΐξαντες ἔλοιμεν 345
 καρπαλίμως· εἰ δ' ἄμμε παραφθαίησι πόδεςσιν,
 αἰεὶ μιν ἐπὶ νῆας ἀπὸ στρατόφι προτιειλεῖν,
 ἔγχει ἐπαΐσσων, μή πως προτὶ ἄστυ ἀλύξῃ·”

ἌΩς ἄρα φωνήσαντε παρὲξ ὁδοῦ ἐν νεκύεσσι
 κλινθήτην· ὁ δ' ἄρ' ὦκα παρέδραμεν ἀφραδίῃσιν. 350
 ἀλλ' ὅτε δὴ ῥ' ἀπέην ὄσσον τ' ἐπὶ οὔρα πέλονται
 ἡμιόνων—αἱ γάρ τε βοῶν προφερέστεραί εἰσιν
 ἐλκόμεναι νειοῖο βαθείης πηκτὸν ἄροτρον—
 τῷ μὲν ἐπεδραμέτην, ὁ δ' ἄρ' ἔστη δοῦπον ἀκούσας.
 ἔλπετο γὰρ κατὰ θυμὸν ἀποστρέψοντας ἑταίρους 355
 ἐκ Τρώων ἰέναι, πάλιν Ἑκτορος ὀτρύναντος.
 ἀλλ' ὅτε δὴ ῥ' ἀπεςαν δουρηνεκὲς ἥ καὶ ἔλασσον,
 γυνῶ ῥ' ἄνδρας δητίους, λαιψηρὰ δὲ γούνατ' ἐνώμα
 φευγέμεναι· τοὶ δ' αἶψα διώκειν ὀρμήθησαν.
 ὥς δ' ὅτε καρχαρόδοντε δύω κύνε, εἰδότε θήρης, 360
 ἦ κεμάδ' ἦε λαγῶν ἐπείγετον ἔμμενὲς αἰεὶ
 χῶρον ἂν ὑλήενθ', ὁ δέ τε προθέησι μεμηκῶς,
 ὥς τὸν Τυδεΐδης ἦδ' ὁ πτολίπορθος Ὀδυσσεὺς
 λαοῦ ἀποτμήξαντε διώκετον ἔμμενὲς αἰεὶ.
 ἀλλ' ὅτε δὴ τάχ' ἔμελλε μιγήσεσθαι φυλάκεσσι 365
 φεύγων ἐς νῆας, τότε δὴ μένος ἔμβαλ' Ἀθήνη
 Τυδεΐδῃ, ἵνα μή τις Ἀχαιῶν χαλκοχιτώνων
 φθαίῃ ἐπευξάμενος βαλέειν, ὁ δὲ δεῦτερος ἔλθοι.
 δουρὶ δ' ἐπαΐσσων προσέφη κρατερὸς Διομήδης·
 “ ἦε μέν', ἦέ σε δουρὶ κιχήσομαι, οὐδὲ σέ φημι 370
 δηρὸν ἐμῆς ἀπὸ χειρὸς ἀλύξειν αἰπὺν ὄλεθρον.”

Ἦ ῥα, καὶ ἔγχος ἀφῆκεν, ἐκὼν δ' ἡμάρτανε φωτός·
 δεξιτερὸν δ' ὑπὲρ ὦμον εὖξου δουρὸς ἀκωκῇ
 ἐν γαίῃ ἐπάγῃ· ὁ δ' ἄρ' ἔστη τάρβησέν τε
 βαμβαίνων—ἄραβος δὲ διὰ στόμα γίγνεται ὀδόντων— 375

χλωρός ὑπαὶ δείους· τὼ δ' ἀσθμαίνοντε κιχήτην,
 χειρῶν δ' ἀψάσθην· ὁ δὲ δακρύσας ἔπος ἠΐδα·
 “ζωγρεῖτ', αὐτὰρ ἐγὼν ἐμὲ λύσομαι· ἔστι γὰρ ἔνδον
 χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
 τῶν κ' ὑμῖν χαρίσαιο πατὴρ ἀπερείσι' ἄποινα, 380
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “θάρσει, μηδὲ τί τοι θάνατος καταθύμιος ἔστω.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 πῇ δὴ οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἶος 385
 νύκτα δι' ὀρφναίην, ὅτε θ' εὕδουσι βροτοὶ ἄλλοι ;
 ἢ τινα συλήσων νεκύων κατατεθνηώτων ;
 ἢ σ' Ἐκτωρ προέηκε διασκοπιᾶσθαι ἕκαστα
 νῆας ἔπι γλαφυράς ; ἢ σ' αὐτὸν θυμὸς ἀνῆκε ;”

Τὸν δ' ἡμείβετ' ἔπειτα Δόλων, ὑπὸ δ' ἔτρεμε γυνί· 390
 “πολλῇσιν μ' ἄτησι παρέκ νόον ἤγαγεν Ἐκτωρ,
 ὅς μοι Πηλεΐωνος ἀγανοῦ μώνυχας ἵππους
 δωσέμεναι κατένευσε καὶ ἄρματα ποικίλα χαλκῷ,
 ἠνώγει δέ μ' ἰόντα θοὴν διὰ νύκτα μέλαιναν
 ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν, ἕκ τε πύθεσθαι 395
 ἢ φυλάσσονται νῆες θοαὶ ὥς τὸ πάρος περ,
 ἢ ἤδη χεῖρεσσιν ὑφ' ἡμετέρησι δαμέντες
 φύξιν βουλευούσι μετὰ σφίσιν, οὐδ' ἐθέλουσι
 νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ.” ✓

Τὸν δ' ἐπιμειδῆσας προσέφη πολύμητις Ὀδυσσεύς· 400
 “ἢ ῥά νύ τοι μεγάλων δώρων ἐπεμαίετο θυμός,
 ἵππων Αἰακίδαο δαΐφρονος· οἱ δ' ἀλεγεινοὶ
 ἀνδράσι γε θνητοῖσι δαμήμεναι ἢ δ' ὀχέεσθαι,
 ἄλλω γ' ἢ Ἀχιλλῆϊ, τὸν ἀθανάτη τέκε μήτηρ.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· 405
 ποῦ νῦν δεῦρο κίων λίπες Ἐκτορα, ποιμένα λαῶν ;
 ποῦ δέ οἱ ἔντεα κεῖται Ἀρήϊα, ποῦ δέ οἱ ἵπποι ;

πῶς δ' αἰ τῶν ἄλλων Τρώων φυλακαὶ τε καὶ εὐναί ;
 ἄσσα τε μητιώωσι μετὰ σφίσιν, ἧ μεμάασιν
 αὐθι μένειν παρὰ νηυσὶν ἀπόπροθεν, ἧε πόλινδε
 ἄψ ἀναχωρήσουσιν, ἐπεὶ δαμάσαντό γ' Ἀχαιοὺς.”

410

Τὸν δ' αὖτε προσέειπε Δόλων, Εὐμήδεος υἱός·
 “τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως καταλέξω.
 Ἐκτωρ μὲν μετὰ τοῖσιν, ὅσοι βουληφόροι εἰσὶ,
 βουλὰς βουλεύει θεῖον παρὰ σήματι Ἴλου,
 νόσφιν ἀπὸ φλοίσβου· φυλακὰς δ' ἄς εἴρεαι, ἧρως,
 οὗ τις κεκριμένη ῥύεται στρατὸν οὐδὲ φυλάσσει.
 ὅσσοι μὲν Τρώων πυρὸς ἐσχάροι, οἷσιν ἀνάγκη,
 οἱ δ' ἐγρηγόρθασι φυλασσέμεναί τε κέλονται
 ἀλλήλοισ· ἀτὰρ αὖτε πολύκλητοι ἐπίκουροι
 εὖδουσι· Τρωσὶν γὰρ ἐπιτραπέουσι φυλάσσειν·
 οὐ γάρ σφιν παῖδες σχεδὸν ἦαται οὐδὲ γυναῖκες.”

415

420

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “πῶς γὰρ νῦν, Τρώεσσι μεμιγμένοι ἵπποδάμοισιν
 εὖδουσ', ἧ ἀπάνευθε ; δίειπέ μοι, ὄφρα δαείω.”

425

Τὸν δ' ἡμείβετ' ἔπειτα Δόλων, Εὐμήδεος υἱός·
 “τοιγὰρ ἐγὼ καὶ ταῦτα μάλ' ἀτρεκέως καταλέξω.
 πρὸς μὲν ἁλὸς Κᾶρες καὶ Παῖονες ἀγκυλότοξοι
 καὶ Λέλεγες καὶ Καύκωνες διῶί τε Πελασγοί,
 πρὸς Θύμβρης δ' ἔλαχον Λύκιοι Μυσοὶ τ' ἀγέρωχοι
 καὶ Φρύγες ἵππόμαχοι καὶ Μήονες ἵπποκορυσταί.
 ἀλλὰ τίη ἐμὲ ταῦτα διεξερέεσθε ἕκαστα ;
 εἰ γὰρ δὴ μέματον Τρώων καταδύναι ὄμιλον,
 Θρηῖκες οἷδ' ἀπάνευθε νεήλυδες, ἔσχατοι ἄλλων·
 ἐν δέ σφιν Ῥῆσος βασιλεύς, πάϊς Ἡϊονῆος.
 τοῦ δὴ καλλίστους ἵππους ἴδον ἠδὲ μεγίστους·
 λευκότεροι χιόνος, θέλειν δ' ἀνέμοισιν ὁμοῖοι·
 ἄρμα δέ οἱ χρυσῷ τε καὶ ἀργύρῳ εὖ ἥσκηται·
 τεύχεα δὲ χρύσεια πελῶρια, θαῦμα ἰδέσθαι,

430

435

ἦλυθ' ἔχων· τὰ μὲν οὐ τι καταθυνητοῖσιν ἔοικεν 440
 ἄνδρεσσιν φορέειν, ἀλλ' ἀθανάτοισι θεοῖσιν.
 ἀλλ' ἐμὲ μὲν νῦν νηυσὶ πελάσσετον ὠκυπόροισιν,
 ἥέ με δῆσαντες λίπετ' αὐτόθι νηλεῖ δεσμῶ,
 ὅφρα κεν ἔλθητον καὶ πειρηθῆτον ἐμείο,
 ἥε κατ' αἴσαν ἔειπον ἐν ὑμῖν, ἦε καὶ οὐκί. 445

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 “μὴ δὴ μοι φύξιν γε, Δόλων, ἐμβάλλεο θυμῶ,
 ἐσθλά περ ἀγγείλας, ἐπεὶ ἵκεο χεῖρας ἐς ἀμάς.
 εἰ μὲν γάρ κέ σε νῦν ἀπολύσομεν ἢ μεθῶμεν,
 ἦ τε καὶ ὕστερον εἴσθα θοὰς ἐπὶ νῆας Ἀχαιῶν, 450
 ἢ ἐδιοπτεύσων ἢ ἐναντίβιον πολεμίσξων·
 εἰ δέ κ' ἐμῆς ὑπὸ χερσὶ δαμείς ἀπὸ θυμὸν ὀλέσσης,
 οὐκέτ' ἔπειτα σὺ πῆμά ποτ' ἔσσειαι Ἀργείοισιν.”

Ἦ, καὶ ὁ μὲν μιν ἔμελλε γενείου χειρὶ παχείῃ
 ἀψάμενος λίσσεσθαι, ὁ δ' αὐχένα μέσσον ἔλασσε 455
 φασγάνῳ αἵξας, ἀπὸ δ' ἄμφω κέρσε τένοντε·
 φθεγγομένου δ' ἄρα τοῦ γε κάρη κονίησιν ἐμίχθη.
 τοῦ δ' ἀπὸ μὲν κτιδέην κυνέην κεφαλῇφιν ἔλοντο
 καὶ λυκέην καὶ τόξα παλίντονα καὶ δόρυ μακρόν·
 καὶ τὰ γ' Ἀθηναίῃ ληϊτίδι δῖος Ὀδυσσεὺς 460
 ὑψόσ' ἀνέσχεθε χειρὶ καὶ εὐχόμενος ἔπος ηὔδα·
 “χαῖρε, θεά, τοῖσδεσσι· σὲ γὰρ πρώτην ἐν Ὀλύμπῳ
 πάντων ἀθανάτων ἐπιδωσόμεθ'· ἀλλὰ καὶ αὐτὶς
 πέμψον ἐπὶ Θρηκῶν ἀνδρῶν ἵππους τε καὶ εὐνάς.”

Ὡς ἄρ' ἐφώνησεν, καὶ ἀπὸ ἔθεν ὑψόσ' αἰέρας 465
 θῆκεν ἀνὰ μυρικήν· δέελον δ' ἐπὶ σῆμά τ' ἔθηκε,
 συμμάρψας δόνακας μυρίκης τ' ἐριθηλέας ὄζους,
 μὴ λάθοι αὐτὶς ἰόντε θοὴν διὰ νύκτα μέλαιναν.
 τῷ δὲ βάτην προτέρω διὰ τ' ἔντεα καὶ μέλαν αἶμα,
 αἶψα δ' ἐπὶ Θρηκῶν ἀνδρῶν τέλος ἵξον ἰόντες. 470
 οἱ δ' εὐδον καμάτῳ ἀδηκότες, ἔντεα δέ σφιν

καλὰ παρ' αὐτοῖσι χθονὶ κέκλιτο εὖ κατὰ κόσμον
 τριστοιχί· παρὰ δέ σφιν ἐκάστῳ δίζυγες ἵπποι.
 Ῥῆσος δ' ἐν μέσῳ εὖδε, παρ' αὐτῷ δ' ὠκέες ἵπποι
 ἐξ ἐπιδιφριάδος πυμάτης ἱμάσι δέδεντο.

475

τὸν δ' Ὀδυσσεὺς προπάραιθεν ἰδὼν Διομήδεϊ δεῖξεν·
 “οὗτός τοι, Διόμηδες, ἀνὴρ, οὔτοι δέ τοι ἵπποι,
 οὓς νῶϊν πίφασκε Δόλων, ὃν ἐπέφνομεν ἡμεῖς.
 ἀλλ' ἄγε δὴ πρόφερε κρατερὸν μένος· οὐδέ τί σε χρὴ
 ἐστάμεναι μέλεον σὺν τεύχεσιν, ἀλλὰ λύ' ἵππους·
 ἢ ἐσὺ γ' ἄνδρας ξναιρε, μελήσουσιν δ' ἐμοὶ ἵπποι.”

480

Ὡς φάτο, τῷ δ' ἔμπνευσε μένος γλαυκῶπις Ἀθήνη,
 κτεῖνε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρυνετ' ἀεικῆς
 ἄορι θεινομένων, ἐρυθαίνεται δ' αἵματι γαῖα.

ὥς δὲ λέων μήλοισιν ἀσημάντοισιν ἐπελθὼν,
 αἴγεσιν ἢ ὀτεσσι, κακὰ φρονέων ἐνορούσῃ,
 ὥς μὲν Θρήϊκας ἄνδρας ἐπώχετο Τυδέος υἱός,
 ὄφρα δυῶδεκ' ἔπεφνε· ἅτὰρ πολύμητις Ὀδυσσεύς,
 ὃν τινα Τυδεΐδης ἄορι πλήξειε παραστάς,
 τὸν δ' Ὀδυσσεὺς μετόπισθε λαβὼν ποδὸς ἐξερύσασκε,
 τὰ φρονέων κατὰ θυμόν, ὅπως καλλίτριχες ἵπποι
 ῥεῖα διέλθοιεν μηδὲ τρομεοῖατο θυμῷ
 νεκροῖς ἀμβαίνοντες· ἀήθεσσον γὰρ ἔτ' αὐτῶν.

485

ἀλλ' ὅτε δὴ βασιλῆα κιχήσατο Τυδέος υἱός,
 τὸν τρισκαιδέκατον μελιηδέα θυμὸν ἀπηύρα
 ἀσθμαίνοντα· κακὸν γὰρ ὄναρ κεφαλῇφιν ἐπέστη
 τὴν νύκτ', Οἰνείδαο πάϊς, διὰ μῆτιν Ἀθήνης.

495

τόφρα δ' ἄρ' ὁ τλήμων Ὀδυσσεὺς λύε μώνυχας ἵππους,
 σὺν δ' ἥειρεν ἱμάσι καὶ ἐξήλυνεν ὀμίλου
 τόξῳ ἐπιπλήσσω, ἐπεὶ οὐ μάστιγα φαεινὴν
 ποικίλου ἐκ δίφροιο νοήσατο χερσὶν ἐλέσθαι·
 ροίζησεν δ' ἄρα πιφαύσκων Διομήδεϊ δίφῳ.

500

Αὐτὰρ ὁ μερμήριζε μένων ὃ τι κύντατον ἔρδοι,

ἦ ὃ γε δίφρον ἐλών, ὅθι ποικίλα τεύχε' ἔκειτο,
 ῥυμοῦ ἑξερύοι ἦ ἐκφέροι ὑψόσ' αἰείρας, 505
 ἦ ἔτι τῶν πλεόνων Θρηκῶν ἀπὸ θυμὸν ἔλοιτο.
 ἦος ὁ ταῦθ' ὥρμαινε κατὰ φρένα, τόφρα δ' Ἀθήνη
 ἐγγύθεν ἱσταμένη προσέφη Διομήδεα δῖον·
 “νόστου δὴ μνήσαι, μεγαθύμου Τυδέος υἱέ,
 νῆας ἔπι γλαφυράς, μὴ καὶ πεφοβημένος ἔλθης, 510
 μή πού τις καὶ Τρώας ἐγείρησιν θεὸς ἄλλος.”

ἌΩς φάθ', ὁ δὲ ξυνέηκε θεῆς ὅπα φωνησάσης,
 καρπαλίμως δ' ἵππων ἐπεβήσετο· κόψε δ' Ὀδυσσεὺς
 τόξῳ· τοὶ δ' ἐπέτουντο θοὰς ἐπὶ νῆας Ἀχαιῶν.

Οὐδ' ἀλαοσκοπιῇν εἶχ' ἀργυρότοξος Ἀπόλλων, 515
 ὥς ἴδ' Ἀθηναίην μετὰ Τυδέος υἱὸν ἔπουσαν·
 τῇ κοτέων Τρώων κατεδύσετο πουλὺν ὄμιλον,
 ὥρσεν δὲ Θρηκῶν βουληφόρου Ἴπποκόωντα,
 Ῥήσου ἀνεψιὸν ἐσθλόν· ὁ δ' ἐξ ὕπνου ἀνορούσας,
 ὥς ἴδε χῶρον ἐρήμον, ὅθ' ἕστασαν ὠκέες ἵπποι, 520
 ἄνδρας τ' ἀσπαίροντας ἐν ἀργαλέησι φονῇσιν,
 ὦμωξέν τ' ἄρ' ἔπειτα φίλον τ' ὀνόμηνεν ἐταῖρον.
 Τρώων δὲ κλαγγή τε καὶ ἄσπετος ὥρτο κυδοιμὸς
 θυνόντων ἄμυδις· θηεῦντο δὲ μέρμερα ἔργα,
 ὅσσ' ἄνδρες ῥέξαντες ἔβαν κοίλας ἐπὶ νῆας. 525

Οἱ δ' ὅτε δὴ ῥ' ἔκανον ὅθι σκοπὸν Ἑκτορος ἔκταν,
 ἐνθ' Ὀδυσσεὺς μὲν ἔρυξε διίφιλος ὠκέας ἵππους,
 Τυδείδης δὲ χαμᾶζε θορῶν ἔναρα βροτόεντα
 ἐν χεῖρεσσ' Ὀδυσῆϊ τίθει, ἐπεβήσετο δ' ἵππων·
 μάστιξεν δ' ἵππους, τῷ δ' οὐκ ἀέκοντε πετέσθην 530
 νῆας ἔπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ.
 Νέστωρ δὲ πρῶτος κτύπον ἄϊε φώνησέν τε·
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 ψεύσομαι, ἦ ἔτυμον ἑρέω ; κέλεται δέ με θυμός.
 ἵππων μ' ὠκυπόδων ἀμφὶ κτύπος οὐατα βάλλει. 535

αἶ γὰρ δὴ Ὀδυσσεύς τε καὶ ὁ κρατερὸς Διομήδης
 ᾧδ' ἄφαρ ἐκ Τρώων ἐλασαίατο μώνυχας ἵππους·
 ἀλλ' αἰνῶς δείδοικα κατὰ φρένα μή τι πάθωσιν
 Ἀργείων οἱ ἄριστοι ὑπὸ Τρώων ὀρυμαγδοῦ.”

Οὐ πῶ πάν εἴρητο ἔπος ὅτ' ἄρ' ἦλυθον αὐτοί. 540
 καί ρ' οἱ μὲν κατέβησαν ἐπὶ χθόνα, τοὶ δὲ χαρέντες
 δεξιῇ ἡσπάζοντο ἔπεσσί τε μελιχίοισι·
 πρῶτος δ' ἐξερέεινε Γεῆνιος ἵπποτα Νέστωρ·
 “εἰπ' ἄγε μ', ᾧ πολύαιν' Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,
 ὅππως τούσδ' ἵππους λάβητον, καταδύντες ὄμιλον 545
 Τρώων, ἣ τίς σφωε πόρεν θεὸς ἀντιβολήσας.
 αἰνῶς ἀκτίνεσσιν ἐοικότες ἠελίοιο.

αἰεὶ μὲν Τρώεσσ' ἐπιμίσγομαι, οὐδέ τί φημι
 μιμνάξειν παρὰ νηυσὶ γέρων περ ἐὼν πολεμιστῆς·
 ἀλλ' οὐ πῶ τοίους ἵππους ἴδον οὐδ' ἐνόησα. 550
 ἀλλά τιν' ἔμμ' οἶω δόμεναι θεὸν ἀντιάσαντα·
 ἀμφοτέρω γὰρ σφῶϊ φιλεῖ νεφεληγερέτα Ζεὺς
 κούρη τ' αἰγιόχοιο Διὸς γλαυκῶπις Ἀθήνη.”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ᾧ Νέστωρ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν, 555
 ρεῖα θεὸς γ' ἐθέλων καὶ ἀμείνονας ἠέ περ οἶδε
 ἵππους δωρήσαιτ', ἐπεὶ ἦ πολὺ φέρτεροί εἰσιν.
 ἵπποι δ' οἶδε, γεραιέ, νεήλυδες, οὓς ἐρεεῖνεις,
 Θρηϊκιοί· τὸν δέ σφιν ἄνακτ' ἀγαθὸς Διομήδης
 ἔκτανε, πὰρ δ' ἐτάρους δυοκαίδεκα πάντας ἀρίστους. 560
 τὸν τρισκαίδεκατον σκοπὸν εἵλομεν ἐγγύθι νηῶν,
 τόν ῥα διοπτῆρα στρατοῦ ἔμμεναι ἡμετέροιο
 Ἐκτωρ τε προέηκε καὶ ἄλλοι Τρώες ἀγαυοί.”

ᾧΩς εἰπὼν τάφροιο διήλασε μώνυχας ἵππους
 καγχαλώων· ἅμα δ' ἄλλοι ἴσαν χαίροντες Ἀχαιοί. 565
 οἱ δ' ὅτε Τυδεΐδew κλισίῃν εὐτυχτον ἵκοντο,
 ἵππους μὲν κατέδησαν ἐϋτμήτοισιν ἱμάσι

φάτνη ἐφ' ἱππείῃ, ὅθι περ Διομήδεος ἵπποι
 ἔστασαν ὠκύποδες μελιηδέα πυρὸν ἔδοντες·
 νηὶ δ' ἐνὶ πρύμνῃ ἔναρα βροτόεντα Δόλωνος
 θῆκ' Ὀδυσσεύς, ὅφρ' ἱρὸν ἐτοιμασσαίᾱτ' Ἀθήνη.
 αὐτοὶ δ' ἰδρῶ πολλὸν ἀπενίζοντο θαλάσση
 ἐσβάντες κνήμας τε ἰδὲ λόφον ἀμφί τε μηρούς.
 αὐτὰρ ἐπεὶ σφιν κῦμα θαλάσσης ἰδρῶ πολλὸν
 νύψεν ἀπὸ χρωτὸς καὶ ἀνέψυχθεν φίλον ἦτορ,
 ἔς ῥ' ἀσαμίνθους βάντες ἐϋξέστας λούσαντο.
 τῷ δὲ λοεσσαμένῳ καὶ ἀλειψαμένῳ λίπ' ἐλαίῳ
 δείπνῳ ἐφιζανέτην, ἀπὸ δὲ κρητῆρος Ἀθήνη
 πλείου ἀφυσσόμενοι λείβον μελιηδέα οἶνον.

570

575



ΙΛΙΑΔΟΣ Α.

Ἀγαμέμνωνος ἀριστεία.

Ἦὼς δ' ἐκ λεχέων παρ' ἀγανοῦ Τιθωνοῖο
ὠρυσθ' ἔν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσι·
Ζεὺς δ' Ἑριδα προΐαλλε θεὰς ἐπὶ νῆας Ἀχαιῶν
ἀργαλέην, πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν.
στῇ δ' ἐπ' Ὀδυσσῆος μεγακῆτεϊ νηὶ μελαίνῃ, 5
ἥ ῥ' ἐν μεσσάτῳ ἔσκε γεγωνέμεν ἀμφοτέρωσσε,
ἡμὲν ἐπ' Αἴαντος κλισίας Τελαμωνιάδαο
ἠδ' ἐπ' Ἀχιλλῆος, τοί ῥ' ἔσχατα νῆας εἴσας
εἵρυσαν, ἡνωρέῃ πίσυνοι καὶ κάρτεϊ χειρῶν.
ἔνθα στᾶσ' ἦϋσε θεὰ μέγα τε δεινόν τε 10
ὄρθι', Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστω
καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ νέεσθαι
ἐν νηυσὶ γλαφυρῇσι φίλῃν ἐς πατρίδα γαῖαν.

Ἀτρεΐδης δ' ἐβόησεν ἰδὲ ζῶννυσθαι ἄνωγεν 15
Ἀργείους· ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκόν.
κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε
καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνε,
τόν ποτέ οἱ Κινύρης δῶκε ξεινήϊον εἶναι. 20
πεύθετο γὰρ Κύπρονδε μέγα κλέος, οὔνεκ' Ἀχαιοὶ
ἐς Τροίην νήεσσιν ἀναπλεύσεσθαι ἔμελλον·
τοῦνεκά οἱ τὸν δῶκε χαριζόμενος βασιλῆϊ.

τοῦ δ' ἦ τοι δέκα οἴμοι ἔσαν μέλανος κυάνοιο,
 δώδεκα δὲ χρυσοῖο καὶ εἴκοσι κασσιτέριοι· 25
 κυάνεοι δὲ δράκοντες ὀρωρέχατο προτὶ δειρὴν
 τρεῖς ἐκάτερθ', ἱρισσιν ἐοικότες, ἄς τε Κρονίων
 ἐν νέφει στήριξε, τέρας μερόπων ἀνθρώπων.
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος· ἐν δέ οἱ ἦλοι
 χρύσειοι πάμφαινον, ἀτὰρ περὶ κουλεὸν ἦεν 30
 ἀργύρεον, χρυσέοισιν ἀορτήρεσσιν ἀρηρός.
 ἂν δ' ἔλετ' ἀμφιβρότην πολυδαίδαλον ἀσπίδα θοῦριν,
 καλήν, ἣν πέρι μὲν κύκλοι δέκα χάλκεοι ἦσαν,
 ἐν δέ οἱ ὀμφαλοὶ ἦσαν ἐείκοσι κασσιτέριοιο
 λευκοί, ἐν δὲ μέσοισιν ἔην μέλανος κυάνοιο. 35
 τῇ δ' ἐπὶ μὲν Γοργῶ βλοσυρῶπις ἔστεφάνωτο
 δεινὸν δερκομένη, περὶ δὲ Δεῖμός τε Φόβος τε.
 τῆς δ' ἐξ ἀργύρεος τελαμῶν ἦν· αὐτὰρ ἐπ' αὐτοῦ
 κυάνεος ἐλέλικτο δράκων, κεφαλαὶ δέ οἱ ἦσαν
 τρεῖς ἀμφιστρεφέες, ἐνὸς αὐχένος ἐκπεφυυῖαι. 40
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἴλετο δ' ἄλκιμα δοῦρε δύω, κεκορυθμένα χαλκῷ,
 ὀξέα· τῇλε δὲ χαλκὸς ἀπ' αὐτόφιν οὐρανὸν εἴσω
 λάμπ'· ἐπὶ δ' ἐγδούπησαν Ἀθηναίη τε καὶ Ἥρη, 45
 τιμῶσαι βασιλῆα πολυχρύσοιο Μυκῆνης.
 Ἕνιόχῳ μὲν ἔπειτα ἐφ' ἐπέτελλεν ἕκαστος
 ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὐθ' ἐπὶ τάφρῳ,
 αὐτοὶ δὲ πρυλῆες σὺν τεύχεσι θωρηχθέντες
 ῥῶοντ'· ἄσβεστος δὲ βοή γένητ' ἡῶθι πρό. 50
 φθὰν δὲ μέγ' ἱππῶν ἐπὶ τάφρῳ κοσμηθέντες,
 ἱππῆες δ' ὀλίγον μετεκίαθον· ἐν δὲ κυδοιμὸν
 ὦρσε κακὸν Κρονίδης, κατὰ δ' ὑψόθεν ἦκεν ἑέρσας
 αἵματι μυδαλέας ἐξ αἰθέρος, οὐνεκ' ἔμελλε
 πολλὰς ἰφθίμους κεφαλὰς Ἀἴδι προΐαψειν. 55

Τρῶες δ' αὖθ' ἐτέρωθεν ἐπὶ θρωσμῷ πεδίλοι,
 Ἔκτορά τ' ἀμφὶ μέγαν καὶ ἀμύμονα Πουλυδάμαντα
 Αἰνείαν θ', ὃς Τρωσὶ θεὸς ὧς τίετο δῆμψ,
 τρεῖς τ' Ἀντηνορίδας, Πόλυβον καὶ Ἀγήνορα δῖον
 ἡΐθεόν τ' Ἀκάμαντ', ἐπιείκελον ἀθανάτοισιν. 60
 Ἔκτωρ δ' ἐν πρώτοισι φέρ' ἀσπίδα πάντοσ' ἐτίσθη.
 οἷος δ' ἐκ νεφέων ἀναφαίνεται οὐλῖος ἀστὴρ
 παμφαίνων, τοτὲ δ' αὖτις ἔδυν νέφεα σκιάοντα,
 ὧς Ἔκτωρ ὅτ' ἐν τε μετὰ πρώτοισι φάνεσκεν,
 ἄλλοτε δ' ἐν πυμάτοισι κελεύων· πᾶς δ' ἄρα χαλκῷ 65
 λάμφ' ὥς τε στεροπὴ πατρὸς Διὸς αἰγιόχοιο.

Οἱ δ', ὥς τ' ἀμητῆρες ἐναντίοι ἀλλήλοισιν
 ὄγμον ἐλαύνωσιν ἀνδρὸς μάκαρος κατ' ἄρουραν
 πυρῶν ἢ κριθέων· τὰ δὲ δράγματα ταρφέα πίπτει·
 ὧς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 70
 δῆρουν, οὐδ' ἔτεροι μνῶντ' ὀλοοῖο φόβοιο.
 ἴσας δ' ὑσμίνῃ κεφαλὰς ἔχεν, οἱ δὲ λύκοι ὧς
 θῦνον· Ἔρις δ' ἄρ' ἔχαιρε πολύστονος εἰσορόωσα·
 οἷη γάρ ῥα θεῶν παρετύχανε μαρναμένοισιν,
 οἱ δ' ἄλλοι οὐ σφιν πάρεσαν θεοί, ἀλλὰ ἔκηλοι 75
 σφοῖσιν ἐνὶ μεγάροισι καθήατο, ἦχι ἐκάστω
 δῶματα καλὰ τέτυκτο κατὰ πτύχας Οὐλύμποιο.
 πάντες δ' ἡτιόνωντο κελαινεφέα Κρονίωνα,
 οὔνεκ' ἄρα Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι.
 τῶν μὲν ἄρ' οὐκ ἀλέγιζε πατήρ· ὁ δὲ νόσφι λιασθεὶς 80
 τῶν ἄλλων ἀπάνευθε καθέζετο κύδει γαίῳν,
 εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν
 χαλκοῦ τε στεροπὴν, ὀλλύντας τ' ὀλλυμένους τε.

Ὅφρα μὲν ἡὼς ἦν καὶ ἀέξετο ἱερὸν ἡμαρ,
 τόφρα μάλ' ἀμφοτέρων βέλε' ἦπτετο, πῖπτε δὲ λαός· 85
 ἦμος δὲ δρυτόμος περ ἀνὴρ ὠπλίσσατο δειπνον
 οὔρεος ἐν βήσσησιν, ἐπεὶ τ' ἐκορέσσατο χεῖρας

τάμνων δένδρεα μάκρα, ἄδος τέ μιν ἵκετο θυμόν,
 σίτου τε γλυκεροῖο περὶ φρένας ἥμερος αἰρεῖ,
 τῆμος σφῇ ἀρετῇ Δαναοὶ ῥήξαντο φάλαγγας, 90
 κεκλόμενοι ἐτάροισι κατὰ στίχας· ἐν δ' Ἀγαμέμνων
 πρῶτος ὄρουσ', ἔλε δ' ἄνδρα Βιήνορα, ποιμένα λαῶν,
 αὐτόν, ἔπειτα δ' ἐταῖρον Ὀϊλῆα πλήξιππον.
 ἦ τοι ὃ γ' ἐξ ἵππων κατεπάλμενος ἀντίος ἔστη·
 τὸν δ' ἰθὺς μεμαῶτα μετώπιον ὀξείῃ δουρὶ 95
 νύξ', οὐδὲ στεφάνη δόρυ οἱ σχέθε χαλκοβάρεια,
 ἀλλὰ δι' αὐτῆς ἦλθε καὶ ὀστέου, ἐγκέφαλος δὲ
 ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα.
 καὶ τοὺς μὲν λίπεν αὖθι ἄναξ ἀνδρῶν Ἀγαμέμνων
 στήθεσι παμφαίνοντας, ἐπεὶ περίδυσε χιτῶνας· 100
 αὐτὰρ ὁ βῆ ῥ' Ἰσόν τε καὶ Ἀντιφον ἐξεναρίζων,
 νῆε δύω Πριάμοιο, νόθον καὶ γνήσιον, ἄμφω
 εἰν ἐνὶ δίφρῳ ἐόντας· ὁ μὲν νόθος ἡνιόχευεν,
 Ἀντιφος αὖ παρέβασκε περικλυτός· ὦ ποτ' Ἀχιλλεὺς
 Ἰδης ἐν κνημοῖσι δίδη μόσχοισι λύγοισι, 105
 ποιμαίνοντ' ἐπ' ὅεσσι λαβών, καὶ ἔλυσεν ἀποίνων.
 δὴ τότε γ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 τὸν μὲν ὑπὲρ μαζοῖο κατὰ στήθεος βάλε δουρί,
 Ἀντιφον αὖ παρὰ οὗς ἔλασε ξίφει, ἐκ δ' ἔβαλ' ἵππων.
 σπερχόμενος δ' ἀπὸ τοῖιν ἐσύλα τεύχεα καλά, 110
 γιγνώσκων· καὶ γάρ σφε πάρος παρὰ νηυσὶ θοῇσιν
 εἶδεν, ὅτ' ἐξ Ἰδης ἄγαγεν πόδας ὦκὺς Ἀχιλλεύς.
 ὥς δὲ λέων ἐλάφοιο ταχείης νήπια τέκνα
 ῥῆϊδίως συνέαξε, λαβὼν κρατεροῖσιν ὁδοῦσιν,
 ἐλθὼν εἰς εὐνὴν, ἀπαλόν τέ σφ' ἦτορ ἀπηύρα· 115
 ἦ δ' εἴ πέρ τε τύχῃσι μάλα σχεδόν, οὐ δύναταί σφι
 χραιομεῖν· αὐτὴν γάρ μιν ὑπὸ τρόμος αἰνὸς ἰκάνει·
 καρπαλίμως δ' ἦϊξε διὰ δρυμὰ πικνὰ καὶ ὕλην
 σπεύδουσ' ἰδρώουσα κραταιοῦ θηρὸς ὑφ' ὀρμῆς·

ὥς ἄρα τοῖς οὗ τις δύνατο χραισμῆσαι ὄλεθρον 120
Τρώων, ἀλλὰ καὶ αὐτοὶ ὑπ' Ἀργείοισι φέβοντο.

Αὐτὰρ ὁ Πείσανδρόν τε καὶ Ἴππόλοχον μενεχάρμην,
νίεας Ἀντιμάχοιο δαΐφρονος, ὃς ῥα μάλιστα
χρυσὸν Ἀλεξάνδροιο δεδεγμένος, ἀγλαὰ δῶρα,
οὐκ εἶασχ' Ἑλένην δόμεναι ξανθῷ Μενελάῳ, 125
τοῦ περ δὴ δύο παῖδε λάβε κρείων Ἀγαμέμνων
εἰν ἐνὶ δίφρῳ ἑόντας, ὁμοῦ δ' ἔχον ὠκέας ἵππους·
ἐκ γάρ σφεας χειρῶν φύγον ἥνυα σιγαλόεντα,
τῷ δὲ κυκηθήτην· ὁ δ' ἐναντίον ὦρτο λέων ὥς
Ἀτρεΐδης· τῷ δ' αὖτ' ἐκ δίφρου γονναζέσθην· 130
“ζῳγρει, Ἀτρέος νιέ, σὺ δ' ἄξια δέξαι ἅποινα·
πολλὰ δ' ἐν Ἀντιμάχοιο δόμοις κειμήλια κείμεναι,
χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἅποινα,
εἰ νῶϊ ζωὸς πεπύθουτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 135

Ὡς τῷ γε κλαίοντε πρυσανδήτην βασιλῆα
μειλιχλοῖς ἐπέεσσιν· ἀμειλικτον δ' ὅπ' ἄκουσαν·
“εἰ μὲν δὴ Ἀντιμάχοιο δαΐφρονος νιέες ἐστόν,
ὃς ποτ' ἐνὶ Τρώων ἀγορῇ Μενέλαον ἄνωγεν,
ἀγγελίην ἐλθόντα σὺν ἀντιθέῳ Ὀδυσῆϊ, 140
αὐθι κατακτείνειν μηδ' ἐξέμεν ἅψ ἔς Ἀχαιοὺς,
νῦν μὲν δὴ τοῦ πατρὸς ἀεικέα τίσετε λώβην.”

Ἦ, καὶ Πείσανδρον μὲν ἀφ' ἵππων ὥσε χαμᾶζε
δουρὶ βαλὼν πρὸς στῆθος· ὁ δ' ὕπτιος οὐδεὶ ἐρείσθη.
Ἴππόλοχος δ' ἀπόρουσε, τὸν αὖ χαμαὶ ἐξενάριξε, 145
χεῖρας ἀπὸ ξίφεϊ τμήξας ἀπὸ τ' αὐχένα κόψας,
ὄλμον δ' ὥς ἔσσευε κυλίνδεσθαι δι' ὀμίλου.
τοὺς μὲν ἔασ'· ὁ δ' ὅθι πλείσται κλονέοντο φάλαγγες,
τῇ ῥ' ἐνόρουσ', ἅμα δ' ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
πεζοὶ μὲν πεζοὺς ὄλεον φεύγοντας ἀνάγκη, 150
ἱππεῖς δ' ἱππῆας—ὑπὸ δέ σφισιν ὦρτο κοινή

ἐκ πεδίου, τὴν ὤρσαν ἐρίγδουποι πόδες ἵππων—
χαλκῷ δηϊόωντες· ἀτὰρ κρείων Ἀγαμέμνων
αἶεν ἀποκτείνων ἔπετ' Ἀργείοισι κελεύων.

ὥς δ' ὅτε πῦρ ἀτίδηλον ἐν ἀξύλῳ ἐμπέσῃ ὕλῃ, 155
πάντῃ τ' εἰλυφόων ἄνεμος φέρει, οἱ δέ τε θάμνοι
πρόρριζοι πίπτουσιν ἐπειγόμενοι πυρὸς ὁρμῇ·
ὥς ἄρ' ὑπ' Ἀτρεΐδῃ Ἀγαμέμνονι πίπτε κάρηνα
Τρώων φευγόντων, πολλοὶ δ' ἐριαύχενες ἵπποι
κείν' ὄχρα κροτάλιζον ἀνὰ πτολέμοιο γεφύρας, 160
ἡνιόχους ποθέοντες ἀμύμονας· οἱ δ' ἐπὶ γαίῃ
κείατο, γύπεςσιν πολὺν φίλτεροι ἢ ἀλόχοισιν.

Ἔκτορα δ' ἐκ βελέων ὕπαγε Ζεὺς ἐκ τε κοίτης
ἐκ τ' ἀνδροκτασίης ἐκ θ' αἵματος ἐκ τε κυδοιμοῦ·
Ἀτρεΐδης δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων. 165

οἱ δὲ παρ' Ἴλου σῆμα παλαιοῦ Δαρδανίδαο
μέσσον καὶ πεδίου παρ' ἐρινεὸν ἐσσεύοντο
ἰέμενοι πόλιος· ὁ δὲ κεκληγὼς ἔπετ' αἰεὶ
Ἀτρεΐδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.
ἀλλ' ὅτε δὴ Σκαιάς τε πύλας καὶ φηγὸν ἵκοντο, 170
ἔνθ' ἄρα δὴ ἴσταντο καὶ ἀλλήλους ἀνέμιμνον.

οἱ δ' ἔτι καμ μέσσον πεδίου φοβέοντο βόες ὥς,
ὥς τε λέων ἐφόβησε μολῶν ἐν νυκτὸς ἀμολγῷ
πάσας· τῇ δέ τ' ἰῆ ἀναφαίνεται αἰπὺς ὄλεθρος·
τῆς δ' ἐξ αὐχέν' ἔαξε λαβὼν κρατεροῖσιν ὁδοῦσι 175

πρῶτον, ἔπειτα δέ θ' αἶμα καὶ ἔγκατα πάντα λαφύσσει·
ὥς τοὺς Ἀτρεΐδης ἔφεπε κρείων Ἀγαμέμνων,
αἶεν ἀποκτείνων τὸν ὀπίστατον· οἱ δ' ἐφέβοντο.

πολλοὶ δὲ πρηνεῖς τε καὶ ὕπτιοι ἔκπεσον ἵππων
Ἀτρεΐδεω ὑπὸ χερσὶ· περιπρὸ γὰρ ἔγχεϊ θῆεν. 180

ἀλλ' ὅτε δὴ τάχ' ἔμελλεν ὑπὸ πτόλιν αἰπύ τε τεῖχος
ἵξεσθαι, τότε δὴ ῥα πατὴρ ἀνδρῶν τε θεῶν τε
Ἰδης ἐν κορυφῇσι καθέζετο πιδνέσεως,

οὐρανόθεν καταβάς· ἔχε δ' ἄστεροπὴν μετὰ χερσίν.

Ἴριν δ' ὥτρυνε χρυσόπτερον ἀγγελέουσιν·

185

“βάσκ' ἴθι, Ἴρι ταχεῖα, τὸν Ἑκτορι μῦθον ἐνίσπες·

ὄφρ' ἂν μὲν κεν ὄρῃ Ἀγαμέμνονα, ποιμένα λαῶν,

θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,

τόφρ' ἀναχωρεῖτω, τὸν δ' ἄλλον λαὸν ἀνώχθω

μάρνασθαι δηῖοισι κατὰ κρατερὴν ὕσμίνην.

190

αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεῖς ἦ βλήμενος ἰῶ

εἰς ἵππους ἄλεται, τότε οἱ κράτος ἐγγυαλίζω

κτείνειν, εἰς ὃ κε νῆας ἐϋσσέλμους ἀφίκηται

δύη τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.”

ᾧς ἔφατ', οὐδ' ἀπίθησε ποδῆνεμος ὠκέα Ἴρις,

195

βῇ δὲ κατ' Ἰδαίων ὀρέων εἰς Ἴλιον ἱρήν.

εὖρ' υἷδν Πριάμοιο daίφρονος, Ἑκτορα δῖον,

ἑσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·

ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἴρις·

“Ἑκτορ, υἱὲ Πριάμοιο, Διὶ μῆτιν ἀτάλαντε,

200

Ζεὺς με πατὴρ προέηκε τεῖν τάδε μυθήσασθαι.

ὄφρ' ἂν μὲν κεν ὄρῃς Ἀγαμέμνονα, ποιμένα λαῶν,

θύνοντ' ἐν προμάχοισιν, ἐναίροντα στίχας ἀνδρῶν,

τόφρ' ὑπόεικε μάχης, τὸν δ' ἄλλον λαὸν ἀνωχθὶ

μάρνασθαι δηῖοισι κατὰ κρατερὴν ὕσμίνην.

205

αὐτὰρ ἐπεὶ κ' ἦ δουρὶ τυπεῖς ἦ βλήμενος ἰῶ

εἰς ἵππους ἄλεται, τότε τοι κράτος ἐγγυαλίζῃ

κτείνειν, εἰς ὃ κε νῆας ἐϋσσέλμους ἀφίκηται

δύη τ' ἥελιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ.”

Ἡ μὲν ἄρ' ὥς εἰποῦς' ἀπέβη πόδας ὠκέα Ἴρις,

210

Ἑκτωρ δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,

πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντῃ,

ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῇν.

οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἕσταν Ἀχαιῶν,

Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας.

215

ἀρτύνθη δὲ μάχῃ, στὰν δ' ἀντίοι· ἐν δ' Ἀγαμέμνων
πρῶτος ὄρουσ', ἔθελεν δὲ πολὺ προμάχεσθαι ἀπάντων.

Ἔσπετε νῦν μοι, Μοῦσαι, Ὀλύμπια δώματ' ἔχουσαι,
ὅς τις δὴ πρῶτος Ἀγαμέμνονος ἀντίον ἦλθεν
ἢ αὐτῶν Τρώων ἢ ἐκλειτῶν ἐπικούρων. 220

Ἴφιδάμας Ἀντηνορίδης, ἧὺς τε μέγας τε,
ὃς τράφη ἐν Θρήκῃ ἐριβόλακι, μητέρι μήλων·
Κισσῆς τόν γ' ἔθρεψε δόμοις ἐνι τυτθὸν ἐόντα
μητροπάτωρ, ὃς τίκτε Θεανῶ καλλιπάρηον·
αὐτὰρ ἐπεὶ ῥ' ἦβης ἐρικυδέος ἵκετο μέτρον,
αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν·
γῆμας δ' ἐκ θαλάμοιο μετὰ κλέος ἵκετ' Ἀχαιῶν
σὺν δυοκαίδεκα νηυσὶ κορωνίσιν, αἷ οἱ ἔποντο.

τὰς μὲν ἔπειτ' ἐν Περκώτῃ λίπε νῆας εἵσας,
αὐτὰρ ὁ πεζὸς ἐὼν εἰς Ἴλιον εἰληλούθει· 230
ὅς ῥα τότε Ἀτρεΐδew Ἀγαμέμνονος ἀντίον ἦλθεν.

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Ἀτρεΐδης μὲν ἄμαρτε, παραὶ δέ οἱ ἐτράπετ' ἔγχος,
Ἴφιδάμας δὲ κατὰ ζώνην θώρηκος ἔνερθε
νύξ', ἐπὶ δ' αὐτὸς ἔρεισε, βαρεῖν χειρὶ πιθήσας· 235
οὐδ' ἔτορε ζωστήρα παναίολον, ἀλλὰ πολὺ πρὶν
ἀργύρῳ ἀντομένη μόλιβος ὥς ἐτράπετ' αἰχμή.
καὶ τό γε χειρὶ λαβὼν εὐρυκρείων Ἀγαμέμνων
ἔλκ' ἐπὶ οἷ μεμαῶς ὥς τε λῖς, ἐκ δ' ἄρα χειρὸς
σπάσσατο· τὸν δ' ἄορι πλήξ' αὐχένα, λῦσε δὲ γυῖα. 240

ὥς ὁ μὲν αὖθι πεσὼν κοιμήσατο χάλκεον ὕπνου
οἰκτρός, ἀπὸ μνηστῆς ἀλόχου, ἀστοῖσιν ἀρήγων,
κουριδίης, ἧς οὐ τι χάριν ἶδε, πολλὰ δ' ἔδωκε·
πρῶθ' ἑκατὸν βοῦς δῶκεν, ἔπειτα δὲ χίλι' ὑπέστη,
αἶγας ὁμοῦ καὶ οἷς, τὰ οἱ ἄσπετα ποιμαίνοντο. 245

δὴ τότε γ' Ἀτρεΐδης Ἀγαμέμνων ἐξενάριξε,
βῆ δὲ φέρων ἀν' ὄμιλον Ἀχαιῶν τεύχεα καλά.

Τὸν δ' ὥς οὖν ἐνόησε Κόων, ἀριδείκετος ἀνδρῶν,
 πρεσβυγενὴς Ἀητηνορίδης, κρατερόν ῥά ἐ πένθος
 ὀφθαλμοὺς ἐκάλυψε κασιγνήτοιο πεσόντος. 250
 στῇ δ' εὐρὰς σὺν δουρὶ λαθῶν Ἀγαμέμνονα δῖον,
 νύξε δέ μιν κατὰ χεῖρα μέσσην ἀγκῶνος ἔνερθε,
 ἀντικρὺ δὲ διέσχε φαεινοῦ δουρὸς ἀκωκή.
 ὀλγῆσέν τ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
 ἄλλ' οὐδ' ὥς ἀπέληγε μάχης ἡδὲ πτολέμοιο, 255
 ἄλλ' ἐπόρουσε Κόωνι ἔχων ἀνεμοτρεφὲς ἔγχος.
 ἦ τοι ὁ Ἰφιδάμαντα κασίγνητον καὶ ὄπατρον
 ἔλκε ποδὸς μεμαῶς, καὶ αὐτὶ πάντας ἀρίστους·
 τὸν δ' ἔλκοντ' ἀν' ὄμιλον ὑπ' ἀσπίδος ὀμφαλοέσσης
 οὔτῃσε ξυστῶ χαλκῆρεϊ, λῦσε δὲ γυῖα· 260
 τοῖο δ' ἐπ' Ἰφιδάμαντι κάρη ἀπέκοψε παραστάς.
 ἔνθ' Ἀντήνορος υἱὲς ὑπ' Ἀτρεΐδῃ βασιλῆϊ
 πότμον ἀναπλήσαντες ἔδυν δόμον Ἀἴδος εἶσω.

Αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν
 ἔγχει τ' ἄορί τε μεγάλοισί τε χερμαδίοισιν, 265
 ὄφρα οἱ αἰμ' ἔτι θερμὸν ἀνήνοθεν ἐξ ὠτειλῆς.
 αὐτὰρ ἐπεὶ τὸ μὲν ἔλκος ἐτέρσετο, παύσατο δ' αἶμα,
 ὀξέϊαι δ' ὀδύναι δύνουν μένος Ἀτρεΐδαο.
 ὥς δ' ὅτ' ἂν ὠδίνουσαν ἔχῃ βέλος ὀξὺ γυναιῖκα,
 δριμύ, τό τε προΐεισι μογοστόκοι Εἰλείθυιαι, 270
 Ἥρης θυγατέρες πικρὰς ὠδῖνας ἔχουσαι,
 ὥς ὀξεῖ ὀδύναι δύνουν μένος Ἀτρεΐδαο.
 ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλε
 νηυσὶν ἔπι γλαφυρῇσιν ἐλαυνέμεν· ἦχθετο γὰρ κῆρ.
 ἡῦσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς· 275
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 ὑμεῖς μὲν νῦν νηυσὶν ἀμύνετε ποντοπόροισι
 φύλοπιν ἀργαλέην, ἐπεὶ οὐκ ἐμὲ μητίετα Ζεὺς
 εἶασε Τρώεσσι πανημέριον πολεμίζειν.”

Ἦς ἔφαθ', ἡνίοχος δ' ἵμασεν καλλίτριχας ἵππους 280
νῆας ἐπὶ γλαφυράς· τῷ δ' οὐκ ἀέκοντε πετέσθην·
ἄφρεον δὲ στήθεα, ραίνοντο δὲ νέρθε κονίη,
τειρόμενον βασιλῆα μάχης ἀπάνευθε φέροντες.

Ἐκτωρ δ' ὥς ἐνόησ' Ἀγαμέμνονα νόσφι κιόντα, 285
Τρωσὶ τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν αὖσας·

“Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
οἷχετ' ἀνὴρ ὠριστος, ἐμοὶ δὲ μέγ' εὖχος ἔδωκε
Ζεὺς Κρονίδης· ἀλλ' ἰθὺς ἐλαύνετε μώνυχας ἵππους
ἰφθίμων Δαναῶν, ἵν' ὑπέρτερον εὖχος ἄρησθε.” 290

Ἦς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου.
ὥς δ' ὅτε πού τις θηρητῆρ κύνας ἀργιόδοντας
σεύη ἐπ' ἀγροτέρῳ συνὲ καπρίῳ ἢ ἐλέοντι,
ὥς ἐπ' Ἀχαιοῖσιν σευὲ Τρῶας μεγαθύμους
Ἐκτωρ Πριαμίδης, βροτολογίῳ ἴσος Ἀρηϊ. 295
αὐτὸς δ' ἐν πρώτοισι μέγα φρονέων ἐβεβήκει,
ἐν δ' ἔπεσ' ὑσμίνῃ ὑπεραεὶ ἴσος ἀέλλῃ,
ἦ τε καθαλλομένη ἰοειδέα πόντον ὀρίνει.

Ἐνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν
Ἐκτωρ Πριαμίδης, ὅτε οἱ Ζεὺς κῦδος ἔδωκεν ; 300
Ἀσαῖον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ὀπίτην,
καὶ Δόλοπα Κλυτίδην καὶ Ὀφέλτιον ἠδ' Ἀγέλαον,
Αἴσυμνόν τ' Ὠρόν τε καὶ Ἰππόνοον μενεχάρμην.
τοὺς ἄρ' ὃ γ' ἡγεμόνας Δαναῶν ἔλεν, αὐτὰρ ἔπειτα
πληθύν, ὥς ὁπότε νέφεα Ζέφυρος στυφελίξῃ 305
ἀργεστῶ Νότοιο, βαθείῃ λαίλαπι τύπτων·
πολλὸν δὲ τρόφι κῦμα κυλίνδεται, ὑψόσε δ' ἄχνη
σκίδνεται ἐξ ἀνέμοιο πολυπλάγκτοιο ἰωῆς·
ὥς ἄρα πυκνὰ καρήαθ' ὑφ' Ἐκτορι δάμνατο λαῶν.

Ἐνθα κε λοιγὸς ἦν καὶ ἀμήχανα ἔργα γένοντο, 310
καὶ νύ κεν ἐν νήεσσι πέσον φεύγοντες Ἀχαιοί,

εἰ μὴ Τυδεΐδῃ Διομήδεϊ κέκλετ' Ὀδυσσεύς·
 “Τυδεΐδῃ, τί παθόντε λελάσμεθα θούριδος ἀλκῆς ;
 ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἐμ' ἵστασο· δὴ γὰρ ἔλεγχος
 ἔσσεται εἴ κεν νῆας ἔλῃ κορυθαίολος Ἑκτωρ.” 315

Τὸν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
 “ἦ τοι ἐγὼ μενέω καὶ τλήσομαι· ἀλλὰ μίνυνθα
 ἡμέων ἔσσεται ἦδος, ἐπεὶ νεφεληγερέτα Ζεὺς
 Τρωσὶν δὴ βόλεται δοῦναι κράτος ἡέ περ ἡμῖν.”

Ἦ, καὶ Οὐμβραῖον μὲν ἀφ' ἵππων ὦσε χαμᾶζε, 320
 δουρὶ βαλὼν κατὰ μαζὸν ἀριστερόν· αὐτὰρ Ὀδυσσεὺς
 ἀντίθεον θεράποντα Μολίονα τοῖο ἀνακτος.
 τοὺς μὲν ἔπειτ' εἶσαν, ἐπεὶ πολέμου ἀπέπαυσαν·
 τῷ δ' ἀν' ὄμιλον ἰόντε κυδοίμεον, ὥς ὅτε κάρῳ
 ἐν κυσὶ θηρευτῇσι μέγα φρονέοντε πέσητον· 325
 ὥς ὄλεκον Τρῶας πάλιν ὀρμένῳ· αὐτὰρ Ἀχαιοὶ
 ἀσπασίως φεύγοντες ἀνέπνεον Ἑκτορα δῖον.

Ἐνθ' ἐλέτην δίφρουν τε καὶ ἀνέρε δῆμον ἀρίστω,
 νῆε δύνω Μέροπος Περκωσίου, ὃς περὶ πάντων
 ᾗδεε μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκε 330
 στείχειν ἐς πόλεμον φθισήνορα· τῷ δέ οἱ οὐ τι
 πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.
 τοὺς μὲν Τυδεΐδης δουρικλειτὸς Διομήδης
 θυμοῦ καὶ ψυχῆς κεκαδὼν κλυτὰ τεύχε' ἀπηύρα·
 Ἰππόδαμον δ' Ὀδυσσεὺς καὶ Ὑπείροχον ἐξενάριξεν. 335

Ἐνθα σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων
 ἐξ Ἰδῆς καθορῶν· τοὶ δ' ἀλλήλους ἐνάριζον.
 ἦ τοι Τυδέος υἱὸς Ἀγαστροφον οὕτασε δουρὶ
 Παιονίδην ἥρωα κατ' ἰσχίον· οὐ γάρ οἱ ἵπποι
 ἐγγὺς ἔσαν προφυγεῖν, ἀάσατο δὲ μέγα θυμῷ. 340
 τοὺς μὲν γὰρ θεράπων ἀπάνευθ' ἔχεν, αὐτὰρ ὁ πεζὸς
 θῦνε διὰ προμάχων, ἦος φίλον ὦλεσε θυμόν.
 Ἑκτωρ δ' ὄξυν νόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς

κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες.
 τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης, 345
 αἶψα δ' Ὀδυσσῆα προσεφώνεεν ἐγγὺς ἑόντα·
 “νῶϊν δὴ τόδε πῆμα κυλίνδεται, ὄβριμος Ἔκτωρ·
 ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.”

Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
 καὶ βάλεν, οὐδ' ἀφάμαρτε, τιτυσκόμενος κεφαλῇφιν, 350
 ἄκρην καὶ κόρυθα· πλάγχθη δ' ἀπὸ χαλκόφι χαλκός,
 οὐδ' ἔκετο χροῶα καλόν· ἐρύκακε γὰρ τρυφάλεια
 τρίπτυχος αὐλῶπις, τὴν οἱ πόρε Φοῖβος Ἀπόλλων.
 Ἔκτωρ δ' ὦκ' ἀπέλεθρον ἀνέδραμε, μίκτο δ' ὀμίλῳ,
 στήν δὲ γυνῆς ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ 355
 γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψεν.
 ὄφρα δὲ Τυδεΐδης μετὰ δούρατος ὥχετ' ἐρωήν
 τῆλε διὰ προμάχων, ὅθι οἱ καταείσατο γαίης,
 τόφρ' Ἔκτωρ ἄμπνυτο, καὶ ἅψ' ἐς δίφρον ὀρούσας
 ἐξέλασ' ἐς πληθύν, καὶ ἀλεύατο κῆρα μέλαιναν. 360
 δουρὶ δ' ἐπαίσσων προσέφη κρατερὸς Διομήδης·
 “ἐξ αὖ νῦν ἔφυγες θάνατον, κύον· ἦ τέ τοι ἄγχι
 ἦλθε κακόν· νῦν αὖτέ σ' ἐρύσατο Φοῖβος Ἀπόλλων,
 ᾧ μέλλεις εὔχεσθαι ἰὼν ἐς δοῦπον ἀκόντων.
 ἦ θήν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας, 365
 εἴ ποῦ τις καὶ ἔμοιγε θεῶν ἐπιτάρροθός ἐστι.
 νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὃν κε κιχείω.”

Ἦ, καὶ Παιονίδην δουρικλυτὸν ἐξενάριζεν.
 αὐτὰρ Ἀλέξανδρος, Ἑλένης πόσις ἡῦκόμοιο,
 Τυδεΐδῃ ἐπὶ τόξα τιταίνετο, ποιμένι λαῶν, 370
 στήλῃ κεκλιμένος ἀνδροκμήτῳ ἐπὶ τύμβῳ
 Ἴλου Δαρδανίδαο, παλαιοῦ δημογέροντος.
 ἦ τοι ὁ μὲν θώρηκα Ἀγαστρόφου ἰφθίμοιο
 αἶνυτ' ἀπὸ στήθεσφι παναίολον ἀσπίδα τ' ὦμων
 καὶ κόρυθα βριαρήν· ὁ δὲ τόξου πῆχυν ἀνελκε 375

καὶ βάλεν, οὐδ' ἄρα μιν ἄλιον βέλος ἔκφυγε χειρός,
 ταρσὸν δεξιτεροῖο ποδός· διὰ δ' ἀμπερὲς ἰὸς
 ἐν γαίῃ κατέπηκτο· ὁ δὲ μάλα ἠδὺν γελάσας
 ἐκ λόχου ἀμπήδησε καὶ εὐχόμενος ἔπος ἤυδα·
 “βέβληται, οὐδ' ἄλιον βέλος ἔκφυγεν· ὥς ὄφελόν τοι 380
 νείατον ἐς κενεῶνα βαλὼν ἐκ θυμὸν ἐλέσθαι.
 οὕτω κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,
 οἳ τέ σε πεφρίκασι λέονθ' ὥς μηκάδες αἶγες.”

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
 “τοξότα, λωβητῆρ, κέραι ἀγλαέ, παρθενοπίπα, 385
 εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πειρηθείης,
 οὐκ ἂν τοι χραίσμησι βιὸς καὶ ταρφέες ἰοί·
 νῦν δέ μ' ἐπιγράψας ταρσὸν ποδὸς εὐχέαι αὐτῶς.
 οὐκ ἁλέγω, ὥς εἴ με γυνὴ βάλοι ἢ πάϊς ἄφρων·
 κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδανοῖο. 390
 ἦ τ' ἄλλως ὑπ' ἐμείο, καὶ εἴ κ' ὀλίγον περ ἐπαύρη,
 ὁξὺ βέλος πέλεται, καὶ ἀκῆριον αἶψα τίθησι.
 τοῦ δὲ γυναικὸς μὲν τ' ἀμφίδρυφοί εἰσι παρειαί,
 παῖδές τ' ὀρφανικοί· ὁ δέ θ' αἵματι γαῖαν ἐρεύθων
 πύθεται, οἰωνοὶ δὲ περὶ πλέες ἦε γυναικες.” 395

ᾧ φάτο, τοῦ δ' Ὀδυσσεὺς δουρικλυτὸς ἐγγύθεν ἐλθὼν
 ἔστη πρόσθ'· ὁ δ' ὅπισθε καθεζόμενος βέλος ὦκὺ
 ἐκ ποδὸς ἔλκ', ὀδύνη δὲ διὰ χροὸς ἦλθ' ἀλεγεινῇ.
 ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλε
 νηυσὶν ἔπι γλαφυρῇσιν ἐλαννέμεν· ἦχθετο γὰρ κῆρ. 400

Οἰώθη δ' Ὀδυσσεὺς δουρικλυτός, οὐδέ τις αὐτῷ
 Ἀργείων παρέμεινεν, ἐπεὶ φόβος ἔλλαβε πάντας·
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμὸν·
 “ὦ μοι ἐγώ, τί πάθω; μέγα μὲν κακὸν αἴ κε φέβωμαι
 πληθὺν ταρβήσας· τὸ δὲ ρίγιον αἴ κεν ἀλώω 405
 μούνο· τοὺς δ' ἄλλους Δαναοὺς ἐφόβησε Κρονίων.
 ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;

οἶδα γὰρ ὅττι κακοὶ μὲν ἀποίχονται πολέμοιο,
ὅς δέ κ' ἀριστεύησι μάχῃ ἐνι, τὸν δὲ μάλα χρεὼ
ἐστάμεναι κρατερῶς, ἢ τ' ἐβλητ' ἢ τ' ἐβαλ' ἄλλον.” 410

Ἦος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων,
ἔλσαν δ' ἐν μέσσοισι, μετὰ σφίσι πῆμα τιθέντες.
ὥς δ' ὅτε κάπριον ἀμφὶ κύνες θαλεροὶ τ' αἰζηοὶ
σεύωνται, ὁ δέ τ' εἴσι βαθείης ἐκ ξυλόχοιο 415

θήγων λευκὸν ὀδόντα μετὰ γναμπτῇσι γένυσσιν,
ἀμφὶ δέ τ' ἀΐσσονται, ὑπαὶ δέ τε κόμπος ὀδόντων
γίγνεται, οἱ δὲ μένουσιν ἄφαρ δεινὸν περ ἔοντα,
ὥς ῥα τότ' ἀμφ' Ὀδυσῆα διίφιλον ἐσσεύοντο
Τρῶες· ὁ δὲ πρῶτον μὲν ἀμύμονα Δηϊοπίτην 420

οὔτασεν ὦμον ὑπερθευ ἐπάλμενος ὃς ἐξὶ δουρί,
αὐτὰρ ἔπειτα Θόωνα καὶ Ἑννομον ἐξενάριξε.
Χερσιδάμαντα δ' ἔπειτα, καθ' ἵππων αἶξαντα,
δουρὶ κατὰ πρότμησιν ὑπ' ἀσπίδος ὀμφαλοέσσης
νύξεν· ὁ δ' ἐν κονίησι πεσὼν ἔλε γαῖαν ἀγοστῶ. 425

τοὺς μὲν ἔασ', ὁ δ' ἄρ' Ἴππασίδην Χάροπ' οὔτασε δουρί,
αὐτοκασίγνητον εὐηφενέος Σώκοιο.

τῶ δ' ἐπαλεξήσων Σῶκος κίεν, ἰσόθεος φῶς,
στή δὲ μάλ' ἐγγὺς ἰὼν καὶ μιν πρὸς μῦθον ἔειπεν·
“ὦ Ὀδυσσεῦ πολύαινε, δόλων ἂτ' ἠδὲ πόνοιο, 430
σήμερον ἢ δοιοῖσιν ἐπεύξεται Ἴππασίδησι,
τοιῶδ' ἄνδρε κατακτείνας καὶ τεύχε' ἀπούρας,
ἢ κεν ἐμῶ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσης.”

ἌΩς εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' ἐΐσην.
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος, 435
καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο,
πάντα δ' ἀπὸ πλευρῶν χροά ἐργαθεν, οὐδέ τ' ἔασε
Παλλὰς Ἀθηναίη μιχθήμεναι ἔγκασι φωτός.
γυνῶ δ' Ὀδυσσεὺς ὃ οἱ οὔ τι τέλος κατακαίριον ἦλθεν.

ἀψ δ' ἀναχωρήσας Σῶκον πρὸς μῦθον ξειπεν·
 “ ἂ δεῖλ', ἧ μάλα δὴ σε κιχάνεται αἰπὺς ὄλεθρος.
 ἦ τοι μὲν ῥ' ἔμ' ἔπαυσας ἐπὶ Τρώεσσι μάχεσθαι·
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἡματι τῷδ' ἔσσεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀῖδι κλυτοπόλῳ.” 445

Ἦ, καὶ ὁ μὲν φύγαδ' αὖτις ὑποστρέψας ἐβεβήκει,
 τῷ δὲ μεταστρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν
 ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσε,
 δοῦπησεν δὲ πεσών· ὁ δ' ἐπεύξατο δῖος Ὀδυσσεύς·
 “ ὦ Σῶχ', Ἰππάσου νιῆ δαΐφρονος ἱπποδάμοιο,
 φθῆ σε τέλος θανάτοιο κιχήμενον, οὐδ' ὑπάλυξας.
 ἂ δεῖλ', οὐ μὲν σοὶ γε πατὴρ καὶ πότνια μήτηρ
 ὄσσε καθαιρήσουσι θανόντι περ, ἀλλ' οἰωνοὶ
 ὤμησται ἐρύουσι, περὶ πτερὰ πυκνὰ βαλόντες.
 αὐτὰρ ἔμ', εἴ κε θάνω, κτεριοῦσί γε δῖοι Ἀχαιοί.” 455

Ὡς εἰπὼν Σώκοιο δαΐφρονος ὄβριμον ἔγχος
 ἔξω τε χροὸς ἔλκε καὶ ἀσπίδος ὀμφαλοέσσης·
 αἷμα δέ οἱ σπασθέντος ἀνέσσυτο, κῆδε δὲ θυμόν.
 Τρῶες δὲ μεγάλθυμοι ὅπως ἴδον αἶμ' Ὀδυσῆος,
 κεκλόμενοι καθ' ὅμιλον ἐπ' αὐτῷ πάντες ἔβησαν. 460
 αὐτὰρ ὃ γ' ἐξοπίσω ἀνεχάζετο, αὔε δ' ἐταίρους.
 τρὶς μὲν ἔπειτ' ἦῤυσεν ὅσον κεφαλὴ χάδε φωτός,
 τρὶς δ' ἄϊεν ἰάχοντος ἀρηΐφιλος Μενέλαος,
 αἶψα δ' ἄρ' Αἴαντα προσεφώνεεν ἐγγὺς ἐόντα·
 “ Αἴαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
 ἀμφί μ' Ὀδυσσῆος ταλασίφρονος ἵκετ' αὐτή,
 τῷ ἱκέλῃ ὥς εἴ ἐ βιώατο μοῦνον ἐόντα
 Τρῶες ἀποτμήξαντες ἐνὶ κρατερῇ ὕσμινῃ.
 ἀλλ' ἴομεν καθ' ὅμιλον ἀλεξέμεναι γὰρ ἄμεινον.
 δεῖδω μή τι πάθῃσιν ἐνὶ Τρώεσσι μονωθείς,
 ἐσθλὸς ἐών, μεγάλη δὲ ποθὴ Δαναοῖσι γέννηται.” 470

ὦς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἅμ' ἔσπετο ἰσόθεος φώς.
 εὖρον ἔπειτ' Ὀδυσῆα διίφιλον· ἀμφὶ δ' ἄρ' αὐτὸν
 Τρῶες ἔπουνθ' ὥς εἴ τε δαφοινοὶ θῶες ὄρεσφιν
 ἀμφ' ἔλαφον κεραὸν βεβλημένον, ὃν τ' ἔβαλ' ἀνὴρ 475 *
 ἰῶ ἀπὸ νευρῆς· τὸν μὲν τ' ἤλυξε πόδεςσι
 φεύγων, ὃφρ' αἶμα λιαρὸν καὶ γούνατ' ὀρώρη·
 αὐτὰρ ἐπεὶ δὴ τὸν γε δαμάσσεται ὦκὺς οἷστός,
 ὦμοφάγοι μιν θῶες ἐν οὔρεσι δαρδάπτουσιν
 ἐν νέμεϊ σκιερῶ· ἐπὶ τε λῖν ἦγαγε δαίμων 480
 σίντην· θῶες μὲν τε διέτρεσαν, αὐτὰρ ὁ δάπτει·
 ὥς ῥα τότε' ἀμφ' Ὀδυσῆα δαίφρονα ποικιλομήτην
 Τρῶες ἔπον πολλοί τε καὶ ἄλκιμοι, αὐτὰρ ὃ γ' ἦρως
 αἴσσω· ὧ ἔγχει ἀμύνετο νηλεὲς ἦμαρ.

Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἡὔτε πύργον, 485
 στη δὲ παρέξ· Τρῶες δὲ διέτρεσαν ἄλλυδις ἄλλος.
 ἦ τοι τὸν Μενέλαος Ἀρήϊος ἔξαγ' ὀμίλου
 χειρὸς ἔχων, ἦος θεράπων σχεδὸν ἤλασεν ἵππους.

Αἴας δὲ Τρῶεσσιν ἐπάλμενος εἶλε Δόρυκλον
 Πριαμίδην, νόθον υἱόν, ἔπειτα δὲ Πάνδοκον οὔτα, 490
 οὔτα δὲ Λύσανδρον καὶ Πύρασον ἠδὲ Πυλάρτην.
 ὥς δ' ὁπότε πλήθων ποταμὸς πεδίονδε κάτεισι
 χειμάρρους κατ' ὄρεσφιν, ὁπάζόμενος Διὸς ὄμβρῳ,
 πολλὰς δὲ δρυὺς ἀζαλέας, πολλὰς δέ τε πεύκας
 ἐσφέρεται, πολλὸν δέ τ' ἀφυσγετὸν εἰς ἅλα βάλλει, 495
 ὥς ἔφεπε κλονέων πεδίου τότε φαίδιμος Αἴας,
 δαΐζων ἵππους τε καὶ ἀνέρας· οὐδέ πω Ἑκτωρ
 πεύθετ', ἐπεὶ ῥα μάχης ἐπ' ἀριστερὰ μάρνατο πάσης,
 ὄχθας πὰρ ποταμοῖο Σκαμάνδρον, τῇ ῥα μάλιστα
 ἀνδρῶν πίπτε κάρηνα, βοῇ δ' ἄσβεστος ὀρώρει 500
 Νέστορά τ' ἀμφὶ μέγαν καὶ ἀρήϊον Ἰδομενῆα.
 Ἑκτωρ μὲν μετὰ τοῖσιν ὀμίλει μέρμερα ῥέζων
 ἔγχει ὁ' ἵπποσύνη τε, νέων δ' ἀλάπαζε φύλαγγας·

οὐδ' ἄν πω χάζοντο κελεύθου δῖοι Ἀχαιοί,
 εἰ μὴ Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο, 505
 παῦσεν ἀριστεύοντα Μαχάονα, ποιμένα λαῶν,
 ἰῶ τριγλώχινι βαλὼν κατὰ δεξιὸν ὦμον.

τῷ ῥα περιίδεισαν μένεα πνείοντες Ἀχαιοί,
 μὴ πῶς μιν πολέμοιο μετακλινθέντος ἔλοιεν.
 αὐτίκα δ' Ἰδομενεὺς προσεφώνεε Νέστορα δῖον 510

“ὦ Νέστορ Νηληϊάδῃ, μέγα κῦδος Ἀχαιῶν,
 ἄγρει, σῶν ὀχέων ἐπιβήσεο, πὰρ δὲ Μαχάων
 βαινέτω, ἐς νῆας δὲ τάχιστ' ἔχε μώνυχας ἵππους·
 ἱητρὸς γὰρ ἀνὴρ πολλῶν ἀντάξιός ἄλλων
 ἰούς τ' ἐκτάμνειν ἐπὶ τ' ἥπια φάρμακα πάσσειν.” 515

ἌΩς ἔφατ', οὐδ' ἀπίθησε Γερήνιος ἱππότης Νέστωρ.
 αὐτίκα δ' ὦν ὀχέων ἐπεβήσето, πὰρ δὲ Μαχάων
 βαῖν', Ἀσκληπιοῦ υἱὸς ἀμύμονος ἱητῆρος·
 μάστιξεν δ' ἵππους, τῷ δ' οὐκ ἀέκοντε πετέσθην
 νῆας ἔπι γλαφυράς· τῇ γὰρ φίλον ἔπλετο θυμῷ. 520

Κεβριόνης δὲ Τρῶας ὀρινομένους ἐνόησεν
 “Ἐκτορι παρβεβαώς, καί μιν πρὸς μῦθον ἔειπεν·
 “Ἐκτορ, νῶϊ μὲν ἐνθάδ' ὀμιλέομεν Δαναοῖσιν
 ἐσχατιῇ πολέμοιο δυσηχέος· οἱ δὲ δὴ ἄλλοι
 Τρῶες ὀρίνονται ἐπιμίξ, ἵπποι τε καὶ αὐτοί. 525

Αἴας δὲ κλονέει Τελαμώνιος· εὖ δέ μιν ἔγνω·
 εὐρὺ γὰρ ἀμφ' ὥμοισιν ἔχει σάκος· ἀλλὰ καὶ ἡμεῖς
 κείσ' ἵππους τε καὶ ἄρμ' ἰθύνομεν, ἐνθα μάλιστα
 ἱππῆες πεζοί τε, κακὴν ἔριδα προβαλόντες,
 ἀλλήλους ὀλέκουσι, βοῇ δ' ἄσβεστος ὄρωρεν.” 530

ἌΩς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους
 μάστιγι λιγυρῇ· τοὶ δὲ πληγῆς αἶοντες
 ῥίμφ' ἔφερον θοδὺν ἄρμα μετὰ Τρῶας καὶ Ἀχαιοὺς,
 στεΐβοντες νέκυάς τε καὶ ἀσπίδας· αἵματι δ' ἄζων
 νέρθεν ἅπας πεπάλακτο καὶ ἀντυγες αἱ περὶ δῖφρον, 535

ἄς ἄρ' ἄφ' ἱππέων ὀπλέων ραθάμιγγες ἔβαλλον
 αἶ τ' ἀπ' ἐπισσώτρων. ὁ δὲ ἵετο δῦναι ὄμιλον
 ἀνδρόμεον ρῆξαι τε μετάλμενος· ἐν δὲ κυδοιμὸν
 ἦκε κακὸν Δαναοῖσι, μίνυνθα δὲ χάζετο δουρός.
 αὐτὰρ ὁ τῶν ἄλλων ἐπεπωλεῖτο στίχας ἀνδρῶν 540
 ἔγχετ' ἄορί τε μεγάλοισι τε χερμαδίοισιν,
 Αἴαντος δ' ἀλέεινε μάχην Τελαμωνιάδαο.

[Ζεὺς γάρ οἱ νεμεσᾶθ', ὅτ' ἀμείνουσι φωτὶ μάχοιτο.]

Ζεὺς δὲ πατὴρ Αἴανθ' ὑψίζυγος ἐν φόβον ὤρσε·
 στῆ δὲ ταφῶν, ὅπιθεν δὲ σάκος βάλεν ἐπταβόειον, 545
 τρέσσε δὲ παπτήνας ἐφ' ὀμίλου, θηρὶ ἔοικώς,
 ἐντροπαλιζόμενος, ὀλίγον γόνυ γουνὸς ἀμείβων.
 ὥς δ' αἴθωνα λέοντα βοῶν ἀπὸ μεσσαύλοιο
 ἐσσεύαντο κύνες τε καὶ ἀνέρες ἀγροιώται,
 οἳ τέ μιν οὐκ εἰώσι βοῶν ἐκ πίᾱρ ἐλέσθαι 550
 πάννυχοι ἐγρήσσοντες· ὁ δὲ κρειῶν ἐρατίζων
 ἰθύει, ἀλλ' οὐ τι πρήσσει· θαμέες γὰρ ἄκροντες
 ἀντίον αἴσσουσι θρασειάων ἀπὸ χειρῶν,
 καιόμεναί τε δεταί, τὰς τε τρεῖ ἐσσύμενός περ·
 ἠῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ· 555
 ὥς Αἴας τότε ἀπὸ Τρώων τετιημένος ἦτορ
 ἦιε πόλλ' ἀέκων· περὶ γὰρ δῖε νηυσὶν Ἀχαιῶν.
 ὥς δ' ὅτ' ὄνος παρ' ἄρουραν ἰὼν ἐβιήσατο παῖδας
 νωθήs, ᾧ δὴ πολλὰ περὶ ρόπαλ' ἀμφὶς ἐάγη,
 κείρει τ' εἰσελθὼν βαθὺ λήϊον· οἳ δέ τε παῖδες 560
 τύπτουσιν ροπάλοισι· βίη δέ τε νηπλή αὐτῶν·
 σπουδῇ τ' ἐξήλασαν, ἐπεὶ τ' ἐκορέσσατο φορβῆs·
 ὥς τότε ἔπειτ' Αἴαντα μέγαν, Τελαμώνιον νιόν,
 Τρῶες ὑπέρθυμοι πολυηγερέες τ' ἐπίκουροι
 νύσσοντες ξυστοῖσι μέσον σάκος αἰὲν ἔποντο. 565
 Αἴας δ' ἄλλοτε μὲν μνησάσκετο θούριδος ἀλκῆs
 αὐτὶς ὑποστρεφθεῖς, καὶ ἐρητύσασκε φάλαγγας

Τρώων ἱπποδάμων· ὅτε δὲ τρωπᾶσκετο φεύγειν.
 πάντας δὲ προέεργε θοᾶς ἐπὶ νῆας ὁδεύειν,
 αὐτὸς δὲ Τρώων καὶ Ἀχαιῶν θῦνε μεσηγὺν 570
 ἱστάμενος· τὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν
 ἄλλα μὲν ἐν σάκεϊ μεγάλῳ πάγεν ὄρμενα πρόσσω,
 πολλὰ δὲ καὶ μεσσηγύ, πάρος χροῖα λευκὸν ἐπαυρεῖν,
 ἐν γαίῃ ἵσταντο, λιλαιόμενα χροὸς ἄσαι.

Τὸν δ' ὥς οὖν ἐνόησ' Εὐαίμονος ἀγλαὸς υἱὸς 575
 Εὐρύπυλος πυκινόισι βιαζόμενον βελέεσσι,
 στή ῥα παρ' αὐτὸν ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλε Φαυσιάδην Ἀπισάονα, ποιμένα λαῶν,
 ἦπαρ ὑπὸ πραπίδων, εἴθαρ δ' ὑπὸ γούνατ' ἔλυσεν·
 Εὐρύπυλος δ' ἐπόρουσε καὶ αἴνυτο τεύχε' ἀπ' ὤμων. 580
 τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδὴς
 τεύχε' ἀπαινύμενον Ἀπισάονος, αὐτίκα τόξον
 ἔλκετ' ἐπ' Εὐρυπύλῳ, καὶ μιν βάλε μηρὸν δῖοισι
 δεξιόν· ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν.
 ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων, 585
 ἦῤυσεν δὲ διαπρύσιον Δαναοῖσι γεγωνώς·
 “ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 στήτ' ἐλελιχθέντες καὶ ἀμύνετε νηλεῆς ἡμᾶρ
 Αἴανθ', ὃς βελέεσσι βιάζεται· οὐδέ ἔφημι
 φεύξεσθ' ἐκ πολέμοιο δυσηχέος, ἀλλὰ μάλ' αὐτην 590
 ἵστασθ' ἀμφ' Αἴαντα μέγαν, Τελαμώνιον υἱόν.”

ᾧ φησι Εὐρύπυλος βεβλημένος· οἱ δὲ παρ' αὐτὸν
 πλησίοι ἔστησαν, σάκε' ὥμοισι κλίναντες,
 δούρατ' ἀνασχόμενοι· τῶν δ' ἀντίος ἦλυνθεν Αἴας.
 στή δὲ μεταστρεφθεῖς, ἐπεὶ ἵκετο ἔθνος ἐταίρων.

ᾧ φησι οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
 Νέστορα δ' ἐκ πολέμοιο φέρουν Νηληϊῆαι ἵπποι
 ἰδρῶσαι, ἦγον δὲ Μαχάονα, ποιμένα λαῶν.
 τὸν δὲ ἰδὼν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς·

ἐστήκει γὰρ ἐπὶ πρύμνῃ μεγαλήτεϊ νηϊ,
εἰσορόων πόνον αἰπὺν ἰώκά τε δακρυόεσσαν. 600

αἶψα δ' ἑταῖρον ἐὼν Πατροκλῆα προσέειπε,
φθεγξάμενος παρὰ νηός· ὁ δὲ κλισίῃθην ἀκούσας
ἔκμολεν ἴσος Ἄρηϊ, κακοῦ δ' ἄρα οἱ πέλεν ἀρχή.
τὸν πρότερος προσέειπε Μενoitίου ἄλκιμος υἱός· 605

“τίπτε με κικλήσκεις, Ἀχιλεῦ; τί δέ σε χρεὼ ἐμεῖο;”
τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

“διε Μενoitιάδῃ, τῷ ἐμῷ κεχαρισμένε θυμῷ,
νῦν δ'ὲν περὶ γούνατ' ἐμὰ στήσεσθαι Ἀχαιοὺς
λίσσομένους· χρεῖά γὰρ ἰκάνεται οὐκέτ' ἀνεκτός. 610

ἄλλ' ἴθι νῦν, Πάτροκλε δίφιλε, Νέστορ' ἔρειο
ὅν τινα τοῦτον ἄγει βεβλημένον ἐκ πολέμοιο·
ἦ τοι μὲν τά γ' ὅπισθε Μαχάονι πάντα ἔοικε
τῷ Ἀσκληπιάδῃ, ἀτὰρ οὐκ ἴδον ὄμματα φωτός·
ἵπποι γὰρ με παρήϊξαν πρόσσω μεμαυῖαι.” 615

ὣς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ,
βῆ δὲ θέειν παρὰ τε κλισίας καὶ νῆας Ἀχαιῶν.

Οἱ δ' ὅτε δὴ κλισίῃν Νηληϊάδεω ἀφίκοντο,
αὐτοὶ μὲν ῥ' ἀπέβησαν ἐπὶ χθόνα πουλυβοτείραν,
ἵππους δ' Εὐρυμέδων θεράπων λύε τοῖο γέροντος 620

ἐξ ὀχέων· τοὶ δ' ἰδρῷ ἀπεψύχοντο χιτώνων,
στάντε ποτὶ πνοιῇν παρὰ θῖν' ἁλός· αὐτὰρ ἔπειτα
εἰς κλισίῃν ἐλθόντες ἐπὶ κλισμοῖσι καθίζουσιν.

τοῖσι δὲ τεύχε κυκεῖά ἐϋπλόκαμος Ἑκαμήδῃ,
τὴν ἄρετ' ἐκ Τενέδοιο γέρων, ὅτε πέρσεν Ἀχιλλεύς, 625
θυγατέρ' Ἀρσινόου μεγαλήτορος, ἣν οἱ Ἀχαιοὶ
ἔξελον, οὐνεκα βουλῇ ἀριστεύεσκεν ἀπαντων.

ἦ σφωῖν πρῶτον μὲν ἐπιπροΐηλε τράπεζαν
καλὴν κυανόπεζαν ἐϋξοον, αὐτὰρ ἐπ' αὐτῆς
χάλκειον κάνεον, ἐπὶ δὲ κρόμνον ποτῷ ὄψον, 630
ἣ δὲ μέλι χλωρόν, παρὰ δ' ἀλφίτου ἱεροῦ ἀκτῆν,

πὰρ δὲ δέπας περικαλλές, ὃ οἴκοθεν ἦγ' ὁ γεραίος,
 χρυσείοις ἥλοισι πεπαρμένον· οὔατα δ' αὐτοῦ
 τέσσαρ' ἔσαν, δοιαί δὲ πελειάδες ἀμφὶς ἕκαστον
 χρύσειαι νεμέθοντο, δῦω δ' ὑπὸ πυθμένες ἦσαν. 635
 ἄλλος μὲν μογέων ἀποκινήσασκε τραπέξης
 πλείον ἐόν, Νέστωρ δ' ὁ γέρων ἀμογητὶ ἄειρεν.
 ἐν τῷ ῥά σφι κύκησε γυνὴ εἰκυῖα θεῇσιν
 οἴνῳ Πραμνείῳ, ἐπὶ δ' αἴγειον κνῆ τυρὸν
 κνήστι χαλκείῃ, ἐπὶ δ' ἄλφιτα λευκὰ πάλυνε, 640
 πινέμεναι δ' ἐκέλευσεν, ἐπεὶ ῥ' ὦπλισσε κυκείῳ.
 τὼ δ' ἐπεὶ οὖν πίνουτ' ἀφέτην πολυκαγκέα δίψαν,
 μύθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες,
 Πάτροκλος δὲ θύρησιν ἐφίστατο, ἰσόθεος φῶς.
 τὸν δὲ ἰδὼν ὁ γεραίος ἀπὸ θρόνου ὦρτο φαεινοῦ, 645
 ἐς δ' ἄγε χειρὸς ἐλών, κατὰ δ' ἐδριάσθαι ἄνωγε.
 Πάτροκλος δ' ἐτέρωθεν ἀναίνετο εἰπέ τε μῦθον·
 “οὐχ ἔδος ἐστί, γεραιὲ διοτρεφές, οὐδέ με πείσεις.
 αἰδοῖος νεμεσητὸς ὃ με προέηκε πυθέσθαι
 οὐ τινα τοῦτον ἄγεις βεβλημένον· ἀλλὰ καὶ αὐτὸς 650
 γινώσκω, ὁρόω δὲ Μαχάονα, ποιμένα λαῶν.
 νῦν δὲ ἔπος ἐρέων πάλιν ἄγγελος εἶμ' Ἀχιλῆϊ.
 εὖ δὲ σὺν οἶσθα, γεραιὲ διοτρεφές, οἷος ἐκεῖνος
 δεινὸς ἀνὴρ· τάχα κεν καὶ ἀναίτιον αἰτιόωτο.”

Τὸν δ' ἡμείβετ' ἔπειτα Γεῆνιος ἵπποτα Νέστωρ· 655
 “τίπτε τ' ἄρ' ὦδ' Ἀχιλεὺς ὀλοφύρεται νῆας Ἀχαιῶν,
 ὅσσοι δὴ βέλεσιν βεβλήγεται; οὐδέ τι οἶδε
 πένθεος, ὅσπον ὄρωρε κατὰ στρατόν· οἱ γὰρ ἄριστοι
 ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε.
 βέβληται μὲν ὁ Τυδεΐδης κρατερὸς Διομήδης, 660
 οὔτασται δ' Ὀδυσσεὺς δουρικλυτὸς ἠδ' Ἀγαμέμνων·
 [βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν οἷστῳ·]
 τοῦτον δ' ἄλλον ἐγὼ νέον ἤγαγον ἐκ πολέμοιο

ἰὼ ἀπὸ νευρῆς βεβλημένον. αὐτὰρ Ἀχιλλεὺς
 ἔσθλὸς ἐὼν Δαναῶν οὐ κήδεται οὐδ' ἐλεαίρει. 665
 ἦ μένει εἰς ὃ κε δὴ νῆες θοαὶ ἄγχι θαλάσσης
 Ἀργείων ἀέκητι πυρὸς δηϊοιο θέρωνται,
 αὐτοὶ τε κτεινόμεθ' ἐπισχερώ ;—οὐ γὰρ ἐμὴ ἴς
 ἔσθ' οἷη πάρος ἔσκεν ἐνὶ γναμποτοῖσι μέλεσσιν.
 εἴθ' ὥς ἡβώοιμι βίη δέ μοι ἔμπεδος εἴη, 670
 ὥς ὁπότε Ἥλειςιο καὶ ἡμῖν νεῖκος ἐτύχθη
 ἀμφὶ βοηλασίῃ, ὅτ' ἐγὼ κτάνον Ἴτυμονῆα,
 ἔσθλὸν Ὑπειροχίδην, ὃς ἐν Ἥλιδι ναιετάασκε,
 ῥύσι' ἐλαυνόμενος· ὁ δ' ἀμύνων ἦσι βόεσσιν
 ἔβλητ' ἐν πρώτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι, 675
 καὶ δ' ἔπεσεν, λαοὶ δὲ περίτρεσαν ἀγροιώται.
 λήϊδα δ' ἐκ πεδίου συνελάσσαμεν ἥλιθα πολλήν,
 πεντήκοντα βοῶν ἀγέλας, τόσα πῶεα οἴων,
 τόσσα συνῶν συβόσια, τόσ' αἰπόλια πλατέ' αἰγῶν,
 ἵππους δὲ ξανθὰς ἑκατὸν καὶ πεντήκοντα, 680
 πάσας θηλείας, πολλῇσι δὲ πῶλοι ὑπήσαν.
 καὶ τὰ μὲν ἡλασάμεσθα Πύλον Νηληϊῶν εἴσω
 ἐννύχιοι προτὶ ἄστν· γεγῆθει δὲ φρένα Νηλεὺς,
 οὐνεκά μοι τύχε πολλὰ νέφ' πόλεμόνδε κιόντι.
 κήρυκες δ' ἐλίχαιγον ἄμ' ἡοῖ φαινομένηφι 685
 τοὺς ἔμεν οἷσι ^{δεδίχ} χρεῖος ὀφείλετ' ἐν Ἥλιδι δίη·
 οἱ δὲ συναγρόμενοι Πυλίων ἡγήτορες ἄνδρες
 δαίτρενον· πολέσιν γὰρ Ἐπειοὶ χρεῖος ὀφείλον,
 ὥς ἡμεῖς παῦροι κεκακωμένοι ἐν Πύλῳ ἦμεν·
 ἐλθὼν γάρ ῥ' ἐκάκωσε βίη Ἡρακληεῖη 690
 τῶν προτέρων ἐτέων, κατὰ δ' ἔκταθεν ὅσσοι ἄριστοι·
 δώδεκα γὰρ Νηλῆος ἀμύμονος υἱέες ἦμεν·
 τῶν οἷος λιπόμην, οἱ δ' ἄλλοι πάντες ὄλοντο.
 ταῦθ' ὑπερηφανέοντες Ἐπειοὶ χαλκοχίτωνες,
 ἡμέας ὑβρίζοντες, ἀτάσθαλα μηχανόωντο. 695

ἐκ δ' ὁ γέρων ἀγέλην τε βοῶν καὶ πῶϋ μέγ' οἶῶν
 εἴλετο, κρινάμενος τριηκόσι' ἠδὲ νομῆας.
 καὶ γὰρ τῷ χρεῖος μέγ' ὀφείλετ' ἐν Ἡλίδι δῆη,
 τέσσαρες ἀθλοφόροι ἵπποι αὐτοῖσιν ὄχεσφιν,
 ἐλθόντες μετ' ἀεθλα· περὶ τρίποδος γὰρ ἔμελλον 700
 θεύσεσθαι· τοὺς δ' αὖθι ἀναξ ἀνδρῶν Αὐγείας
 κάσχεθε, τὸν δ' ἐλατῆρ' ἀφίει ἀκαχήμενον ἵππων.
 τῶν ὁ γέρων ἐπέων κεχολωμένος ἠδὲ καὶ ἔργων
 ἐξέλετ' ἄσπετα πολλά· τὰ δ' ἄλλ' ἐς δῆμον ἔδωκε
 δαιτρεύειν, μή τίς οἱ ἀτεμβόμενος κίοι ἴσῃς. 705
 ἡμεῖς μὲν τὰ ἕκαστα διείπομεν, ἀμφί τε ἄστν
 ἔρδομεν ἱρὰ θεοῖς· οἱ δὲ τρίτῳ ἡματι πάντες
 ἦλθον ὁμῶς αὐτοὶ τε πολεῖς καὶ μώνυχες ἵπποι
 πανσυδίῃ· μετὰ δέ σφι Μολιόνη θωρήσσοντο
 παῖδ' ἔτ' ἐόντ', οὐ πω μάλα εἰδότε θούριδος ἀλκῆς. 710
 ἔστι δέ τις Θρυόεσσα πόλις, αἰπεία κολώνη,
 τηλοῦ ἐπ' Ἀλφειῷ, νεάτη Πύλου ἡμαθόεντος·
 τὴν ἀμφεστρατόωντο διαρραῖσαι μεμαῶτες.
 ἀλλ' ὅτε πᾶν πεδῖον μετεκίαθον, ἄμμι δ' Ἀθήνη
 ἄγγελος ἦλθε θέουσ' ἀπ' Ὀλύμπου θωρήσσεσθαι 715
 ἔννυχος, οὐδ' ἀέκοντα Πύλον κάτα λυδὸν ἄγειρεν,
 ἀλλὰ μάλ' ἐσσυμένους πολεμίζειν. οὐδέ με Νηλεὺς
 εἶα θωρήσσεσθαι, ἀπέκρυσεν δέ μοι ἵππους·
 οὐ γάρ πώ τί μ' ἔφη ἴδμεν πολεμήϊα ἔργα.
 ἀλλὰ καὶ ὥς ἱππεῦσι μετέπρεπον ἡμετέροισι 720
 καὶ πεζός περ ἑών, ἐπεὶ ὥς ἄγε νεῖκος Ἀθήνη.
 ἔστι δέ τις ποταμὸς Μινυήϊος εἰς ἄλα βάλλων
 ἐγγύθεν Ἀρήνης, ὅθι μέλαιμεν Ἠῶ διᾶν
 ἱππῆες Πυλίων, τὰ δ' ἐπέρρεον ἔθνεα πεζῶν.
 ἔνθεν πανσυδίῃ σὺν τεύχεσι θωρηχθέντες 725
 ἔνδιοι ἰκόμεσθ' ἱερὸν ρόον Ἀλφειοῖο.
 ἔνθα Διὶ ρέξαντες ὑπερμενεῖ ἱερὰ καλὰ,

ταῦρον δ' Ἀλφειῷ, ταῦρον δὲ Ποσειδάωνι,
 αὐτὰρ Ἀθηναίῃ γλαυκώπιδι βοῦν ἀγελαίην,
 δόρπον ἔπειθ' ἐλόμεσθα κατὰ στρατὸν ἐν τελέεσσι, 730
 καὶ κατεκοιμήθημεν ἐν ἔντεσιν οἷσιν ἕκαστος
 ἀμφὶ ῥοὰς ποταμοῖο. ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἀμφίσταντο δὴ ἄστνυ διαρραῖσαι μεμαῶτες·
 ἀλλὰ σφι προπάροιθε φάνη μέγα ἔργον Ἄρηος·
 εὔτε γὰρ ἡέλιος φαέθων ὑπερέσχεθε γαίης, 735
 συμφερόμεσθα μάχῃ, Δίί τ' εὐχόμενοι καὶ Ἀθήνῃ.
 ἀλλ' ὅτε δὴ Πυλίων καὶ Ἐπειῶν ἔπλετο νεῖκος,
 πρῶτος ἐγὼν ἔλον ἄνδρα, κόμισσα δὲ μώνυχας ἵππους,
 Μούλιον αἰχμητήν· γαμβρὸς δ' ἦν Αὐγείαιο,
 πρεσβυτάτην δὲ θύγατρ' εἶχε ξανθὴν Ἀγαμήδην, 740
 ἣ τόσα φάρμακα ἤδη ὅσα τρέφει εὐρείᾳ χθών.
 τὸν μὲν ἐγὼ προσιόντα βάλον χαλκῆρεϊ δουρί,
 ἥριπε δ' ἐν κονίῃσιν· ἐγὼ δ' ἐς δίφρον ὀρούσας
 στήν ῥα μετὰ προμάχοισιν· ἀτὰρ μεγάθυμοι Ἐπειοὶ
 ἔτρεσαν ἄλλυδις ἄλλος, ἐπεὶ ἴδον ἄνδρα πεσόντα 745
 ἡγεμόν' ἱππῶν, ὃς ἀριστεύεσκε μάχεσθαι.
 αὐτὰρ ἐγὼν ἐπόρουσα κελαινῇ λαίλαπι ἴσος,
 πεντήκοντα δ' ἔλον δίφρους, δύο δ' ἀμφὶς ἕκαστον
 φῶτες ὁδᾶξ ἔλον οὐδας ἐμῷ ὑπὸ δουρὶ δαμέντες.
 καὶ νύ κεν Ἀκτορίωνε Μολίονε παιῖδ' ἀλάπαξα, 750
 εἰ μὴ σφωε πατὴρ εὐρυκρείων ἐνοσίχθων
 ἐκ πολέμου ἐσάωσε, καλύψας ἡέρι πολλῇ.
 ἔνθα Ζεὺς Πυλίοισι μέγα κράτος ἐγγυάλιξε·
 τόφρα γὰρ οὖν ἐπόμεσθα διὰ σπιδέος πεδίοιο,
 κτείνοντές τ' αὐτοὺς ἀνά τ' ἔντεα καλὰ λέγοντες, 755
 ὄφρ' ἐπὶ Βουπρασίου πολυπύρου βήσαμεν ἵππους
 πέτρης τ' Ὠλενίης, καὶ Ἀλισίου ἐνθα κολώνῃ
 κέκληται· ὅθεν αὖτις ἀπέτραπε λαὸν Ἀθήνῃ.
 ἔνθ' ἄνδρα κτείνας πύματον λίπον· αὐτὰρ Ἀχαιοὶ

ἀψ ἀπὸ Βουπρασίοιο Πύλονδ' ἔχον ὠκέας ἵππους, 760
 πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορί τ' ἀνδρῶν.
 ὥς ἔον, εἴ ποτ' ἔον γε, μετ' ἀνδράσιν. αὐτὰρ Ἀχιλλεὺς
 οἷος τῆς ἀρετῆς ἀπονήσεται· ἦ τέ μιν οἶω
 πολλὰ μετακλαύσεσθαι, ἐπεὶ κ' ἀπὸ λαὸς ὀληται.
 ᾧ πέπον, ἦ μὲν σοί γε Μενόιτιος ᾧδ' ἐπέτελλεν 765
 ἥματι τῷ ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπε.
 νῶϊ δὲ ἔνδον ἑόντες, ἐγὼ καὶ δῖος Ὀδυσσεύς,
 πάντα μάλ' ἐν μεγάροις ἠκούομεν ὥς ἐπέτελλε.
 Πηληῆος δ' ἰκόμεσθα δόμους εὖ ναιετάοντας
 λαὸν ἀγείρουτες κατ' Ἀχαιΐδα πουλυβότειραν. 770
 ἔνθα δ' ἔπειθ' ἦρωα Μενόιτιον εὔρομεν ἔνδον
 ἠδὲ σέ, παρ δ' Ἀχιλῆα· γέρων δ' ἱππηλάτα Πηλεὺς
 πλῖνα μηρί' ἔκαιε βοὸς Διὶ τερπικεράνῳ
 αὐλῆς ἐν χόρτῳ· ἔχε δὲ χρύσειον ἄλειςον,
 σπένδων αἶθοπα οἶνον ἐπ' αἰθομένοισι ἱεροῖσι. 775
 σφῶϊ μὲν ἀμφὶ βοὸς ἔπετον κρέα, νῶϊ δ' ἔπειτα
 στήμεν ἐνὶ προθύροισι· ταφῶν δ' ἀνόρουσεν Ἀχιλλεύς,
 ἐς δ' ἄγε χειρὸς ἐλών, κατὰ δ' ἐδριάσθαι ἄνωγε,
 ξείνιά τ' εὖ παρέθηκεν, ἃ τε ξείνοισι θέμις ἐστίν.
 αὐτὰρ ἐπεὶ τάρπημεν ἐδητύος ἠδὲ ποτῆτος, 780
 ἦρχον ἐγὼ μύθοιο, κελεύων ὕμμ' ἄμ' ἔπεςθαι·
 σφῶ δὲ μάλ' ἠθέλετον, τῷ δ' ἄμφω πόλλ' ἐπέτελλον.
 Πηλεὺς μὲν ᾧ παιδὶ γέρων ἐπέτελλ' Ἀχιλῆϊ
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων·
 σοὶ δ' αὖθ' ᾧδ' ἐπέτελλε Μενόιτιος, Ἀκτορος υἱός· 785
 'τέκνον ἐμόν, γενεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεύς,
 πρεσβύτερος δὲ σύ ἐσσι· βίῃ δ' ὃ γε πολλὸν ἀμείνων.
 ἀλλ' εὖ οἱ φάσθαι πυκινὸν ἔπος ἠδ' ὑποθέσθαι
 καὶ οἱ σημαίνειν· ὃ δὲ πείσεται εἰς ἀγαθὸν περ·
 ὥς ἐπέτελλ' ὃ γέρων, σὺ δὲ λήθεται· ἀλλ' ἔτι καὶ νῦν 790
 ταῦτ' εἵποις Ἀχιλῆϊ δαΐφροني, αἳ κε πίθηται.

τίς δ' οἶδ' εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίναις
 παρειπών ; ἀγαθὴ δὲ παραίφασις ἐστὶν ἐταίρου.
 εἰ δέ τινα φρεσὶν ᾗσι θεοπροπῖν ἀλεείναι
 καὶ τινά οἱ παρ Ζηνὸς ἐπέφραδε πότνια μήτηρ, 795
 ἀλλὰ σέ περ προέτω, ἅμα δ' ἄλλος λαὸς ἐπέσθω
 Μυρμιδόνων, αἳ κέν τι φόως Δαναοῖσι γένηαι
 καὶ τοι τεύχεα καλὰ δότω πόλεμόνδε φέρεσθαι,
 αἳ κέ σε τῷ ἴσκοντες ἀπόσχονται πολέμοιο
 Τρῶες, ἀναπνεύσωσι δ' ἀρήϊοι νῆες Ἀχαιῶν 800
 τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
 ρεῖα δέ κ' ἀκμήτες κεκμηότας ἄνδρας αὐτῇ
 ὦσαισθε προτὶ ἄστυ νεῶν ἅπο καὶ κλισιάων.”

Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσι νῶρινε,
 βῆ δὲ θέειν παρὰ νῆας ἐπ' Αἰακίδην Ἀχιλλῆα. 805
 ἀλλ' ὅτε δὴ κατὰ νῆας Ὀδυσσῆος θείοιο
 ἶξε θεῶν Πάτροκλος, ἵνα σφ' ἀγορή τε θέμις τε
 ἦην, τῇ δὴ καὶ σφι θεῶν ἐτετεύχματο βωμοί,
 ἔνθα οἱ Εὐρύπυλος βεβλημένος ἀντεβόλησε
 διογενὴς Εὐαιμονίδης κατὰ μηρὸν οὔστῳ, 810
 σκάζων ἐκ πολέμου· κατὰ δὲ νότιος ῥέειν ἰδρῶς
 ὦμων καὶ κεφαλῆς, ἀπὸ δ' ἔλκεος ἀργαλέοιο
 αἷμα μέλαν κελάρυζε· νόος γε μὲν ἔμπεδος ἦεν.
 τὸν δὲ ἰδὼν ὥκτειρε Μενoitίου ἄλκιμος υἱός,
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα· 815
 “ ἂ δειλοί, Δαναῶν ἡγήτορες ἠδὲ μέδοντες,
 ὥς ἄρ' ἐμέλλετε τῇλε φίλων καὶ πατρίδος αἵης
 ἄσειν ἐν Τροίῃ ταχέας κύνας ἀργέτι δημῷ.
 ἀλλ' ἄγε μοι τόδε εἰπέ, διοτρεφὲς Εὐρύπυλ' ἥρως,
 ἦ ῥ' ἔτι που σχήσουσι πελώριον Ἑκτορ' Ἀχαιοί, 820
 ἦ ἤδη φθίσονται ὑπ' αὐτοῦ δουρὶ δαμέντες.”

Τὸν δ' αὖτ' Εὐρύπυλος βεβλημένος ἀντίον ἦν·
 “ οὐκέτι, διογενὲς Πατρόκλεες, ἄλκαρ Ἀχαιῶν

ἔσσεται, ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέονται.

οἱ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι, 825

ἐν νηυσὶν κέεται βεβλημένοι οὐτάμενοί τε

χερσὶν ὑπο Τρώων· τῶν δὲ σθένος ὄρνυται αἰέν.

ἀλλ' ἐμὲ μὲν σὺ σάωσον ἄγων ἐπὶ νῆα μέλαιναν,

μηροῦ δ' ἔκταμ' οἰστόν, ἀπ' αὐτοῦ δ' αἶμα κελαινὸν 830

νίξ' ὕδατι λιαρῶ, ἐπὶ δ' ἥπια φάρμακα πάσσε,

ἔσθλα, τά σε προτί φασιν Ἀχιλλῆος δεδιδάχθαι,

ὃν Χείρων ἐδίδαξε, δικαιοτάτος Κενταύρων.

ιητροὶ μὲν γὰρ Ποδαλείριος ἠδὲ Μαχάων,

τὸν μὲν ἐνὶ κλισίῃσιν ὄτομαι ἕλκος ἔχοντα,

χρητίζοντα καὶ αὐτὸν ἀμύμονος ιητῆρος, 835

κεῖσθαι· ὁ δ' ἐν πεδίῳ Τρώων μένει ὄξυν Ἄρηα."

Τὸν δ' αὖτε προσέειπε Μενoitίου ἄλκιμος υἱός·

"πῶς τ' ἄρ' εἰσι τάδε ἔργα; τί ρέξομεν, Εὐρύπυλ' ἥρως;

ἔρχομαι, ὄφρ' Ἀχιλῆϊ δαΐφροσι μῦθον ἐνίσπω,

ὃν Νέστωρ ἐπέτελλε Γερήνιος, οὔρος Ἀχαιῶν· 840

ἀλλ' οὐδ' ὥς περ σείο μεθήσω τειρομένοιο."

Ἦ, καὶ ὑπὸ στέρνοιο λαβὼν ἄγε ποιμένα λαῶν

ἐς κλισίην· θεράπων δὲ ἰδὼν ὑπέχευε βοείας.

ἐνθα μιν ἐκτανύσας ἐκ μηροῦ τάμνε μαχαίρῃ

ὄξυν βέλος περιπευκές, ἀπ' αὐτοῦ δ' αἶμα κελαινὸν 845

νίξ' ὕδατι λιαρῶ, ἐπὶ δὲ ρίζαν βάλε πικρὴν

χερσὶ διατρίψας, ὀδυνήφατον, ἣ οἱ ἀπάσας

ἔσχ' ὀδύνας· τὸ μὲν ἕλκος ἐτέρσετο, παύσατο δ' αἶμα.

ΙΛΙΑΔΟΣ Μ.

Τειχομαχία.

Ὡς ὁ μὲν ἐν κλισίῃσι Μενoitίου ἄλκιμος υἱὸς
ἰᾶτ' Εὐρύπυλον βεβλημένον· οἱ δ' ἐμάχοντο
'Αργεῖοι καὶ Τρῶες ὁμιλαδόν· οὐδ' ἄρ' ἔμελλε
τάφρος ἔτι σχήσειν Δαναῶν καὶ τεῖχος ὑπερθεῖν
εὐρύ, τὸ ποιήσαντο νεῶν ὕπερ, ἀμφὶ δὲ τάφρον
ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας,
ὄφρα σφιν νῆας τε θοὰς καὶ ληΐδα πολλήν
ἐντὸς ἔχον ῥύοιτο· θεῶν δ' ἀέκητι τέτυκτο
ἀθανάτων· τὸ καὶ οὐ τι πολὺν χρόνον ἔμπεδον ἦεν.
ὄφρα μὲν Ἑκτωρ ζῶς ἐην καὶ μήνι' Ἀχιλλεὺς
καὶ Πριάμοιο ἄνακτος ἀπόρθητος πόλις ἔπλε,
τόφρα δὲ καὶ μέγα τεῖχος Ἀχαιῶν ἔμπεδον ἦεν.
αὐτὰρ ἐπεὶ κατὰ μὲν Τρώων θάνον ὅσσοι ἄριστοι,
πολλοὶ δ' Ἀργείων οἱ μὲν δάμεν, οἱ δ' ἐλίποντο,
πέρθετο δὲ Πριάμοιο πόλις δεκάτῳ ἐνιαυτῷ,
'Αργεῖοι δ' ἐν νηυσὶ φίλην ἐς πατρίδ' ἔβησαν,
δὴ τότε μητιόωντο Ποσειδάων καὶ Ἀπόλλων
τεῖχος ἀμαλδῦναι, ποταμῶν μένος εἰσαγαγόντες.
ὅσσοι ἀπ' Ἰδαίων ὀρέων ἄλαδε προρέουσι,
'Ρῆσός θ' Ἑπτάπορός τε Κάρησός τε Ῥοδίος τε
Γρήνικός τε καὶ Αἴσηπος διὸς τε Σκάμανδρος
καὶ Σιμόεις, ὅθι πολλὰ βοάγρια καὶ τρυφάλειαι
κάππεσον ἐν κονίῃσι καὶ ἡμιθέων γένος ἀνδρῶν

τῶν πάντων ὁμόσε στόματ' ἔτραπε Φοῖβος Ἀπόλλων,
 ἐννήμαρ δ' ἐς τεῖχος ἔει ῥόον· ὕε δ' ἄρα Ζεὺς 25
 συνεχές, ὄφρα κε θᾶσσον ἀλίπλοα τείχεα θείη.
 αὐτὸς δ' ἐννοσίγαιος ἔχων χεῖρεσσι τρίαῖναν
 ἡγείτ', ἐκ δ' ἄρα πάντα θεμεῖλια κύμασι πέμπε
 φιτρῶν καὶ λάων, τὰ θέσαν μογέοντες Ἀχαιοί,
 λεία δ' ἐποίησεν παρ' ἀγάρροον Ἑλλήσποντον, 30
 αὖτις δ' ἡϊόνα μεγάλην ψαμάθοισι κάλυψε,
 τεῖχος ἀμαλδύνας· ποταμοὺς δ' ἔτρεψε νέεσθαι
 κὰρ ῥόον, ἥ περ πρόσθεν ἔεν καλλίρροον ὕδωρ.

ἌΩς ἄρ' ἔμελλον ὄπισθε Ποσειδάων καὶ Ἀπόλλων
 θησέμεναι· τότε δ' ἀμφὶ μάχῃ ἐνοπή τε δεδήει 35
 τεῖχος ἐϋδμητον, κανάχιζε δὲ δούρατα πύργων
 βαλλόμεν'. Ἀργεῖοι δὲ Διὸς μάστιγι δαμέντες
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐελμένοι ἰσχανόωντο,
 Ἐκτορα δειδιότες, κρατερὸν μήστωρα φόβοιο·
 αὐτὰρ ὃ γ' ὥς τὸ πρόσθεν ἐμύρνато ἴσος ἀέλλη· 40
 ὥς δ' ὅτ' ἂν ἐν τε κύνεσσι καὶ ἀνδράσι θηρευτῇσι
 κάπριος ἢ ἐ λέων στρέφεται σθένει βλεμεαίνων·
 οἱ δέ τε πυργηδὸν σφέας αὐτοὺς ἀρτύναντες
 ἀντίον ἵστανται καὶ ἀκοντίζουσι θαμειαῖς
 αἰχμὰς ἐκ χειρῶν· τοῦ δ' οὐ ποτε κυδάλιμον κῆρ 45
 ταρβεῖ οὐδὲ φοβεῖται, ἀγνηρολή δέ μιν ἔκτα·
 ταρφέα τε στρέφεται στίχας ἀνδρῶν πειρητίζων·
 ὅππῃ τ' ἰθύσῃ, τῇ τ' εἴκουσι στίχες ἀνδρῶν·
 ὥς Ἐκτωρ ἂν ὄμιλον ἰὼν εἰλίσσεθ' ἐταίρους
 τάφρον ἐποτρύνων διαβαινέμεν· οὐδέ οἱ ἵπποι 50
 τόλμων ὠκύποδες, μάλα δὲ χρεμέτιζον ἐπ' ἄκρῳ
 χεῖλει ἐφεσταότες· ἀπὸ γὰρ δειδίσσετο τάφρος
 εὐρεῖ, οὗτ' ἄρ' ὑπερθορέειν σχεδὸν οὔτε περῆσαι
 ῥῆϊδή· κρημνοὶ γὰρ ἐπηρεφές περὶ πᾶσαν
 ἔστασαν ἀμφοτέρωθεν, ὑπερθεν δὲ σκολόπεσσι 55

ὀξέσιν ἡρήρει, τοὺς ἴστασαν υἷες Ἀχαιῶν
 πυκνοὺς καὶ μεγάλους, δητῶν ἀνδρῶν ἀλεωρήν.
 ἔνθ' οὐ κεν ῥέα ἵππος ἐϋτροχον ἄρμα τιταίνων
 ἐσβαίῃ, πεζοὶ δὲ μενοίνεον εἰ τελέουσι.
 δὴ τότε Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς· 60
 “Ἑκτορ τ' ἡδ' ἄλλοι Τρώων ἀγοὶ ἡδ' ἐπικούρων,
 ἀφραδέως διὰ τάφρον ἐλαύνομεν ὠκέας ἵππους·
 ἡ δὲ μάλ' ἀργαλήη περάαν· σκόλοπες γὰρ ἐν αὐτῇ
 ὀξέες ἐστᾶσιν, ποτὶ δ' αὐτοὺς τεῖχος Ἀχαιῶν.
 ἔνθ' οὐ πως ἔστιν καταβήμεναι οὐδὲ μάχεσθαι 65
 ἱππεῦσι· στείνος γάρ, ὅθι τρώσεσθαι ὄτω.
 εἰ μὲν γὰρ τοὺς πάγχυ κακὰ φρονέων ἀλαπάξει
 Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ ἴετ' ἀρήγειν,
 ἡ τ' ἂν ἔγωγ' ἐθέλοιμι καὶ αὐτίκα τοῦτο γενέσθαι,
 νωνύμνους ἀπολέσθαι ἀπ' Ἀργεος ἐνθάδ' Ἀχαιοὺς· 70
 εἰ δέ χ' ὑποστρέψωσι, παλίωξις δὲ γένηται
 ἐκ νηῶν καὶ τάφρῳ ἐνιπλήξωμεν ὀρυκτῇ,
 οὐκέτ' ἔπειτ' ὀίω οὐδ' ἄγγελον ἀπονέεσθαι
 ἄψορρον προτὶ ἄστυ ἐλιχθέντων ὑπ' Ἀχαιῶν.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες· 75
 ἵππους μὲν θεράποντες ἐρυκόντων ἐπὶ τάφρῳ,
 αὐτοὶ δὲ πρυλέες σὺν τεύχεσι θωρηχθέντες
 Ἑκτορι πάντες ἐπώμεθ' ἀολλέες· αὐτὰρ Ἀχαιοὶ
 οὐ μενέουσ', εἰ δὴ σφιν ὀλέθρου πείρατ' ἐφῆπται.”
 ὣς φάτο Πουλυδάμας, ἅδε δ' Ἑκτορι μῦθος ἀπήμων, 80
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
 οὐδὲ μὲν ἄλλοι Τρῶες ἐφ' ἵππων ἡγέρεθοντο,
 ἀλλ' ἀπὸ πάντες ὄρουσαν, ἐπεὶ ἴδον Ἑκτορα δῖον.
 ἡνιόχῳ μὲν ἔπειτα ἐῷ ἐπέτελλεν ἕκαστος
 ἵππους εὖ κατὰ κόσμον ἐρυκέμεν αὐθ' ἐπὶ τάφρῳ· 85
 οἱ δὲ διαστάντες, σφέας αὐτοὺς ἀρτύναντες,
 πένταχα κοσμηθέντες ἄμ' ἡγεμόνεσσιν ἔποντο.

Οἱ μὲν ἄμ' Ἑκτορ' ἴσαν καὶ ἀμύμονι Πουλυδάμαντι,
 οἱ πλεῖστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
 τείχος ῥηξάμενοι κοίλης ἐπὶ νηυσὶ μάχεσθαι. 90
 καὶ σφιν Κεβριόνης τρίτος εἶπετο· παρ δ' ἄρ' ὄχεσφιν
 ἄλλον Κεβριόναο χερεῖονα κάλλιπεν Ἑκτωρ.
 τῶν δ' ἐτέρων Πάρις ἦρχε καὶ Ἀλκάθοος καὶ Ἀγήνωρ,
 τῶν δὲ τρίτων Ἑλένος καὶ Δηϊφοβος θεοειδής,
 νῆε δὴ Πριάμοιο· τρίτος δ' ἦν Ἄσιος ἥρως, 95
 Ἄσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρουν ἵπποι
 αἰθωνες μεγάλοι, ποταμοῦ ἅπο Σελλήεντος.
 τῶν δὲ τετάρτων ἦρχεν εὖς πάϊς Ἀγχίσαο,
 Αἰνείας, ἅμα τῷ γε δὴ Ἀντήνορος νῆε,
 Ἀρχέλοχος τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης. 100
 Σαρπηδὼν δ' ἠγήσατ' ἀγακλειτῶν ἐπικούρων,
 πρὸς δ' ἔλετο Γλαῦκον καὶ ἀρήϊον Ἀστεροπαῖον·
 οἱ γάρ οἱ εἴσαντο διακριδὼν εἶναι ἄριστοι
 τῶν ἄλλων μετὰ γ' αὐτόν· ὁ δ' ἔπρεπε καὶ διὰ πάντων.
 οἱ δ' ἐπεὶ ἀλλήλους ἄραρον τυκτῆσι βόεσσι, 105
 βάν ῥ' ἰθὺς Δαναῶν λεληημένοι, οὐδ' ἔτ' ἔφαντο
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνησιν πεσέεσθαι.
 Ἐνθ' ἄλλοι Τρῶες τηλεκλειτοὶ τ' ἐπίκουροι
 βουλῇ Πουλυδάμαντος ἀμωμήτοιο πίθοντο·
 ἀλλ' οὐχ Ὑρτακίδης ἔθελ' Ἄσιος, ὄρχαμος ἀνδρῶν, 110
 αὐθι λιπεῖν ἵππους τε καὶ ἡνίοχον θεράποντα,
 ἀλλὰ σὺν αὐτοῖσιν πέλασεν νήεσσι θοῇσι,
 νήπιος, οὐδ' ἄρ' ἔμελλε κακὰς ὑπὸ κῆρας ἀλύξας
 ἵπποισιν καὶ ὄχεσφιν ἀγαλλόμενος παρὰ νηῶν
 ἄψ ἀπονοστήσειν προτὶ Ἴλιον ἠνεμόεσσαν· 115
 πρόσθεν γάρ μιν μοῖρα δυσώνυμος ἀμφεκάλυψεν
 ἔγχεϊ Ἰδομενῆος, ἀγανοῦ Δευκαλίδαι.
 εἶσατο γὰρ νηῶν ἐπ' ἀριστερά, τῇ περ Ἀχαιοὶ
 ἐκ πεδίου νίσουντο σὺν ἵπποισιν καὶ ὄχεσφι·

τῇ ῥ' ἵππους τε καὶ ἄρμα διήλασεν, οὐδὲ πύλῃσιν 120
 εὖρ' ἐπικεκλιμένας σανίδας καὶ μακρὸν ὄχηα,
 ἀλλ' ἀναπεπταμένας ἔχον ἀνέρες, εἴ τιν' ἐταίρων
 ἐκ πολέμου φεύγοντα σωσείαν μετὰ νῆας.
 τῇ ῥ' ἰθὺς φρουέων ἵππους ἔχε, τοὶ δ' ἅμ' ἔποντο
 ὀξέα κεκλήγοντες· ἔφαντο γὰρ οὐκέτ' Ἀχαιοὺς 125
 σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέεσθαι·
 νῆπιοι, ἐν δὲ πύλῃσι δὺ' ἀνέρας εὖρον ἀρίστους,
 υἱὰς ὑπερθύμους Λαπιθάων αἰχμητῶν,
 τὸν μὲν Πειριθόου υἱά, κρατερὸν Πολυποίτην,
 τὸν δὲ Λεοντήα, βροτολοιγῶ ἴσον Ἀρηϊ. 130
 τὼ μὲν ἄρα προπάροιθε πυλάων ὑψηλῶν
 ἔστασαν ὥς ὅτε τε δρῦες οὔρεσιν ὑψικάρῃνοι,
 αἳ τ' ἀνεμον μίμνουσι καὶ ὑέτὸν ἤματα πάντα,
 ῥίξῃσιν μεγάλῃσι διηνεκέεσσ' ἀραρυῖαι·
 ὥς ἄρα τὼ χεῖρεσσι πεποιθότες ἠδὲ βίῃφι 135
 μίμνον ἐπερχόμενον μέγαν Ἀσιον οὐδὲ φέβοντο.
 οἱ δ' ἰθὺς πρὸς τεῖχος ἐϋδμητον βόας αὔας
 ὑψόσ' ἀνασχόμενοι ἔκιον μεγάλῃ ἀλαλητῷ
 Ἀσιον ἀμφὶ ἄνακτα καὶ Ἰαμενὸν καὶ Ὀρέστην
 Ἀσιάδην τ' Ἀδάμαντα Θόωνά τε Οἰνόμαόν τε. 140
 οἱ δ' ἦ τοι ἦος μὲν ἐϋκνήμιδας Ἀχαιοὺς
 ὄρνυον ἔνδον ἔοντες ἀμύνεσθαι περὶ νηῶν·
 αὐτὰρ ἐπεὶ δὴ τεῖχος ἐπεσσυμένους ἐνόησαν
 Τρῶας, ἀτὰρ Δαναῶν γένετο ἰαχὴ τε φόβος τε,
 ἐκ δὲ τὼ αἰξάντε πυλάων πρόσθε μαχέσθην, 145
 ἀγροτέροισι σύεσιν ἐοικότε, τῷ τ' ἐν ὄρεσιν
 ἀνδρῶν ἠδὲ κυνῶν δέχεται κολοσυρτὸν ἰόντα,
 δοχμῷ τ' αἰτσοῦντε περὶ σφίσιν ἄγνυτον ὕλην
 πρυμνὴν ἐκτάμνουτες, ὑπαὶ δέ τε κόμπος ὀδόντων
 γίγνεται, εἰς ὃ κέ τίς τε βαλὼν ἐκ θυμὸν ἔληται· 150
 ὥς τῶν κόμπει χαλκὸς ἐπὶ στήθεσσι φαεινὸς

ἄντην βαλλομένων· μάλα γὰρ κρατερῶς ἐμάχοντο,
 λαοῖσιν καθύπερθε πεποιθότες ἡδὲ βίηφιν.
 οἱ δ' ἄρα χερμαδίοισιν ἐϋδμήτων ἀπὸ πύργων
 βάλλον, ἀμυνόμενοι σφῶν τ' αὐτῶν καὶ κλισιάων 155
 νηῶν τ' ὠκυπόρων· νιφάδες δ' ὥς πίπτον ἔραζε,
 ἄς τ' ἄνεμος ζαῆς, νέφεα σκιόεντα δονήσας,
 ταρφειὰς κατέχευεν ἐπὶ χθονὶ πουλυβοτείρῃ·
 ὥς τῶν ἐκ χειρῶν βέλεα ῥέον, ἡμὲν Ἀχαιῶν
 ἡδὲ καὶ ἐκ Τρώων· κόρυθες δ' ἄμφ' αὖτον αὐτευν 160
 βαλλόμεναι μυλάκεσσι καὶ ἀσπίδες ὀμφαλόεσσαι.
 δῆ ρα τότε ὦμωξέν τε καὶ ὦ πεπλήγετο μηρὸν
 Ἄσιος Ὑρτακίδης, καὶ ἀλαστήσας ἔπος ηὔδα·
 “Ζεῦ πάτερ, ἦ ρά νυ καὶ σὺ φιλοψευδῆς ἐτέτυξο
 πάγχυ μάλ'· οὐ γὰρ ἔγωγ' ἐφάμην ἥρωας Ἀχαιοὺς 165
 σχήσειν ἡμέτερόν γε μένος καὶ χεῖρας ἀάπτους.
 οἱ δ', ὥς τε σφῆκες μέσον αἰόλοι ἢ μέλισσαι
 οἰκία ποιήσονται ὁδῷ ἐπι πειπαλοέσση,
 οὐδ' ἀπολείπουσιν κοῖλον δόμον, ἀλλὰ μένουτες
 ἄνδρας θηρητῆρας ἀμύνονται περὶ τέκνων, 170
 ὥς οἱ γ' οὐκ ἐθέλουσι πυλάων καὶ δὺ' ἐόντε
 χάσσασθαι πρίν γ' ἢ κατακτάμεν ἢ ἐάλῶναι.”
 Ὡς ἔφατ', οὐδὲ Διὸς πείθε φρένα ταῦτ' ἀγορεύων·
 Ἔκτορι γάρ οἱ θυμὸς ἐβούλετο κῶδος ὀρέξαι.
 Ἄλλοι δ' ἄμφ' ἄλλησι μάχην ἐμάχοντο πύλῃσιν· 175
 ἀργαλέον δέ με ταῦτα θεὸν ὥς πάντ' ἀγορεῦσαι·
 πάντῃ γὰρ περὶ τείχος ὀρώρει θεσπιδαῆς πῦρ
 λαῖνον· Ἀργεῖοι δὲ καὶ ἀχυνόμενοί περ ὑνάγκῃ
 νηῶν ἡμύνοντο· θεοὶ δ' ἀκαχήατο θυμὸν
 πάντες, ὅσοι Δαναοῖσι μάχης ἐπιτάρροθοι ἦσαν. 180
 σὺν δ' ἔβαλον Λαπίθαι πόλεμον καὶ δηϊοτήτα.
 Ἐνθ' αὖ Πειριθόου νιός, κρατερὸς Πολυποίτης,
 δουρὶ βάλεν Δάμασον κυνέης διὰ χαλκοπαρήνῃ·

οὐδ' ἄρα χαλκείη κόρυς ἔσχεθεν, ἀλλὰ διαπρὸ
 αἰχμὴ χαλκείη ῥῆξ' ὀστέον, ἐγκέφαλος δὲ 185
 ξίδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα·
 αὐτὰρ ἔπειτα Πύλωνα καὶ Ὀρμενον ἐξενάριξεν.
 νῖδον δ' Ἀντιμάχοιο Λεοντεύς, ὅςος Ἄρηος,
 Ἴππόμαχον βάλε δουρὶ κατὰ ζωστήρα τυχήσας.
 αὖτις δ' ἐκ κολεοῖο ἐρυσσάμενος ξίφος ὄξυν 190
 Ἀντιφάτην μὲν πρῶτον, ἐπαίξας δι' ὀμίλου,
 πληξ' αὐτοσχεδίην· ὁ δ' ἄρ' ὕπιος οὐδεὶ ἐρείσθη·
 αὐτὰρ ἔπειτα Μένωνα καὶ Ἰαμενὸν καὶ Ὀρέστην
 πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.
 Ὅφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα μαρμαίροντα, 195
 τόφρ' οἱ Πουλυδάμαντι καὶ Ἑκτορι κοῦροι ἔποντο,
 οἳ πλείστοι καὶ ἄριστοι ἔσαν, μέμασαν δὲ μάλιστα
 τεῖχος τε ῥήξειν καὶ ἐνιπρήσειν πυρὶ νῆας,
 οἳ ῥ' ἔτι μερμήριζον ἐφεσταότες παρὰ τάφρῳ.
 ὄρνις γὰρ σφιν ἐπῆλθε περησέμεναι μεμαῶσιν, 200
 αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἐέργων,
 φοινῆεντα δράκοντα φέρων ὀνύχεσσι πέλωρον
 ζῶν ἔτ' ἀσπαίροντα· καὶ οὗ πω λήθετο χάρμης·
 κόψε γὰρ αὐτὸν ἔχοντα κατὰ στῆθος παρὰ δειρὴν
 ἰδνωθεὶς ὀπίσω· ὁ δ' ἀπὸ ἔθεν ἦκε χαμᾶζε 205
 ἀλγῆσας ὀδύνησι, μέσῳ δ' ἐνὶ κάββαλ' ὀμίλῳ,
 αὐτὸς δὲ κλάγξας πέτετο πνοιῆς ἀνέμοιο.
 Τρῶες δ' ἐρρίγησαν ὅπως ἴδον αἰόλον ὄφιν
 κείμενον ἐν μέσσοισι, Διὸς τέρας αἰγιόχοιο.
 δὴ τότε Πουλυδάμας θρασὺν Ἑκτορα εἶπε παραστάς· 210
 “Ἑκτορ, αἰεὶ μὲν πῶς μοι ἐπιπλήσσεις ἀγορήσιν
 ἐσθλὰ φραζομένῳ, ἐπεὶ οὐδὲ μὲν οὐδὲ ἔοικε
 δῆμον ἐόντα παρὲξ ἀγορευέμεν, οὔτ' ἐνὶ βουλῇ
 οὔτε ποτ' ἐν πολέμῳ, σὸν δὲ κράτος αἰὲν ἀέξειν·
 νῦν αὖτ' ἐξερέω ὥς μοι δοκεῖ εἶναι ἄριστα. 215

μὴ ἴομεν Δαναοῖσι μαχησόμενοι περὶ νηῶν.
 ὦδε γὰρ ἐκτελέεσθαι οἶομαι, εἰ ἐτεόν γε
 Τρῶσιν ὃδ' ὄρνις ἦλθε περησέμεναι μεμαῶσιν,
 αἰετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἔέργων,
 φοινήμεντα δράκοντα φέρων ὀνύχεσσι πέλωρον 220
 ζῶον· ἄφαρ δ' ἀφέηκε πάρος φίλα οἰκί' ἰκέσθαι,
 οὐδ' ἐτέλεσσε φέρων δόμεναι τεκέεσσιν ἐοῖσιν.
 ὥς ἡμεῖς, εἴ πέρ τε πύλας καὶ τεῖχος Ἀχαιῶν
 ῥήξομεθα σθένει μεγάλῳ, εἰζῶσι δ' Ἀχαιοί,
 οὐ κόσμῳ παρὰ ναῦφιν ἐλευσόμεθ' αὐτὰ κέλευθα· 225
 πολλοὺς γὰρ Τρώων καταλείψομεν, οὓς κεν Ἀχαιοὶ
 χαλκῷ δηώσωσιν ἀμυνόμενοι περὶ νηῶν.
 ὦδέ χ' ὑποκρίναιτο θεοπρόπος, ὃς σάφα θυμῷ
 εἰδεῖη τεράων καὶ οἱ πειθοίαιτο λαοί·”

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἑκτωρ· 230
 “Πουλυδάμα, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις·
 οἶσθα καὶ ἄλλον μῦθον ἀμείνονα τοῦδε νοῆσαι.
 εἰ δ' ἐτεὸν δὴ τοῦτον ἀπὸ σπουδῆς ἀγορεύεις,
 ἐξ ἄρα δὴ τοι ἔπειτα θεοὶ φρένας ὤλεσαν αὐτοί,
 ὃς κέλεαι Ζηνὸς μὲν ἐριγδούποιο λαθέσθαι 235
 βουλέων, ἃς τέ μοι αὐτὸς ὑπέσχετο καὶ κατένευσε·
 τύνη δ' οἰωνοῖσι τανυπτερύγεσσι κελεύεις
 πείθεσθαι, τῶν οὗ τι μετατρέπομ' οὐδ' ἀλεγίζω,
 εἴτ' ἐπὶ δεξί' ἴωσι πρὸς ἡῶ τ' ἡέλιόν τε,
 εἴτ' ἐπ' ἀριστερὰ τοί γε ποτὶ ζόφον ἡρόεντα. 240
 ἡμεῖς δὲ μεγάλοιο Διὸς πειθόμεθα βουλῇ,
 ὃς πᾶσι θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.
 εἰς οἰωνὸς ἄριστος ἀμύνεσθαι περὶ πάτρης. —
 τίπτε σὺν δειδοικας πόλεμον καὶ δηϊοτήτα·
 εἴ περ γάρ τ' ἄλλοι γε περὶ κτεινόμεθα πάντες 245
 νηυσὶν ἐπ' Ἀργείων, σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι·
 οὐ γάρ τοι κραδίη μενεδήϊος οὐδὲ μαχήμων.

εἰ δὲ σὺ δηϊοτῆτος ἀφέξῃαι, ἤέ τιν' ἄλλον
 παρφάμενος ἐπέεσσιν ἀποτρέψεις πολέμοιο,
 αὐτίκ' ἐμῶ ὑπὸ δουρὶ τυπεῖς ἀπὸ θυμὸν ὀλέσσεις.”

250

ἌΩς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο
 ἡχῇ θεσπεσίῃ· ἐπὶ δὲ Ζεὺς τερπικέραunos
 ὦρσεν ἀπ' Ἰδαίων ὀρέων ἀνέμοιο θύελλαν,
 ἣ ῥ' ἰθὺς νηῶν κονίην φέρειν· αὐτὰρ Ἀχαιῶν
 θέλγε νόον, Τρῳσὶν δὲ καὶ Ἑκτορι κῦδος ὅπαζε.
 τοῦ περ δὴ τεράεσσι πεποιθότες ἠδὲ βίῃφι
 ῥήγνυσθαι μέγα τεῖχος Ἀχαιῶν πειρήτιζον.
 κρόσσας μὲν πύργων ἔρνον, καὶ ἔρειπον ἐπάλξεις,
 στήλας τε προβλήτας ἐμόχλεον, ἅς ἄρ' Ἀχαιοὶ
 πρῶτας ἐν γαίῃ θέσαν ἔμμεναι ἔχματα πύργων.
 τὰς οἱ γ' αὔερνον, ἔλποντο δὲ τεῖχος Ἀχαιῶν
 ῥήξειν· οὐδέ νύ πω Δαναοὶ χάζοντο κελεύθου,
 ἀλλ' οἷ γε ῥινοῖσι βοῶν φράξαντες ἐπάλξεις
 βάλλον ἀπ' αὐτῶν δηῖτους ὑπὸ τεῖχος ἰόντας.

255

260

Ἀμφοτέρω δ' Αἴαντε κελευτιόωντ' ἐπὶ πύργων
 πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν.
 ἄλλον μειλιχίοις, ἄλλον στερεοῖς ἐπέεσσι
 νείκεον, ὃν τινα πάγχυ μάχης μεθιέντα ἴδοιεν·
 “ὦ φίλοι, Ἀργείων ὅς τ' ἕξοχος ὅς τε μεσήεις
 ὅς τε χεριώτερος, ἐπεὶ οὐ πῶ πάντες ὁμοῖοι
 ἄνδρες ἐν πολέμῳ, νῦν ἔπλετο ἔργον ἅπασι·
 καὶ δ' αὐτοὶ τόδε πού γινώσκετε. μή τις ὀπίσσω
 τετράφθω ποτὶ νῆας ὁμοκλητῆρος ἀκούσας,
 ἀλλὰ πρόσω ἴεσθε καὶ ἀλλήλοισι κέλεσθε,
 αἷ κε Ζεὺς δώησιν Ὀλύμπιος ἀστεροπητῆς
 νείκος ἀπωσαμένους δηῖτους προτὶ ἄστρ' ὀλέσθαι.”

270

275

ἌΩς τῷ γε προβοῶντε μάχην ὥτρυνον Ἀχαιῶν.
 τῶν δ', ὥς τε νιφάδες χιόνος πίπτωσι θαμειαὶ
 ἡματι χειμερίῳ, ὅτε τ' ὥρετο μητίετα Ζεὺς

νιφέμεν, ἀνθρώποισι πιφανσκόμενος τὰ ἂ κῆλα· 280
 κοιμήσας δ' ἀνέμους χέει ἔμπεδον, ὄφρα καλύψῃ
 ὑψηλῶν ὀρέων κορυφὰς καὶ πρόνας ἄκρους
 καὶ πεδία λωτεῦντα καὶ ἀνδρῶν πίονα ἔργα,
 καὶ τ' ἐφ' ἁλὸς πολίης κέχυται λιμέσιν τε καὶ ἄκταις,
 κῦμα δέ μιν προσπλάζον ἐρύκεται· ἄλλα τε πάντα 285
 εἴλυται καθύπερθ', ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
 ὥς τῶν ἀμφοτέρωσε λίθοι πωτῶντο θαμειαί,
 αἱ μὲν ἄρ' ἐς Τρῶας, αἱ δ' ἐκ Τρώων ἐς Ἀχαιοὺς,
 βαλλομένων· τὸ δὲ τεῖχος ὕπερ πᾶν δοῦπος ὀρώρει.

Οὐδ' ἄν πω τότε γε Τρῶες καὶ φαίδιμος Ἑκτωρ 290
 τείχεος ἐρρήξαντο πύλας καὶ μακρὸν ὄχῃα,
 εἰ μὴ ἄρ' υἷδν ἐδν Σαρπηδόνα μητίετα Ζεὺς
 ὦρσεν ἐπ' Ἀργείοισι, λέονθ' ὥς βουσὶν ἐλιξιν.
 αὐτίκα δ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' εἴσῃν,
 καλὴν χαλκείην ἐξήλατον, ἣν ἄρα χαλκεὺς 295
 ἤλασεν, ἔντοσθεν δὲ βοείας ῥάψε θαμειαῖς
 χρυσεῖης ῥάβδοισι διηνεκέσιν περὶ κύκλον.
 τὴν ἄρ' ὃ γε πρόσθε σχόμενος, δύο δοῦρε τινάσσων,
 βῆ ῥ' ἔμεν ὥς τε λέων ὀρεσίτροφος, ὅς τ' ἐπιδευῆς
 δηρὸν ἔη κρειῶν, κέλεται δέ ἐ θυμὸς ἀγήνωρ 300
 μήλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
 εἴ περ γάρ χ' εὖρησι παρ' αὐτόφι βώτορας ἄνδρας
 σὺν κυσὶ καὶ δούρεσσι φυλάσσοντας περὶ μῆλα,
 οὐ ῥά τ' ἀπείρητος μέμονε σταθμοῖο δίεσθαι,
 ἀλλ' ὃ γ' ἄρ' ἦ ἥρπαξε μετάλμενος, ἥε καὶ αὐτὸς 305
 ἐβλητ' ἐν πρώτοισι θοῆς ἀπὸ χειρὸς ἄκοντι·
 ὥς ῥα τότε ἀντίθεον Σαρπηδόνα θυμὸς ἀνῆκε
 τεῖχος ἐπαῖξαι διὰ τε ῥήξασθαι ἐπάλξεις.
 αὐτίκα δὲ Γλαῦκον προσέφη, παῖδ' Ἴππολόχοιο·
 “Γλαῦκε, τίη δὴ νῶϊ τετιμῆμεσθα μάλιστα 310
 ἔδρη τε κρέασίν τε ἰδὲ πλείους δεπάεσσιν

ἐν Λυκίῃ, πάντες δὲ θεοὺς ὧς εἰσορόωσι,
 καὶ τέμενος νεμόμεσθα μέγα Ξάνθοιο παρ' ὄχθας,
 καλὸν φυταλιῆς καὶ ἀρούρης πυροφόροιο ;
 τῷ νῦν χρῆ Λυκίοισι μέτα πρώτοισιν ἐόντας 315
 ἐστάμεν ἡδὲ μάχης καυστείρης ἀντιβολῆσαι,
 ὄφρα τις ᾧδ' εἴπη Λυκίων πύκα θωρηκτῶν·
 'οὐ μὰν ἀκληεῖς Λυκίην κάτα κοιρανέουσιν
 ἡμέτεροι βασιλῆες, ἔδουσί τε πλόνα μῆλα
 οἶνόν τ' ἔξαιτον μελιθεά· ἀλλ' ἄρα καὶ ἴς 320
 ἐσθλή, ἐπεὶ Λυκίοισι μέτα πρώτοισι μάχονται·
 ᾧ πέπον, εἰ μὲν γὰρ πόλεμον περὶ τόνδε φυγόντε
 αἰεὶ δὴ μέλλοιμεν ἀγῆρω τ' ἀθανάτω τε
 ἔσσεσθ', οὔτε κεν αὐτὸς ἐνὶ πρώτοισι μαχοίμην
 οὔτε κε σὲ στέλλοιμι μάχην ἐς κυδιάνειραν· 325
 νῦν δ' ἔμπης γὰρ κῆρες ἐφeskτᾶσιν θανάτοιο
 μυρῖαι, ἃς οὐκ ἔστι φυγεῖν βροτὸν οὐδ' ὑπαλύξαι,
 ἴομεν, ἡέ τῳ εὖχος ὀρέξομεν, ἡέ τις ἡμῖν."
 ἌΩς ἔφατ', οὐδὲ Γλαῦκος ἀπετράπετ' οὐδ' ἀπίθησε·
 τῷ δ' ἰθὺς βήτην Λυκίων μέγα ἔθνος ἄγοντε. 330
 τοὺς δὲ ἰδὼν ῥίγησ' υἱὸς Πετεῶο Μενεσθεύς·
 τοῦ γὰρ δὴ πρὸς πύργον ἴσαν κακότητα φέροντες.
 πάπτηνεν δ' ἀνὰ πύργον Ἀχαιῶν, εἴ τιν' ἴδοιτο
 ἡγεμόνων, ὅς τις οἱ ἀρὴν ἐτάροισιν ἀμύναι·
 ἐς δ' ἐνόησ' Αἴαντε δύω, πολέμου ἀκορήτω, 335
 ἐσταότας, Τεῦκρόν τε νέον κλισίῃθην ἰόντα,
 ἐγγύθεν· ἀλλ' οὐ πῶς οἱ ἔην βώσαντι γεγωνεῖν·
 τόσσος γὰρ κτύπος ἦεν, αὐτὴ δ' οὐρανὸν ἴκε,
 βαλλομένων σακέων τε καὶ ἵπποκόμων τρυφαλειῶν
 καὶ πυλέων· πᾶσαι γὰρ ἐπώχατο, τοὶ δὲ κατ' αὐτὰς 340
 ἱστάμενοι πειρῶντο βίῃ ῥήξαντες ἐσελθεῖν.
 αἴψα δ' ἐπ' Αἴαντα προῖτι κήρυκα Θωώτην·
 "ἔρχεο, διέ Θωῶτα, θέων Αἴαντα κάλεσσον,

ἀμφοτέρω μὲν μάλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
εἶη, ἐπεὶ τάχα τῇδε τετεύχεται αἰπὺς ὄλεθρος. 345

ᾧδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἳ τὸ πάρος περ
ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας.
εἰ δέ σφιν καὶ κεῖθι πόνος καὶ νείκος ὄρωρεν,
ἀλλὰ περ οἷος ἵτω Τελαμώνιος ἄλκιμος Αἴας,
καὶ οἱ Τεῦκρος ἅμ' ἐσπέσθω τόξων εὖ εἰδώς." 350

ἌΩς ἔφατ', οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,
βῆ δὲ θέειν παρὰ τείχος Ἀχαιῶν χαλκοχιτώνων,
στῇ δὲ παρ' Αἰάντεσσι κιών, εἴθαρ δὲ προσηύδα·
"Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων,
ἡνώγει Πετεῶο διοτρεφέος φίλος υἱὸς 355

κεῖσ' ἵμεν, ὄφρα πόνοιο μίνυνθά περ ἀντιάσῃτον,
ἀμφοτέρω μὲν μάλλον· ὃ γάρ κ' ὄχ' ἄριστον ἀπάντων
εἶη, ἐπεὶ τάχα κεῖθι τετεύχεται αἰπὺς ὄλεθρος·
ᾧδε γὰρ ἔβρισαν Λυκίων ἀγοί, οἳ τὸ πάρος περ
ζαχρηεῖς τελέθουσι κατὰ κρατερὰς ὑσμίνας. 360

εἰ δὲ καὶ ἐνθάδε περ πόλεμος καὶ νείκος ὄρωρεν,
ἀλλὰ περ οἷος ἵτω Τελαμώνιος ἄλκιμος Αἴας,
καὶ οἱ Τεῦκρος ἅμ' ἐσπέσθω τόξων εὖ εἰδώς."

ἌΩς ἔφατ', οὐδ' ἀπίθησε μέγας Τελαμώνιος Αἴας.
αὐτίκ' Ὀϊλιάδην ἔπεα πτερόεντα προσηύδα· 365
"Αἴαν, σφῶϊ μὲν αὖθι, σὺ καὶ κρατερὸς Λυκομήδης,
ἐσταότες Δαναοὺς ὀτρύνετον ἱφί μάχεσθαι·
αὐτὰρ ἐγὼ κείσ' εἶμι καὶ ἀντιόω πολέμοιο·
αἶψα δ' ἐλεύσομαι αὖτις, ἐπὴν εὖ τοῖς ἐπαμύνω."

ἌΩς ἄρα φωνήσας ἀπέβη Τελαμώνιος Αἴας, 370
καὶ οἱ Τεῦκρος ἅμ' ἦε κασίγνητος καὶ ὄπατρος·
τοῖς δ' ἅμα Πανδίων Τεύκρου φέρε καμπύλα τόξα.
εὖτε Μενεσθῆος μεγαθύμου πύργον ἵκοντο
τείχεος ἐντὸς ἰόντες, ἐπειγομένοισι δ' ἵκοντο,
οἱ δ' ἐπ' ἐπάλξεις βαῖνον ἐρεμνῇ λαίλαπι ἴσοι 375

ἴφθιμοι Λυκίων ἡγήτορες ἥδ' ἐ μέδοντες·
σὺν δ' ἐβάλοντο μάχεσθαι ἐναντίον, ὦρτο δ' αὐτή.

Αἴας δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα,
Σαρπήδοντος ἐταῖρον, Ἐπικλῆα μεγάθυμον,
μαρμάρῳ ὀκρίοντι βαλὼν, ὃ ῥα τείχεος ἐντὸς 380
κεῖτο μέγας παρ' ἑπαλξιν ὑπέρτατος· οὐδέ κέ μιν ῥέα
χείρεσσ' ἀμφοτέρῃς ἔχοι ἀνὴρ οὐδὲ μάλ' ἡβῶν,
οἷοι νῦν βροτοὶ εἰς· ὃ δ' ἄρ' ὑψόθεν ἔμβαλ' ἀείρας,
θλάσσε δὲ τετράφαλον κυνέην, σὺν δ' ὅστέ' ἄραξε
πάντ' ἄμνυδι κεφαλῆς· ὃ δ' ἄρ' ἀρνευτῆρι ἐοικῶς 385
κάππεσ' ἀφ' ὑψηλοῦ πύργου, λίπε δ' ὅστέα θυμός.
Τεῦκρος δὲ Γλαῦκον, κρατερὸν παῖδ' Ἴππολόχοιο,
ἰῶ ἐπεσσύμενον βάλε τείχεος ὑψηλοῖο,
ἦ ῥ' ἴδε γυμνωθέντα βραχίονα, παῦσε δὲ χάρμης.
ἄψ δ' ἀπὸ τείχεος ἄλτο λαθῶν, ἵνα μή τις Ἀχαιῶν 390
βλήμενον ἀθρήσειε καὶ εὐχετόωτ' ἐπέεσσι.

Σαρπήδοντι δ' ἄχος γένετο Γλαύκου ἀπιόντος,
αὐτίκ' ἐπεὶ τ' ἐνόησεν· ὅμως δ' οὐ λήθετο χάρμης,
ἀλλ' ὃ γε Θεστορίδην Ἀλκμάονα δουρὶ τυχήσας
νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὃ δ' ἐσπόμενος πέσε δουρὶ 395
πρηνής, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
Σαρπηδὼν δ' ἄρ' ἑπαλξιν ἐλὼν χερσὶ στιβαρῆσιν
ἔλχ', ἥ δ' ἔσπετο πᾶσα διαμπερές, αὐτὰρ ὑπερθε
τείχος ἐγυμνώθη, πολέεσσι δὲ θῆκε κέλευθον.

Τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσανθ' ὃ μὲν ἰῶ 400
βεβλήκει τελαμῶνα περὶ στήθεσσι φαιινὸν
ἀσπίδος ἀμφιβρότης· ἀλλὰ Ζεὺς κῆρας ἄμυνε
παιδὸς ἐοῦ, μὴ νηυσὶν ἔπι πρύμνησι δαμείη·
Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος, οὐδὲ διαπρὸ
ἤλυθεν ἐγχείῃ, στυφέλιξε δέ μιν μεμαῶτα. 405
χώρησεν δ' ἄρα τυτθὸν ἐπάλξιος· οὐδ' ὃ γε πάμπαν
χάζετ', ἐπεὶ οἱ θυμὸς ἐέλεπετο κῶδος ἀρέσθαι.

κέκλετο δ' ἀντιθέοισιν ἐλιξάμενος Λυκίοισιν·
 “ὦ Λύκιοι, τί τ' ἄρ' ὦδε μεθίετε θούριδος ἀλκῆς;
 ἀργαλέον δέ μοι ἐστί καὶ ἰφθίμῳ περ ἔόντι 410
 μούνῳ ῥήξαμένῳ θέσθαι παρὰ νηυσὶ κέλευθον·
 ἀλλ' ἐφομαρτεῖτε· πλεόνων δέ τοι ἔργον ἄμεινον.”
 ὦς ἔφαθ', οἱ δὲ ἄνακτος ὑποδείσαντες ὁμοκλήν
 μᾶλλον ἐπέβρισαν βουληφόρον ἀμφὶ ἄνακτα.
 Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας 415
 τείχεος ἔντοσθεν, μέγα δέ σφισι φαίνεται ἔργον·
 οὔτε γὰρ ἴφθιμοι Λύκιοι Δαναῶν ἐδύναντο
 τεῖχος ῥήξάμενοι θέσθαι παρὰ νηυσὶ κέλευθον,
 οὔτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίους ἐδύναντο
 τείχεος ἂψ ὥσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν. 420
 ἀλλ' ὥς τ' ἀμφ' οὔροισι δὺῖ ἀνέρε δηριάσθον,
 μέτρ' ἐν χερσὶν ἔχοντες, ἐπιξύνῳ ἐν ἀρούρῃ,
 ὦ τ' ὀλίγῳ ἐνὶ χώρῳ ἐρίζητον περὶ ἴσης,
 ὥς ἄρα τοὺς διέεργον ἐπάλξιες· οἱ δ' ὑπὲρ αὐτέων
 δῆουν ἀλλήλων ἀμφὶ στήθεσσι βοείας 425
 ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα.
 πολλοὶ δ' οὐτάζοντο κατὰ χροά νηλεῖ χαλκῷ,
 ἦ μὲν ὅτεφ στρεφθέντι μετὰφρενα γυμνωθεῖη
 μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδος αὐτῆς.
 πάντῃ δὴ πύργοι καὶ ἐπάλξιες αἵματι φωτῶν 430
 ἐρράδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.
 ἀλλ' οὐδ' ὥς ἐδύναντο φόβον ποιῆσαι Ἀχαιῶν,
 ἀλλ' ἔχον ὥς τε τάλαντα γυνὴ χερνῆτις ἀληθής,
 ἣ τε σταθμὸν ἔχουσα καὶ εἴριον ἀμφὶς ἀνέλκει
 ἰσάζουσ', ἵνα παισὶν ἀεικέα μισθὸν ἄρηται· 435
 ὥς μὲν τῶν ἐπὶ Ἴσα μάχῃ τέτατο πτόλεμός τε,
 πρίν γ' ὅτε δὴ Ζεὺς κῦδος ὑπέρτερον Ἑκτορι δῶκε
 Πριαμίδῃ, ὃς πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν.
 ἦ ὕσεν δὲ διαπρύσιον Τρώεσσι γεγωνῶς·

“ ὄρνυσθ’, ἱππόδαμοι Τρῶες, ῥήγνυσθε δὲ τείχος
Ἀργείων καὶ νηυσὶν ἐνίετε θεσπιδαῆς πῦρ.” 440

Ὡς φάτ’ ἐποτρύνων, οἳ δ’ οὔασι πάντες ἄκουον,
ἴθυσαν δ’ ἐπὶ τείχος ἀολλέες· οἳ μὲν ἔπειτα
κροσσάων ἐπέβαινον ἀκαχμένα δούρατ’ ἔχοντες,
Ἔκτωρ δ’ ἄρπάξας λᾶαν φέρειν, ὅς ῥα πυλάων 445
ἐστήκει πρόσθε, πρυμνὸς παχύς, αὐτὰρ ὑπερθευ
ὀξὺς ἔην· τὸν δ’ οὗ κε δύ’ ἀνέρε δῆμου ἀρίστω
ῥῆϊδίως ἐπ’ ἄμαξαν ἀπ’ οὔδεος ὀχλίσσειαν,
οἳοι νῦν βροτοὶ εἰς· ὁ δέ μιν ρέα πάλλε καὶ οἶος.

τόν οἱ ἐλαφρὸν ἔθηκε Κρόνου πάϊς ἀγκυλομήτεω. 450
ὥς δ’ ὅτε ποιμὴν ρεῖα φέρει πόκον ἄρσευος οἶδς
χειρὶ λαβὼν ἐτέρῃ, ὀλίγον δέ μιν ἄχθος ἐπείγει,
ὥς Ἔκτωρ ἰθὺς σανίδων φέρε λᾶαν αἰείρας,
αἷ ῥα πύλας εἵρυντο πύκα στιβαρῶς ἀραρυίας,
δικλίδας ὑψηλὰς· δοιοὶ δ’ ἔντοσθεν ὀχῆες 455
εἶχον ἐπημοιβοί, μία δὲ κληῖς ἐπαρήρει.

στῇ δὲ μάλ’ ἐγγὺς ἰών, καὶ ἐρεισάμενος βάλε μέσσας,
εὖ διαβάς, ἵνα μὴ οἱ ἀφανρότερον βέλος εἴη,
ῥῆξε δ’ ἀπ’ ἀμφοτέρους θαιρούς· πέσε δὲ λίθος εἷσω
βριθοσύνῃ, μέγα δ’ ἀμφὶ πύλαι μύκον, οὐδ’ ἄρ’ ὀχῆες 460
ἐσχεθέτην, σανίδες δὲ διέτμαγεν ἄλλυδις ἄλλη
λᾶος ὑπὸ ῥιπῆς· ὁ δ’ ἄρ’ ἔσθορε φαίδιμος Ἔκτωρ
νυκτὶ θοῇ ἀτάλαντος ὑπώπια· λάμπε δὲ χαλκῷ
σμερδαλέῳ, τὸν ἔεστο περὶ χροῖ, δοιὰ δὲ χερσὶ
δοῦρ’ ἔχεν· οὐκ ἄν τις μιν ἐρυκάκοι ἀντιβολήσας 465
νόσφι θεῶν, ὅτ’ ἐσᾶλτο πύλας· πυρὶ δ’ ὅσσε δεδήει.
κέκλετο δὲ Τρώεσσιν ἐλιξάμενος καθ’ ὄμιλον
τείχος ὑπερβαίνειν· τοὶ δ’ ὀτρύνοντι πίθοντο.
αὐτίκα δ’ οἳ μὲν τείχος ὑπέρβασαν, οἳ δὲ κατ’ αὐτὰς
ποιητὰς ἐσέχυντο πύλας· Δαναοὶ δ’ ἐφόβηθεν 470
νῆας ἀνὰ γλαφυράς, ὄμαδος δ’ ἀλίσστος ἐτύχθη.

NOTES.

BOOK I.

The numbers with the mark § refer to the 'Homeric Grammar.'

The subject of the *Iliad* is an episode of the siege of Troy—a quarrel between Agamemnon, the supreme king of the Greek army, and Achilles, their greatest warrior. When the poem opens, the Greeks are encamped on the coast near Troy: nine years have passed, and many Trojan towns have been taken and plundered, but the city itself still holds out.

The poet begins by announcing his subject (ll. 1-7), and then relates shortly the events which led to the fatal quarrel (ll. 8-53). The remainder of the first book may be divided into four parts, according to the changes of scene:—

1. The debate in the Assembly and quarrel (ll. 54-317).
2. In the camp of Achilles—the taking of Briseis, and complaint of Achilles to Thetis (ll. 318-430).
3. Interval of twelve days—restoration of Chryseis (ll. 430-492).
4. On Olympus—the prayer of Thetis for the defeat of the Greeks, and the scene between Zeus, Here, and Hephaestus (ll. 493-611).

1. θεά, the Muse, who sings by the mouth of the poet.

Πηληϊάδεω. The two Patronymic Endings -ῖδης and -ῖαδης, with the doubtful vowel of the Stem (Πηλεύς, Gen. Πηλῆ-ος and Πηλέ-ος), give the forms Πηλη-ῖάδης and Πηλε-ῖδης. -δεω is scanned as one syllable, by 'Synizesis,' § 51, 7.

2. οὐλόμενος is an Epic variety of the Part. ὀλόμενος, meaning 'miserable,' 'accursed'; as ὄλοιο is a form of curse. Cp. ὀνήμενος, 'blessed' (Od. 2. 33), and ὄναιο, a form of blessing.

ἔθηκε, 'made,' 'brought about'; cp. Il. 3. 321 τάδε ἔργα . . ἔθηκε.

3. Ἀῖδι, heteroclite Dat. of Ἀΐδης, § 22, 2. Ἀΐδης is usually a person

in Homer; but cp. Il. 23. 244 Ἄϊδι κεύθωμαι, 'I shall be hid in Hades.' Here the sense of place is required, 'hurled forth to Hades.'

4. τεῦχε. The Impf. shows that this Clause is really subordinate, 'while it made,' &c., § 27. αὐτοῦς, i. e. their bodies, § 46.

5. πᾶσι, 'of all kinds'; cp. 5. 52 ἄγρια πάντα, 'all kinds of game,' also 2. 823 μάχης εὖ εἶδότε πάσης, 5. 60 δαίδαλα πάντα, Od. 5. 196 πᾶσαν ἐδωδὴν. Here vultures are especially meant. According to Athenaeus (p. 12 f.) Zenodotus read οἰωνοῖσί τε δαῖτα, which Aristarchus altered because δαῖς is properly used only of men. δαῖτα has been adopted by several editors, and is thought to be supported by the imitation in Æsch. Suppl. 800—

κυσὶν δ' ἔπειθ' ἔλωρα κἀπιχωρίοις
ὄρνισι δειπνον οὐκ ἀναίνομαι πέλειν.

But in the Venetian scholia—the chief authority on such a point—we are only told that Zenodotus rejected the two lines 4, 5. Hence the statement in Athenaeus is doubtless a mere figment (see on 18. 604). The phrase 'a banquet for vultures' is in the manner of Æschylus, and suited to an impassioned context, but hardly to the prologue of the Iliad. Sophocles also imitates the passage, Aj. 830 ριφθῶ κυσὶν πρό-βλητος οἰωνοῖς θ' ἔλωρ, but does not introduce the notion of a 'banquet.'

Διὸς δ' ἐτελέετο βουλή does not imply any particular purpose of Zeus, but is a passing recognition of his providence: cp. 18. 292, Od. 8. 82., 11. 297, Hes. Th. 1002.

6. ἐξ οὗ goes with αἶδε (l. 1), the poet wishing to mark exactly the part of the Trojan story which he has taken for his subject, viz. the quarrel of Achilles and Agamemnon. So Demodocus in the Odyssey (8. 500) sings ἐνθεν ἑλὼν ὡς κ.τ.λ. 'taking up the story from the point where' &c. And the Odyssey itself opens in the same way, with a prayer to the Muse to begin 'from some point' (ἀμόθεν, Od. 1. 20).

8. ἔριδι, with ξυνέηκε, 'brought together in strife.' μάχεσθαι, 'for fighting,' 'so that they fought'; § 36, 1.

10. ὀλέκοντο δὲ λαοί is subordinate in sense (see on l. 4). A prose writer would have said νόσον κακὴν καὶ τοῖς λαοῖς δλεθρίαν, or the like.

11. τὸν Χρῦσην. This use of the Article is scarcely to be paralleled in Homer. In other examples with a Proper Name it is used with an adversative Particle (αὐτάρ, μὲν, δέ), and only of a person already mentioned: e. g. 2. 105 αὐτὰρ ὁ αὖτε Πέλοψ.

13. λυσόμενος. The Act. means simply 'to release': the Mid. means 'to obtain the release for oneself,' 'to ransom.' The notion of 'getting a thing done,' as opposed to doing it oneself, is not the essential one: see Riddell's Digest, § 87.

14. στέμματα (from στέφω), 'a chaplet' of wool, his symbol as priest of Apollo, which as a suppliant he does not wear, but carries on his staff (Ameis). Note that στέμματα and στέμμα (l. 28) are used without distinction: so τόξον and τόξα, &c. On the α of Ἀπόλλωνος, § 53, 2.

18. = 'May the gods grant you victory, &c., if you release my daughter.' *θεοί* is scanned as one syllable.

19. *πόλιν*. On the scanning of the second syllable, § 53, 3.

20. *λύσαιτε*. The Opt. is a gentle form of Imperative, § 30, 2.

τὰ δ' ἄποινα. The Art. points the contrast: not 'take this ransom,' but 'take the other, the ransom,' = 'take instead the ransom,' § 47, 2 *δ*.

δέχεσθαι, Inf. used as an Imperative, § 36, 3. The Pres. *δέχεσθαι* brings the act into connexion with *λύσαιτε* ('release her, while you receive ransom for so doing'), see on l. 10. Conversely in l. 23 the Aor. *δέχθαι* is the main verb, the Pres. *αἰδεῖσθαι* is subordinate.

22. *ἐπευφήμησαν*, 'gave their voices in favour': *ἐπί* expresses the *direction* of the assent given: so *ἐπινεύω*, 'nod in assent.'

23. *αἰδεῖσθαι*. The word *αἰδώς* in Homer includes all shrinking from complaint or disapproval—shame, respect, pity, &c. *δέχθαι*, § 3, A.

24. *θυμῷ*, a locative Dat., 'in his soul.'

25. *ἐπί*, in Tmesis, § 41, 2. *μῦθον*, cognate Acc., § 37, 2, 'enjoined a hard speech,' i. e. 'gave him an injunction in hard words.'

26. *κιχείω*, Subj., § 13, A. *μὴ κιχείω* is virtually an Imperative, 'see that I do not find you,' § 29, 5.

31. *ἐποιοχόμενην*. The *ιστός* or beam was upright, and the worker moved backwards and forwards; cp. Lat. *obire telam*.

ἀντιώσαν, 'presenting herself for,' 'coming to,' Part. of *ἀντιάω*. Elsewhere *ἀντιάω* and *ἀντιάζω* take a Gen. with the notion of 'coming to take part in' (*μάχης, ἔργων, &c.*).

33. *ἔδεισεν*, so Aristarchus: the word is written in MSS. *ἔδδειςεν*. The original form was *ἔ-δφεισεν*, see § 54.

35. *ὁ γεραιός*, on the Art. see § 37, 2, *e*.

37. *ἀμφιβέβηκας*, lit. 'dost stand over'; metaphor from bestriding for protection, cp. Il. 17. 4 *ἀμφὶ δ' ἄρ' αὐτῷ βαῖν' ὥς τις περὶ πόρτακι μήτηρ*. Note that Apollo in the Iliad is especially a Trojan deity. The Apollo of Delos and Delphi belongs to later Dorian times.

38. *Τενέδοιο*, Gen. with *ἀνάσσω*: so with *ἡγέομαι* (see on l. 71), *κρατέω* (l. 79). *ἰφι*, 'mightily,' Neut. of **ἰφι-s*, 'strong'; on the Hiatus, which is probably due to loss of *φ*, see § 54.

39. *Σμινθεῦ*, epithet, said to be from a town *Σμίνθη*; or = 'killer of mice,' from *σμίνθος*, a mouse. But see Lang, *Custom and Myth*, p. 103.

ἐπὶ . . ἔρεψα, 'roofed in,' i. e. 'built.' It seems probable that the temples here meant were mere temporary structures of branches (Pausan. x. 5. 5). Others explain 'decked with boughs' (Virg. *Æn.* 2. 248 *delubra deum . . festa velamus fronde*).

40. *μηρία*, see the sacrifice, l. 460 ff. *κατὰ ἔκηα*, Tmesis, § 41, 2.

41. *κρήνηνον*, 1 Aor. Imper. (*κραταίνω*).

44. *κατά* is here 'down from,' § 42, 2.

47. αὐτοῦ, 'he,' as opposed to the arrows.

κινηθέντος, Aor., 'when he moved' (not 'while he moved').

νυκτὶ εὐκώς: so 12. 463 νυκτὶ θοῇ ἀτάλαντος ὑπώπια, 'his brows the image of swiftly coming night.' ἦϊε (εἶμι), § 8, A, 3.

48. μετά, 'into their midst,' used adverbially.

50. ἐπ-ώχετο. ἐπί = the English 'over' in *go over, tell over, &c.*

51. αὐτάρ, § 49. αὐτοῖσι, the men, § 46, 1. ἔχε-πενκές, 'holding sharpness,' hence 'painful.'

52. θαμειαί goes with the Verb, 'burned thick,' i. e. thickly.

54. On the Art. see § 47, 2, d. On the -δε of ἀγορήνδε, see § 24.

καλέσσατο, 'had them summoned,' by heralds: but see l. 13.

56. ὅτι ῥα, § 49, 3.

57. ἤγεθεν, 3 Plur., § 2.

58. τοῖσι δ'. This δέ is not to be translated; it marks the 'apodosis,' i. e. the Clause completing the sentence introduced by ἐπεί.

59. ἄμμε, = ἡμᾶς, § 23. παλιμπλαγχθέντας, 'driven back'; πλάζω is 'to send adrift.' πάλιν, 'back' (never 'a second time').

60. εἴ κεν . . φύγοιμεν, 'supposing always that we escape death'; γε marks the contrast of θάνατος to flight.

61. εἰ δὴ, 'if it has come to this that . . .' δαμᾶ, Fut., § 12, 3.

62. ἐρείομεν, a Subj., in form like κιχέω (v. 26).

63. ὀνειροπόλον, one who is 'conversant with dreams,' who gets divine direction in dreams.

τε serves to indicate that the statement is a *general* one, § 49, 9.

64. ὅς κ' εἴποι, Opt. of the End, explained in § 34, 2, a.

ὅ τι τόσσον ἐχώσατο, 'wherefore he has taken such offence,' § 37, 1.

65. εὐχολῆς, 'whether his complaint is about a vow (unperformed),' § 39, 5. On εἴτ' ἄρ', § 49, 3.

66, 67. αἶ κέν πως κ.τ.λ. (let us ask) 'in the hope that it will be his pleasure' &c. βούλεται, however, cannot be a Subj., since the short vowel is not found in the Pres. Subj. of Verbs in -ω. Probably the true reading is βούλητ' ἀντιάσας (Curt. Verb. ii. 72): see § 51, 5.

70. The μάντις does not merely predict: he understands the whole case, and knows the mind of heaven regarding it. A θεοπρόπιον (l. 85) is a revelation of the mind or temper of a god, given either directly or by signs. ἤδη, Plpf., § 7, 2. On the Art., § 47, 2, d.

71. νήεσσι, § 20, 4. ἡγέομαι with the Dat. means 'to guide,' with the Gen. 'to command.' εἴσω is here = εἰς; not 'within,' as in Attic.

72. ἦν, from ὅς = suus. τήν, Art. = Rel., § 47, 3.

74. κέλεαι με. Calchas has not been named, but understands Achilles to appeal to him as μάντις of the army.

76. σύνθεο, 'give heed.'

77. ἦ μέν, § 49, 4. πρόφρων, with ἀρήξειν (= προφρονέω), 'that thou wilt be forward in succouring me.'

78. *χολωσέμεν*, 'that I shall enrage.'

79. *καὶ οἱ κ.τ.λ.* 'and whom the Greeks obey.' The second member of the sentence is independent of the Relative; § 58.

80, 81. *χώσεται*, Subj. with short vowel, § 13, A. *χέρη*, a shorter form for *χερείον*, 'inferior.' *χώσεται* and *καταπέψη* are instances of Subj. without *ἄν* in a general reflexion, § 33, 1, a. *χόλον γε*, 'his fit of rage,' *γε* shows that it is opposed to *κότος*, 'resentment,' 'spite.'

82. *ἀλλά* marks the apodosis, = 'yet.'

88. *ζώντος καὶ . . δερκομένοιο*, a pleonasm, used for the sake of solemnity: cp. *ζώντων καὶ ὄντων Ἀθηναίων* (Demosth.); cp. also l. 99 *ἀπριάτην ἀνάποινον* = 'without money and without price.'

90. *σὺμπάντων Δαναῶν*, Gen. with *οὗ τις* in l. 88.

92. *θάρασησε*, 'took courage,' Aor.

97. *Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσσει*. This is the reading of Aris-tarchus, adopted by Bekker and recent editors. The MSS. have *λοιμοῖο βαρείας χεῖρας ἀφέξει*, which can hardly mean either 'withhold his hands from [sending] the plague' (like Od. 22. 316 *κακῶν ἀπὸ χεῖρας ἔχεσθαι*), or 'keep away the hands of the plague,' i. e. stay it. The latter explanation might be defended by Od. 20. 263 *κερτομίας δέ τοι αὐτὸς ἐγὼ καὶ χεῖρας ἀφέξω πάντων μνηστήρων*: but this would imply a personification of the plague, which would not be in place when it has been so emphatically ascribed to the direct agency of Apollo.

98. *ἐλικώπιδα*, probably 'with well-rounded face.' The Masc. occurs at v. 389 *ἐλίκωπες Ἀχαιοί*. *ἔλιξ* always implies a bent or twisted form: thus, *νέες ἀμφιέλισσαι*, 'ships rounded at both ends.'

99. *ἀπριάτην* is an Adv. in Od. 14. 317, and so perhaps here, § 37, 3.

103. *ἀμφὶ μέλαινα*, to be so written (not *ἀμφιμέλαινα*), and both the words to be taken with the Verb *πίμπλαντο*,—'were filled (so as to be) black (with rage) on both sides.' *ἀμφί* is used in this way of various feelings, e. g. Il. 3. 442 *ἔρως φρένας ἀμφεκάλυψεν*, 6. 355 *πόνος φρένας ἀμφιβέβηκεν*, Od. 8. 541 *ἄχος φρένας ἀμφιβέβηκεν*. Similarly *περί* in Il. 11. 89 *περὶ φρένας ἵμερος αἶρεῖ*. Also of sound heard, Il. 2. 41 *θείη δέ μιν ἀμφέχυντ' ὀμφή*, Od. 1. 352. The Preposition expresses the complete sway of the feeling over the mind. (Nägelsbach's *Anmerkungen*, ed. 1864.)

105. *κάκ' ὀσώμενος*, 'with mischief in his look.'

107. 'Evil is dear to you to prophesy,' i. e. it is your pleasure to prophesy evil, § 36, 2. On the Art. see § 47, 2, d.

110. *δὴ* gives a shade of irony, like our 'really.'

112, 113. *πολὺ βούλομαι*, 'I greatly prefer'; cp. l. 117. *αὐτήν*, 'herself' (rather than any ransom). On the Pf. *προβέβουλα*, 'I prefer,' § 26.

114. *κουριδίης*, 'wedded,' 'lawful,' probably from *κουρά*, the lock of hair which the bride cut off before marriage. For the form cp. *μοιρίδιος*, *νυμφίδιος* (Curt. Stud. I. i. 253).

120. *λέουσσετε* is emphatic, 'it is in full view of all that my prize

is going from me.' δ = 'that' (used as a Conj., not in agreement with $\gamma\epsilon\rho\alpha\varsigma$), see § 48, 2.

123. γάρ. The speech begins (somewhat abruptly) with the reason for the proposal which is already in the speaker's mind.

124. ξυνήϊον is 'a piece of common property,' from $\xi\nu\acute{o}\varsigma$, 'common' (like $\xi\nu\eta\eta\acute{\iota}\omicron\nu$, the gift of a $\xi\epsilon\acute{\iota}\nu\omicron\varsigma$).

ἴδμεν κείμενα = ἴδμεν ὅτι κείται, § 37, 7.

125. τὰ μέν. The Art. has the force of a Rel.; but see § 47, 3.

ἐξεπράθομεν, 'have taken by sack from.'

126. παλίλλογα goes closely with ἐπαγείρειν, 'to collect back.' The notion of 'collecting' is given both in παλίλ-λογα and ἐπ-αγείρειν, Achilles dwelling on it with rhetorical variety of phrase. λαούς in this position is emphatic: 'it is not seemly that the whole people should have to bring back their shares again' into the common stock. It might also be taken (as Mr. Paley suggests) after ἐπαγείρειν, which on this view is to be construed as a Verb of 'asking' or 'taking from,' with a double Acc.

128. On the force of $\kappa\epsilon\nu$, see § 33, 1, *e*.

129. δῶσι, 3 Sing. Subj., § 2.

131. μή δὴ οὕτως, § 51, 6.

132. κλέπτε νόφ, 'do not seek to trick by scheming,' = do not try to contrive a trick. παρελεύσεαι, 'will get beyond,' 'get the better': so παρεξελθεῖν Διὸς νόον (Od. 5. 104), 'to outwit Jove.'

133, 134. 'Do you mean, in order that you may have a prize for yourself, that I should sit down tamely in want of one—and accordingly tell me to give back this maiden'? αὐτάρ marks the apodosis (as Il. 3. 290): κέλει δέ κ.τ.λ. would be in Prose κελύων or ὅτι κελύεις: '(is this what you want) when you bid me'; § 57. On αὐτως see § 46, 2.

135. εἰ μέν κ.τ.λ. The apodosis is left unexpressed because it is only on the second of the two alternatives ('if they do not give'), that anything is to follow.

136. ἄρσαντες, 'making it fitting,' pleasing, to my mind; cp. the Adj. θυμήρης, 'pleasant.' ἀντάξιον, 'an equivalent,' for Chryseis.

137. δῶ-ωσιν, § 13. On the second δέ, see on l. 58. The Subj. ἔλωμαι gives a peremptory tone (= I am resolved to take), § 29, 1.

139. ἄξω ἑλὼν returns to an independent construction, § 58, 1.

For $\kappa\epsilon\nu$ with the Fut. $\kappa\epsilon\chi\omicron\lambda\acute{\omega}\sigma\epsilon\tau\alpha\iota$, see § 35.

140. ἦ τοι (also written ἦτοι) is a strong affirmative, § 49, 1; distinct from ἦτοι, 'either.'

141. ἐρύσσομεν, Aor. Subj., § 13, A: so ἀγείρομεν, θέλομεν, βήσομεν.

144. The order is, εἰς τις, ἀνὴρ βουλευφόρος, ἔστω ἀρχός.

148. ὑπόδρα ἰδών, 'with a scowl'; properly 'looking from beneath' (his eye-brows).

149. ἐπιειμένε, 'that dost wear' as a coat of armour; ἔγνυμι, § 11, 4.

150. *πρόφρων*, cp. l. 77. *πείθηται*, Subj., § 29, 3, 'how shall any one obey words for thee,' = obey thy words.

154. *οὐδὲ μὲν*, 'nor yet,' = Attic *οὐ μὴν οὐδέ, ἀλλ' οὐδέ*.

155. *Φθίῃ*, in Thessaly, the home of Achilles.

157. *οὔρεά τε κ.τ.λ.* is epexegetic of *πολλά*, 'there is much between, mountains &c.': cp. Od. 7. 264 *πολλά δ' ἔδωκε, σίτον καὶ μέθυ ἡδύ*.

The hiatus before *ἡχῆεσσα* is excused by the Bucolic diaeresis, § 51, 8: it is not certain that *ἡχή* had the *f* in Homer.

158. *μέγα*, 'very.' *χαίρης*, for the sequence of Tenses see § 34, 2, c.

159. *τιμὴν*, 'vengeance,' lit. payment; cp. Il. 3. 286-288.

160. *τῶν*, Neut.; Gen. with Verbs of emotion, as in Il. 180, 429.

162. *δόσαν δέ*, 'and which they gave,' cp. l. 79. *υῖες*, § 22, 2.

164. *Τρώων πτολίεθρον*, not Troy itself, but any Trojan town (such as Chryse, Thebe); hence the Subj. without *ἄν*, § 33, 1, c.

165. *πολυαῖκος*, i. e. full of rapid movement, onset, flight, &c. (*ἀίσσω*).

167. *τό*, Art. of contrast, § 47, 2, 'you have your prize.'

168. *κάμω*. The Aor. expresses the *access* of weariness.

170. *κορωνίσιν*, 'curved,' rising in a curve at the ends.

170, 171. *οὐδέ σ' ὄτω*, *σ'* is for *σοι*; *ὄτω* is ironical, 'I do not fancy,' 'I have no notion,' cp. l. 296. *ἀφύξειν*, Act., of drawing for another's benefit. Achilles declines to be the humble minister to Agamemnon's avarice.

173. *ἐπ-έσσυ-ται*, Pres. *ἐπι-σσεύω*: Reduplication, § 11, 2.

175. *κε*, as l. 139, 'will honour me' (if you do not). *μητίετα*, § 17.

180. *Μυρμιδόνες*, the Thessalian people of whom Achilles was chief.

184. *πέμψω*, Fut. Ind., of what he is obliged to do: *ἄγω*, Subj., of what he does of his own will; *κε* shows that the latter depends on the former, 'I in that case will' &c., § 31, 1.

186. *στυγέω* is the usual word in Homer for the *feeling* of fear: *φοβέομαι* and *τρέω* properly express *flight*.

187. Literally, 'to think (of himself) alike with me': *ἴσον* is a Neut. used adverbially, cp. *ἴσα* in Od. 15. 520 *τὸν νῦν ἴσα θεῷ Ἰθακήσιοι εἰσο-ρόωσι*, 'look upon him equally with a god,' i. e. as equal to a god.

ὁμοιωθήμεναι ἄντην, 'to put himself in comparison with me face to face.' The Aor. in *-θην* is here Reflexive, like the Middle.

188, 189. *ἐν* is adverbial, *στήθεσσι* a locatival Dat., 'his heart within debated in his breast.'

190-192. *ὃ γε* gives point to the alternatives, *ἢ—ἤε*, see § 47, 1. Similarly in l. 191 *ὃ (δέ)* marks the contrast with *τούς μὲν κ.τ.λ.*

191. *ἀναστήσειν*, 'make them rise,' i. e. break up the assembly. *τούς* means 'the others,' the rest of the assembly.

194. *ἦλθε δ'* is the apodosis to *ἦος ὃ κ.τ.λ.*; see on l. 58. The change from the Impf. to the Aor. makes this clear.

197. *στῆ*, 'came and stood,' cp. l. 6. *κόμης*, 'by the hair.'

200. *οἱ*, Athene, 'her eyes gleamed terrible.'

201. *περρόντα*. Words are imagined to fly from the speaker to the hearer. *μιν*, with *προσηύδα*. *φωνήσας*, Aor. 'raising his voice.'

203. *ἴδη*, Mid.: cp. *όρᾶτο*, l. 56. Some ancient critics read *ἴδης*.

205. *τάχ' ἄν . . ὀλέσση*, a solemn threat, § 29, 4. *τάχα*, 'quickly.'

206. *γλαυκῶπις*, probably 'gleaming-eyed,' cp. l. 200.

211. *ὀνειδισον ὥς ἔσεται περ*, 'revile him (by telling him) how it will be'; *ὥς ἔσεται περ* standing as object to *ὀνειδισον*: cp. Od. 21. 212 *σφῶϊν δ' ὥς ἔσεται περ ἀληθείην καταλέξω*, 'I will tell you the truth as to how it will be'; also 19. 312 *ὀίεται ὥς ἔσεται περ*.

216. *σφωίτερον*, Dual, including Here. *εἰρύσασθαι*, 'to uphold,' 'save': Aor. of the *act* which kept the command from failing.

217. *ὥς*, 'so,' § 48, 1: but see *Hom. Gr.* § 265 (3).

218. *ἐκλυον*, Gnostic Aor., § 25, 2. *τε* as in l. 63. *αὐτοῦ* is emphatic, 'he who listens to the gods is heard himself in return.'

219. *ἦ*, 'spoke,' § 8, A, 2: the 1 Sing. *ἡμί*, 'I say,' occurs in Aristoph.

221. *βεβήκει*, 'took her way': the Pf. *βέβηκα* expresses the attitude of walking, the step or stride, § 26, 2; hence *βεβήκει*, 'was in act to go,' comes to mean 'started to go' (not 'had gone'). The intervention of Athene was evidently suggested by the difficulty of understanding why Achilles should have given way to Agamemnon so much as he did. The difficulty is inherent in the subject of the Iliad: the anger of Achilles is made as fierce and calamitous as possible, but it must not bring on a catastrophe at this point of the story

226, 227. *πόλεμος*, the ordinary battles in which the whole army (*λαός*) took part, is opposed to *λόχος*, ambush, which was the work of chosen champions (*ἄριστῆες*). *πόλεμῶν*, § 53, 3.

228. *τέτληκας*, 'hast the heart,' § 26, 2. *κῆρ*, 'destruction.'

230. *ὅς τις κ.τ.λ.* 'from any one who speaks in opposition to you.'

231. *δημοβόρος βασιλεύς* is an exclamation (not Nom. for Voc.). The meaning is not 'devourer of thy people,' but 'consumer of the common store' (*δήμια*, cp. 17. 250), implying that he was good for nothing else. Cp. *καταδημοβορῆσαι*, 18. 301, and Agamemnon's own words, 4. 343 ff.

232. *ἦ γὰρ ἄν κ.τ.λ.* 'else this had been the last outrage,' § 30, 6.

234 ff. The sceptre does not belong to Achilles. It is borne by the Achaean *δικασπόλοι*, i.e. it is held by each speaker in turn, to show that he is 'in possession of the house.' Achilles casts it down when he has done speaking, l. 245: cp. the scene, II. 18. 505.

236. *περὶ . . ἔλεψε* takes a double Acc., as a Verb of 'taking from.'

238. *θέμιστας*, 'judgments,' the usages which in a primitive society make up what we should call 'the course of justice.'

239. *εἰρύσται*, 'have in their keeping,' 'uphold,' § 26.

πρὸς Διός, 'at the hands of Jove,' i.e. by his authority.

ὄρκος, here in its strict sense, the object sworn by.

244. *ὃ τ'*, 'that,' § 48, 2.

245. ποτί, in Tmesis, = προσέβαλε γαίη.

250. τῷ, Dat., § 38, 1. μερόπων, a conventional Epic word, the meaning of which is unknown.

251. τράφεν ἥδ' ἐγένοντο. The more important word is put first.

256. κεχαροίατο, Reduplicated Aor., § 4.

257. Lit. 'If they were to hear all this about you fighting,' = of your fighting; πυθέσθαι τι τινός, to hear a thing of a person.

258. περὶ . . ἔστέ, 'are beyond,' 'excel.'

βουλὴν, 'in counsel,' Acc., § 37, 4. μάχεσθαι, § 36, 2.

262. ἴδωμαι, Subj., § 29, 6: on the Hiatus owing to *f*, § 54.

263. οἶον Πειρίθοον = οἶος ἦν Πειρίθοος, by 'Attraction.'

265. This line is not in any good MS., but is quoted by Pausanias x. 29, 10. It was probably interpolated (from Hes. Scut. 182), in order to bring in the Athenian hero, Theseus.

268. Φηρσίν, the Centaurs; φήρ is Æolic for θήρ (the dialect of Thessaly being Æolic). The reference is to the war of the Centaurs and Lapithae.

270. ἀπίης, generally taken as = 'distant' (ἀπό), so that ἐξ ἀπίης γαίης explains τηλόθεν. It may be an old word Ἄπιος (with *ā*), used by Æschylus (Suppl. 260, &c.) and Sophocles for the Peloponnesus. If so, scan Ἀπίης. But in Od. 7. 25., 16. 18 the meaning 'distant' seems to be required.

271. κατ' ἑμ' αὐτόν, 'by myself,' i. e. as an independent πρόμαχος.

275. ἀποαίρεο, for ἀπο-αίρέ-εο.

277. ἔθελ'. The *ἐ* forms one syllable with the final *η* of Πηλείδῃ. The choice is between this unusual Synizesis (§ 51, 6) and the reading θέλ' from the post-Homeric form θέλω.

278. οὐ ποθ' ὁμοίης κ.τ.λ. 'has a right to no common measure of honour': ὁμοίος is often = 'common to all.'

283. Ἀχιλλῆϊ μεθέμεν χόλον, 'to let go your anger in favour of Achilles': constr. as in Hor. Od. 3. 3, 33 *iras . . Marti redonabo*.

284. ἔρκος πολέμοιο, 'a bulwark against war.'

289. ἃ τιν' οὐ κ.τ.λ. 'in which (Acc., § 37, 1) I deem that some one [meaning himself] will not obey him.'

291. 'Therefore do his revilings dash forward to be spoken'? i. e. 'is that a reason for this outburst of abuse'? The ὀνείδεα are half personified (like ἔπεα πτερόεντα, l. 201); as in Hdt. 7. 160 ὀνείδεα κατιόντα ἀνθρώπων φιλέει ἐπανάγειν τὸν θυμόν, 'hard words when they go down into a man are apt to stir up his wrath': cp. also Hdt. 1. 112 ὥστε κατιόντος τοῦ οἴνου ἐς τὸ σῶμα ἐπαναπλῶειν ὑμῖν ἔπεα κακά, 'when the wine goes down evil words are floated up.' With προθέω cp. Od. 24. 319 δριμὺ μένος προὔτυψε, 'rage charged forward' (like Τρῶες δὲ προὔτυψαν in the Il.). On the Inf. μυνθήσασθαι see § 36, 1.

292. ὑποβλήδην, 'taking up,' 'interrupting': accordingly there is no form of address in this last speech of Achilles.

294. ἔργον, Acc., § 37, 1. ὑπείξομαι, Fut. with εἰ δῆ, cp. l. 61.

296. οὔτω, cp. l. 170. Achilles echoes l. 289, mockingly.

299. γε points the contrast between ἀφέλεσθε and δόντες, 'since you have but taken away what you gave.'

302. εἰ δέ has generally been explained by supposing an Ellipse (εἰ δὲ βούλει ἄγε, &c.), but this is unlikely. Probably εἰ was originally a kind of interjection, and the use has survived in this group of phrases: cp. Lat. *eia age*. γνώ-ωσι, § 13.

306. εἶσας, an Epic variety for ἴσας, used in certain phrases only.

307. Μενουτιάδῃ, Patroclus.

311. ἐν is adverbial, 'went among,' i. e. with them.

314. λύματα, = Attic καθάρματα, 'off-scourings.'

317. ἐλίσσομένη περὶ καπνῷ, 'eddying round the smoke,' i. e. borne up in the smoke-wreaths. So in Il. 22. 95 ἐλίσσόμενος περὶ χειρὶ, of a serpent 'coiling himself round (the inside of) his nest.'

320. Ταλθύβιον. A family of heralds claiming descent from him existed in historical times in Sparta (Hdt. 7. 134).

322. κλισίην, Acc. with a Verb of motion, § 37, 6.

323. ἀγέμεν, Inf. = Imperative, § 36, 3.

324. δώρῃσιν, more usually δώ-η, § 2. ἔλωμαι, l. 137.

326. ἐπὶ μῦθον ἔτελλε, l. 25.

331. ταρβήσαντε, 'struck with awe'; cp. θαρσήςσας, l. 85.

338. τῷ δ' αὐτῷ κ.τ.λ. 'they themselves.'

340. καὶ πρὸς τοῦ, not 'the king,' but 'him too, the king,' § 47, 2, b. δὴ αὐτε, Synizesis, § 51, 6.

341. γένηται, Subj. with εἰ, § 33, 1, c.

342. ὀλοῖησι, ὀλοός, § 51, 3, c.

343. πρόσσω καὶ ὀπίσσω, i. e. 'backwards as well as forwards': he sees only πρόσσω, does not look round and consider the whole case.

344. μαχέοιντο is an impossible form, § 2: read μαχεοίατ' or (better) μαχέονται, the Fut. as Il. 8. 110, Od. 1. 57., 4. 163., 17. 6.

349. ἐτάρων, join with νόσφι λιασθείς.

350. ἐπ' ἀπείρονα. So Aristarchus: the MSS. have ἐπὶ οἴνοπα.

352. περ, 'short-lived as I am' (you are still my mother).

353. τιμὴν περ, 'honour, surely, he ought to have bestowed on me.'

ὄφελλεν, Homeric form for ὄφειλεν.

354. Join οὐδὲ τυτθόν, 'not even a little.'

356. αὐτός, by his own act, § 46, 1. ἀπούρας, Part of ἀπηύρων. The word should probably be ἀπουράς, for ἀπο-φράς, 3 Sing. Indic. ἀπείυρα for ἀπ-έφρα: cp. κατ-έκτα, Part. κατα-κτάς.

362. σε φρένας, Acc. of 'whole and part,' § 37, 5.

363. εἶδομεν, for φείδομεν, § 54. The forms εἶδομεν εἶδετε are properly Subj. of a Pres. *εἶδ-μι (Sanscr. *vedmi* I know). The Sing. εἶδέω (or εἰδῶ), εἶδῃς, εἰδῇ and 3 Plur. εἰδῶσι are from a stem εἶδεσ- (cp. ἥδεα for ἡφείδεσ-α).

365. πάντα is governed by ἀγορεύω, 'why do I tell you this (telling it) all to one who knows it'?

368, 369. The division of the spoil, according to the constitutional usage of the time, was made by the army. Each 'king' was given a separate prize (γέρας), a piece of spoil taken out (ἐξαιρετόν) before the general division, which was no doubt made by lot.

382. On the Art. see § 47, 2.

388. μῦθον, Acc. of cognate meaning, § 37, 2 : cp. l. 25.

393. περί-σχεο, 'protect,' same metaphor as in ἀμφιβέβηκας, l. 37.

ἱήος, Gen. of ἱύς, 'good,' with peculiar rough breathing.

394. λίσαι, Imper. of the 1 Aor. ἐλλισά-μην. The λ of this Verb almost always has the value of a double letter : see § 55, 2.

396. σεο with ἄκουσα. πατρός, 'my father,' Peleus ; but cp. l. 358. The ancient critics were perplexed by the question where Thetis lived—in her new or her old home ; see Ar. Nub. 1067-8.

399. ὁππότε, 'whenever the time was that.'

403. Βριάρεων—Αἰγαίωνα. Where two names are given, one said to be used by the gods, the other only by men, it will be found that the divine name is the one which has the clearer meaning. Βριάρεως is of course from βριαρός, 'strong.' The Greeks liked proper names to convey some meaning of good omen.

406. οὐδέ τ' ἔδησαν. The τε is not in place here (§ 49, 9) : read οὐδ' ἔτ'.

408. ἐπί with ἀρήξαι, Tmesis, § 41, 2.

409. ἀμφ' ἄλα, the camp being in the bay between two promontories, Rhoeteum and Sigeum. ἔλσαι is 'to pen,' drive into a corner (φελ).

412. ὃ τ', 'in that,' § 48, 2.

414. αἰνὰ τεκοῦσα, 'miserable in my child-bearing' : the idea is repeated in l. 418 τῷ σε κακῇ αἴσῃ τέκον. αἰνά, Adv., § 37, 1.

416. 'Thou hast thy portion (of life) for a little while indeed.' δὴν lengthens the preceding syllable, § 55, 2.

418. ἔπλεο, 'hast come to be' (2 Aor., formed like ἔ-σχε-το, ἔ-σπε-το).

419. τοῦτο, = 'this matter of yours,' like Lat. *iste*, § 45.

424. κατὰ δαῖτα, 'about a feast,' 'on the business of a feast' : cp. Od. 3. 106 πλαζόμενοι κατὰ λήϊδα, also Od. 3. 72., II. 479.

428. ἀπεβήσετο, § 9, 3. αὐτοῦ, 'where he was.'

430. ἀέκοντος, with βίῃ, 'doing violence to his unwillingness.'

434. προτόνοισιν, 'by (slackening) the forestays,' i.e. the ropes which extended from the mast to the prow.

436. In this mode of mooring ships the stern faced the shore, and was made fast by stern-hawsers (πρυμνήσια), while the bows were prevented from swinging by blocks of stone (εὐναί) thrown out with ropes attached to them : see Riddell and Merry's *Odyssey*, Appendix 1, § 18.

449 ff. οὐλοχύτας, 'meal of sprinkling.' οὐλαί (not οὔλαι) meant barley-meal, prepared in a primitive fashion that survived in ritual.

The sacrifice began by washing of hands and the lifting up of the οὐλαί (οὐλοχύτας ἀνέλοντο) ready for sprinkling. The prayer followed, accompanied by the act of sprinkling (οὐλοχύτας προβάλοντο, l. 458), and also by the cutting off and burning of the forelock of the victim, which is not mentioned here; cp. Od. 3. 446. After these preliminary rites (κατάρχεσθαι) the attendants raised the victim's head—a symbolical way of offering it to one of the 'upper' gods—and the chief officiating person—king or head of the family—killed and flayed it. The thigh-bones were cut out (μηρούς τ' ἐξέταμον) and covered up between two layers of fat (κνίση); slices of meat from other parts of the carcase were laid upon the fat (ἐπ' αὐτῶν ὠμοθέτησαν), and the whole was burned, with libations of wine, as the portion of the gods. Cp. Od. 3. 440-460, with Riddell and Merry's notes.

There is some difficulty about the forms μῆρα (l. 464) and μῆρία (l. 40, &c.)—both used only in speaking of sacrificial rites. Probably they are old synonyms of μηροί, and are applied to the parts offered (viz. the bones and fat), because these parts were supposed to be accepted by the gods as equivalent to the whole thigh. This is indicated by the story of the trick played by Prometheus (Hes. Theog. 535 ff.).

454. ἴψαο, 'didst bear hardly on,' 'punish': cp. ἐν-ιπή, 'rebuke.'

459. αὐέρυσαν, 'drew up,' so that the head looked towards the heaven. The word is generally explained as ἀ(ν)-φέρυσαν: but no instance is quoted of loss of ν before φ. See also 8. 325., 12. 261.

461. δίπτυχα, Acc. Fem.; the ordinary Nom. is δίπτυχο-ς: § 22, 2.

468. εἶσης, 'even,' fair to all; cp. l. 306.

469. ἐξ ἔντο (ἦμι), 'let away,' 'satisfied': cp. μεθέμεν χόλον l. 283.

470. ἐπεστέφαντο, 'filled up': *vina coronant* in Virgil's imitation (Aen. 1. 723 f.) is a curious mistake. ποτοῖο, Gen. of Material, § 39, 4.

471. ἐπαρξάμενοι δεπάεσσιν, 'having given first drops all round into the cups' (to be poured out as libations before the cups were filled). The Verb ἄρχεσθαι may be applied to any preliminary ritual, and ἐπί gives the notion of going 'over' or round the company, as in ἐπώχετο (l. 50), ἐπαγείρειν (l. 126); see Merry and Riddell on Od. 3. 340.

473. καλόν, used as an Adv. = Attic καλῶς, § 37, 1. παίηονα, the song of rejoicing.

474. φρένα, Acc. of the seat of feeling, § 37, 4.

475. ἐπί, in Tmesis, = κνέφας ἐπῆλθε.

478. καί, here used to mark the apodosis: so in l. 494.

479. ἱκ-μενον, 'favouring,' Lat. *secundus*; 2 Aor. Part., § 3, A.

482. πρήσεν. πρήθω has the meanings 'blow' and 'burn.'

κῦμα is the broken surface of the sea; cp. l. 483 'the ship coursed through the κῦμα'; also l. 496.

481, 482. ἀμφί is used adverbially, στείρη is a locative Dat.; cp.

αἰγιαλῷ βρέμεται (Il. 2. 210), also the note on l. 188 (above). νηός, with στεῖρη, 'on the stem of a ship as it sped along.' πορφύρεον expresses a dark and turbid quality of colour.

484. ἐπεὶ ῥα, § 49, 3. κατὰ στρατόν, 'off the camp.'

486. ἔρματα, 'stays,' 'props.' ὑπό, Adv., 'under it.'

490. οὔτε ποτ' κ.τ.λ. These words are an explanation of μήνιη : hence the asyndeton.

493. ἐκ τοῖο, i. e. from the meeting with Thetis. δυωδεκάτη, l. 425. Note the dramatic skill with which the blank caused by the twelve days' delay is filled by the episode of the restoration of Chryseis, so that there is no sense of pause in the action.

495. οὐ λήθεται, Impf. 'did not meanwhile forget,' § 27.

496. ἀλλ' ἢ γ', Art. as in l. 320, § 47, 1. ἀνεδύσεται, § 9, 3.

497. ἠέριη, 'in the early morning,' cp. ἥρι, 'early,' also αὔριον. For the use of the Adj. of time, cp. l. 424 χθιζὸς ἔβη, l. 472 πανημέριοι ἰλάσκοντο, &c.

498. εὐρύοπα, 'looking far and wide,' here an Acc., as if from εὐρύοψ : more commonly it is a Nom., § 17.

508. σύ περ, 'you at least,' as Agamemnon will not.

509. ἐπὶ . . τίθει, Tmesis, 'bestow on'; τίθημι as in l. 2.

510. ὀφέλλωσιν, 'increase,' 'glorify.'

513. ἐμπεφυῖα, 'clinging close'; on the form, see § 6, 2.

515. ἀπόειπε, 'refuse.' ἐπι=ἔπεισι, § 41, 1. ἐπὶ δέος, § 55, 2.

518. λοίγια ἔργ', sc. ἔσται. ὃ τε, 'in that'; the usual reading is ὄτε, 'when,' but ὃ τε (see § 48, 2) gives a better sense. ἐχθοδοπήσαι ἐφήσεις, 'wilt set me on to get into a quarrel.'

520. αὐτως, 'as it is,' i. e. without fresh provocation, § 46.

523. κε with the Fut., § 35 : cp. l. 139.

524. εἰ δ' ἄγε, l. 302. πεποιθης, Pf. Subj., § 13, A.

525. μέγιστον τέκμωρ, 'the greatest token' or 'pledge.' τέκμωρ seems to mean 'what is ordained,' hence 'ratification,' assurance : cp. 7. 30.

526. οὐ γὰρ ἐμόν, 'for nought that comes from me,' 'no word of mine'; cp. ἐξ ἐμέθεν in l. 525. παλινάγρετον, 'to be taken back.'

528. ἐπ' . . νεύσε, Tmesis, ὀφρῦσι being an Instrumental Dat. § 38, 3.

529. ἐπερρώσαντο. The Verb βῶμαι is used of quick, springing movement : here of the hair tossing forward with the nod.

533. Ζεὺς δέ, sc. ἔβη, understood out of ἄλτο (Zeugma).

536, 537. μιν, with ἡγνόησεν, 'she was not unaware (about him) that he,' &c, Acc., § 37, 7. ἰδοῦσα, 'when she saw him': on seeing him she divined what had happened.

540. τίς . . θεῶν, 'which of the gods.' δὴ αὖ, § 51, 6.

541. ἑόντα, Acc. because it goes with δικαζέμεν : see on 2. 113.

546. χαλεποί κ.τ.λ.= 'it will be difficult for you to know them.'

550. ταῦτα ἕκαστα, 'all these questions of yours,' § 45.

552. ποῖον τὸν μῦθον, Art., § 47, f, 'what is the word which,' &c.

553. καὶ λίην, 'assuredly': λίην (like μάλα, ll. 85, 173) is used to strengthen the affirmation. πάρος, with a Pres., 'I have not hitherto been in the habit of asking you.'

555. μή σε παρείπη, 'lest she have gained thee over,' i. e. lest she prove to have done so. παρειπεῖν, like παράφημι in l. 577 (Attic παραγορεύω), 'to talk over.'

558, 559. ὥς . . τιμήσης, 'that thou wilt honour.' The Subj. (not Opt.) after κατανεῦσαι because the event is still future, § 34, 2, c.

561. δαιμονίη, 'unaccountable,' 'infatuated,' implying a blindness or perversity caused by a god: as we say 'what possesses you'?

οὔτεαι, 'art foreboding, suspecting.'

562. ἀπὸ θυμοῦ, 'away from my heart,' i. e. out of favour.

567, 568. ἄσσον ἰόνθ', i. e. ἰόντα, Acc. after χραίσμωσι, 'avail not against the assault.' χραισμεῖν usually takes an Acc. of the *thing* kept off; here ἄσσον ἰόντα (με) = 'my coming on,' § 37, 7. ἀάπτους, 'not to be touched,' 'irresistible.' ἐφέϊω, 'put forth,' 2 Aor. Subj., § 13, A.

572. ἐπὶ ἦρα φέρων, by Tmesis for ἐπιφέρων ἦρα, 'offering pleasing service,' = 'making himself agreeable.' The ancient reading was ἐπίηρα: see Mr. Merry's note on Od. 3. 164.

575. κολφόν, 'noise,' 'a wrangle': hence κολφάω, 2. 212.

ἐλαύνετον, 'carry on,' 'keep going.'

579. σὺν . . τανάξῃ, Tmesis; cp. *con-* in *confundo*.

580. εἴ περ κ.τ.λ., 'for suppose he chooses,' &c. No apodosis is expressed, but the sort of clause to be supplied is suggested by the words ὁ γὰρ πολὺ φέρτατός ἐστι.

582. καθάπτεσθαι, 'take him in hand': Inf., § 36, 3.

584. δέπας ἀμφικύπελλον, 'a two-handled cup;' cp. the ἄλεισον ἄμφωτον, 'two-eared goblet,' Od. 22. 10 (Helbig, *Das homerische Epos*, p. 260).

586. τέτλαθι, Pf. Imperative, 6, 2. ἀνάσχεο, 'bear up,' 'endure.'

589. ἀργαλέος ἀντιφέρεσθαι, 'hard to set oneself against,' l. 546.

591. τεταγών, a Reduplicated Aor., § 4, § 28, 2: cp. Lat. *tango*.

593. The island of *Lemnos* is volcanic; hence the mythical connexion with Hephaestus.

596. παιδός, ablatival Gen., 'from her son.' χειρί, 'in her hand.'

598. οἶνοχόει is applied to 'nectar,' by a slight extension of use.

600. διὰ with the Acc. of motion 'through,' § 42, 3. ποιπνύω is an Intensive, formed by reduplication from πνέω (root πνυ-).

603. οὐ μὲν, 'nor yet,' § 49, 4.

606. κακκέιοντες. The form κείω is probably a Desiderative of κεί-μαι. It is used exactly as a Future.

ἐκαστος. Note the Sing.; 'they went—each one.'

610. ἰκάνοι, Opt. of indefinite frequency, § 34, 1, c.

BOOK II.

THE second book begins with an apparent contradiction of the last line of the first book. Zeus, according to I. 611, went to bed and slept: we are now told that 'sleep held him not.' This may mean that sleep did not *keep* its hold of him—that while others slept all night (εὔδον παννύχιοι) Zeus presently awoke. Compare Soph. Aj. 676 ὕπνος | λύει πεδήσας οὐδ' αἰὲ λαβὼν ἔχει. More probably, however, the contradiction arises from the inartificial way in which the story is told. The poet ends his scene on Olympus by all the gods going home to sleep, Zeus with the rest: then, after a pause, he takes up the story again by correcting himself, and explaining that Zeus did not sleep. There is a similar inaccuracy in Odys. 15. 4-8:

εὔρε δὲ Τηλέμαχον καὶ Νέστορος ἀγλαὸν υἱὸν
εὔδοντ' ἐν προδόμφ Μενελάου κυδαλίμοιο·
ἧ τοι Νεστορίδην μαλακῶ δεδμημένον ὕπνω,
Τηλέμαχον δ' οὐχ ὕπνος ἔχε γλυκύς, ἀλλ' ἐνὶ θυμῷ
νύκτα δι' ἀμβροσίην μελεδήματα πατρὸς ἔγειρε.

Here it is first said that Telemachus and Nestor's son were both sleeping (εὔδοντε), then that Telemachus could not sleep. In the present instance the contradiction is more direct; but on the other hand the pause between the statements is longer. Cp. also 10. 25 (with the note).

In any case it is clear that the second book of the Iliad takes up the story at the exact time and place where the first book left it, viz. night-fall on Olympus. And the incident of the Dream makes an excellent transition to the renewal of the war, after the lull caused by the Plague and the quarrel of the chiefs.

The value of the second book, as an integral part of the Iliad, consists mainly in the picture which it gives of the Greek ἀγορή, or assembly of all the fighting men. In the first book the only actors are the gods and a few of the chiefs. The poet now lets us see the temper and spirit of the army as it was affected by the long siege (the ten years are now mentioned for the first time), and by the events of the first book.

1. ἵπποκορυσταί, lit. 'horse-helmeted,' i.e. wearers of helmets with horse-hair plumes: cp. χαλκοκορυσταί, 'brazen-helmeted.'

2. νήδυμος. The ancient grammarians doubted, in this and similar places, between the forms νήδυμος and ἥδυμος, Aristarchus deciding for νήδυμος. His authority has banished ἥδυμος from our texts of Homer, though it was used by Hesiod, Simonides, Alcman, &c. Buttmann conjectured with great probability that νήδυμος is only an old mistake for ἥδυμος. In seven out of the twelve places where it occurs the preceding

word ends with ν, and this ν Buttmann supposed to have been attached to the following word (τῶν ἥδυμος thus passing into τῶν νήδυμος, ἔχεν ἥδυμος into ἔχε νήδυμος, &c.). The fictitious νήδυμος was then put for ἥδυμος everywhere.

4. τιμήσει' ὀλέσαι δέ. The MSS., except Ven. A, have τιμήσῃ ὀλέσῃ δέ. The form τιμήσει' is supported by the scholia, and by the reading τιμήσει in Ven. A. For the Optative cp. 24. 680 ὀρμαίνοντ' ἀνὰ θυμὸν ὅπως.. ἐκπέμψειε. The Subj. after a past Tense is rare in Homer: see § 34, 2, b.

6. οὐλον, 'destructive,' i.e. misleading. On the two kinds of dreams, true and false, see Od. 19. 562 ff.

10. πάντα μάλ', to be taken together, = 'quite all.'

ἀγορευέμεν, Inf. for the Imperative, § 36, 3.

12. πανσυδίῃ, 'in full muster,' (lit. 'with urging forth of all'), Zenodotus wrote πασσυδίῃ, perhaps rightly.

13. ἀμφὶς.. φράζονται, 'are of opposite minds': so 15. 345 ἀμφὶς φρονέοντε. But in 18. 254 ἀμφὶ μάλα φράζεσθε means 'consider looking both ways,' i.e. carefully. Cp. Aesch. Ag. 815 οὐ διχορρόπως.

15. ἐφῆπται, 'are fastened upon,' made sure to.

19. ἀμβρόσιος, 'divine.' So l. 57 ἀμβροσίην διὰ νύκτα.

20. Νηληϊῶ υἱί, 'son of Neleus': so 4. 237 Καπαηΐος υἱός, &c.

21. γερόντων, 'of the chiefs,' who were not necessarily old men.

22. Join μιν προσεφώνεε.

27. σεῦ, to be taken with κήδεται.

36. ἔμελλον, so Aristarchus; most MSS. have ἔμελλε. With a Neut. Plur. the Verb is more commonly Singular in Homer: but exceptions are numerous. τελέεσθαι is Fut. Inf.: cp. l. 116.

37. φῆ, 'he thought'; cp. 5. 473 φῆς.. πόλιν ἐξέμεν.

39. ἐπ', to be taken with θήσειν, by 'Tmesis,' § 41.

40. διὰ κρατερὰς ὕμινας, 'through' in the literal sense, i.e. in the course of (the war).

41. ἀμφέχυντ' ὀμφή, see the note on l. 103. The word ὀμφή always implies a *divine* utterance.

43. νηγάτεον. The old derivation from νέος and γίγνομαι (root γεν, γᾱ) is untenable. The word is probably an adjective of *material*, like δουράτεος, 'wooden' (see the *Journal of Philology*, vol. xi. p. 61).

49. φῶως ἐρέουσα. Cp. Od. 13. 94 ἔρχεται ἀγγέλλων φάος—said of the morning star.

53. βουλὴν was read here by Zenodotus, βουλή by Aristophanes and Aristarchus. The former is easier, since it involves less change of Subject. ἔω is more commonly intransitive, but it may be transitive, as in 24. 553.

54. Νεστορέη.. βασιλῆος. The adjective is equivalent to a Gen., as in l. 20; so 5. 741 Γοργείη κεφαλὴ δεινοῖο πελώρου.

56. ἐνύπνιον, an adverb qualifying ἦλθεν, 'came in sleep.'

57. διὰ νύκτα, 'through the night,' which in Homer is always thought of as a space, cp. l. 40.

73. ἡ θέμις ἐστὶ, 'which is right,' i.e. proper, regular. In the word θέμις the notions of *custom* and *right* are blended. The Fem. ἡ is due to the 'attraction' of θέμις.

75. ἐρητύειν, 'restrain,' viz. the flight that I shall propose.

81. ψεῦδός κεν φαίμεν, 'we should have thought;' the Opt. with κέν used of an unfulfilled condition in the past, see § 30, 6.

μᾶλλον, 'rather' (than attend to it).

76-83 are perhaps an interpolation. If they stand, the next two lines ὦς ἄρα φωνήσας κ.τ.λ. must refer to Nestor, whereas Agamemnon would be the person to lead the way, and the words πείθοντό τε ποιμένι λαῶν naturally refer to him. The Article τόν (l. 80) and the neglect of the Digamma (§ 54) in νῦν δ' ἶδεν (l. 82) are also suspicious. Some scholars, again, have doubted the whole passage about the βουλὴ γερόντων (53-86), which consists chiefly of a repetition (for the third time) of the passage about the Dream.

89. βοτρυδόν, 'in clusters.' The comparison to a bunch of grapes applies best to bees *swarming*, and so Virgil uses it in his imitation, Georg. 4. 558 (lentic *uvam* demittere ramis). In Homer, however, the bees are streaming out in their ordinary quest of honey.

90. πεποτήται, 'are on the wing,' § 28.

93. δεδήει, 'was blazing,' i.e. made itself felt in all its strength.

95. τετρήχει, 'was in disorder,' Plupf. of τάρασσω.

96. λαῶν, governed by ὑπό in the preceding line.

101. κάμε τεύχων, = ἔτευξε κάμνων, 'made by his labour.'

103. διάκτορος is a word of uncertain meaning; it is generally thought to be a collateral form of δι-άκτωρ, 'conductor' (διάγω).

111. μέγα, so Zenodotus and MSS.; Aristarchus read μέγας.

ἄτη, 'deception,' 'blindness.' Agamemnon does not refer to the affair of Briseïs, but to the command of Zeus to return (l. 114).

113. ἐκπέρσαντ', i.e. ἐκπέρσαντα, cp. l. 542. The general rule in Homer is that a Participle which is subordinate to an Inf. is in the Acc. (*not* attracted): hence ἐκπέρσαντα ἀπονέεσθαι = 'that after destroying I should return.' With ἐκπέρσαντι the meaning would be, 'promised to me when (since, if, &c.) I had destroyed, that,' &c. Cp. 4. 341., 6. 529.

115. δυσκλέα, for δυσκλεέα, cp. l. 275. Or read δυσκλεέ'.

116. μέλλει with a Pres. Inf. = 'it must be that —.'

122. τέλος δ' οὐ πώ τι πέφανται, 'with no end yet in sight;' § 57.

125. Τρῶας, governed by λέξασθαι, 'to muster the Trojans.' ἐφέστιοι 'at home' in Troy, native Trojans.

127. ἕκαστον. The ancient variant ἕκαστοι gives a rather better sense: 'if each company of us were to choose'; cp. 3. 1.

129. πλείας, = πλέονας, a collateral shorter form, like χέρεια (I. 80).
131. ἔασιν. Aristarchus in one edition had ἐνεισιν: cp. 5. 477.
132. πλάζουσιν, 'baffle,' cp. παλιμπλαγχθέντας, I. 59,
138. αὐτως, 'as ever,' with no progress made.
144. φή, 'as,' a word read by Zenodotus here and in I. 429.
145. πόντος, lit. 'way' (cp. Lat. *pons*), is used when a particular tract of sea is meant. θάλασσα is the sea generally.
148. ἐπὶ τ' ἡμύνει, sc. λήϊον, 'bends *with* the wind.'
153. οὐρούς, the channels by which the ships were drawn up and launched again.
154. ἔρματα, props or stays for keeping the ships upright when drawn up on shore.
165. ἀμφιελίσσας (ἔλιξ, Fem. ἔλισσα) probably means 'rounded on both sides,' evenly built at the bows.
179. μῆδ' εἴ τ' ἐρώει, i.e. do not give way, fail in your efforts. ἐρώει is especially used of a recoil or reaction, from the strain of war, &c. Probably the true reading is μῆδ' εἴ τ' ἐρώει. for τε is out of place here (§ 49, 9).
182. ὅπα, with ξυνέηκε, not φωνησάσης.
189. δέ here marks the Apodosis to ὄν τινα μὲν κ.τ.λ.
190. δαιμόνι, see I. 561. οὐ σε ξοικε κακὸν ὥς δειδίσσεσθαι, 'it is not fitting to threaten you as one might a churl;' cp. 15. 196 χερσὶ δὲ μὴ τί με πάγχυ κακὸν ὥς δειδισσέσθω. With this form of address, conveying exhortation delicately under the veil of praise, cp. II. 4. 286 σφῶϊ μὲν, οὐ γὰρ ξοικ' ὀτρυνόμεν, οὐ τι κελεύω. The common interpretation—'it is not becoming for you to be terrified'—has much less point and appropriateness. Ulysses is far too politic to make a direct charge of cowardice. Moreover, δειδίσσεσθαι is always transitive.
191. Note that according to the Greek idiom ἄλλους does not imply that the person addressed was one of the λαοί. Hence ἄλλους λαούς = 'the people as well.'
194. This line is best read as a question: 'did we not all (we the γέροντες) hear what he said?' Throughout his speech Ulysses treats the other 'king' as an equal.
195. μὴ τι . . ῥέξη, 'see that he does not do,' &c., expressing fear that he will, § 29, 5.
196. διοτρεφέων βασιλήων. So Zenodotus read, and so the passage is quoted by Aristotle (Rhet. II. 2). Aristarchus read διοτρεφέος βασιλῆος, possibly on account of the Sing. εἰ in the next line. But an abrupt change of number in a passage of this kind is not unusual: cp. Od. 4. 692 ἢ τ' ἐπὶ δίκη θείων βασιλῆων | ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίῃ, 'which is the manner of kings: he (a king) will,' &c.
198. δήμου τ'. The τε—τε connect ἴδοι with βοῶντα ἐφεύροι. But some good MSS. have δήμου ἀνδρα.

206. No good MS. has this verse, which seems to have crept into this place from 9. 99.

212. **Θερσίτης**, the 'bold' insolent talker (**θάρσος**); cp. Od. 22. 287 **Πολυθερσεΐδης φιλοκέρτομος**, also **Θερσίλοχος**, '**Ἀλιθέρης**'.

ἐκολῶς, 'wrangled,' from **κολῶς** (I. 575).

213. **ἤδη**, 'had in his mind,' 'was ready with,' a great store of disorderly speech. **οἶδα** includes moral as well as intellectual qualities; cp. 6. 351. **ἔπεα**, not so much 'words' as 'things to say.'

214. **ἐριζέμεναι**, 'for striving,' i. e. wherewith to strive.

217. **φολκός**, probably 'bandy-legged,' Lat. *falx*. **τῷ δέ οἱ ὤμων**, 'and then his shoulders,' § 47, 2, *b*.

218. **συνοχωκότε**, 'stooping together,' **συν-έχω**. The form **συνοκῶχότε** (given by Hesychius) is more correct; cp. **ὀκωχή**, a stay or buttress.

219. **φοξός**, said by the Schol. to be a term applied to earthen-ware spoilt in the burning; 'out of shape.' **ἐπενήνοθε**, 'had its place thereon,' Plupf. of a supposed ***ἐνέθω**, pf. **ἐνήνοθα** (distinct from ***ἀνέθω**, **ἀνήνοθα**).

222. **κεκληγώς**, 'screaming,' § 26. **λέγε**, 'recounted'; **λέγω** in Homer means 'to count' (not simply *say*): Thersites poured out a *string* of insulting things. **τῷ**, sc. Thersites (not Agamemnon, as some take it).

225. **τέο δὴ αὖτ'**, see § 51, 6.

229. **ὃν κέ τις οἶσει**, 'which some one is to bring,' § 35.

232. **ἡὲ γυναῖκα κ.τ.λ.** The construction follows the *nearer* clause **ὃν κέ τις κ.τ.λ.**, instead of the main sentence **χρυσοῦ ἐπιιδεύει**: § 58.

μίσγειαι, κατίσχειαι are Subj. (for **μίσσγειαι, κατίσσαιαι**): § 51, 3.

234. **ἄρχὸν ἔόντα**. The understood Subject is indefinite, 'that one who is a leader should' &c. **κακῶν ἐπιβασκόμεν**, 'bring into harm,' cp. 8. 285. Thersites is now alluding pretty plainly to the quarrel about Briseis, but he keeps the direct reference to Achilles for the climax of his speech.

235. **ὦ πέπνες**, a familiar form of address, 'good people.' Some give it the literal sense of 'soft,' 'weak,' but see on 5. 109.

236. **πεσσέμεν**, 'digest,' i. e. 'brood over,' 'enjoy.'

238. **χῆμεῖς**, for **καὶ ἡμεῖς**, by Crasis. **προσαμύνομεν** is the Pres. Ind., 'whether we are helping him or not,' (cp. 300). Some read **χ' ἡμεῖς** (for **κε ἡμεῖς**): but the order (i. e. **κέν** following **οἶ**) is against this, and with **κέν** we should have to take **προσαμύνομεν** as an Aorist Subj., which gives a less suitable sense.

240-242. Note the repetition of I. 507 and I. 232. Indeed the whole speech of Thersites serves to recall the main points in the first book.

246. **ἄκριτόμυθε**, cp. 796 **μῦθοι φίλοι ἄκριτοί εἰσι**. The word **ἄκριτος** suggests 'unbounded,' 'endless,' and also 'undistinguishing,' 'confused' speaking.

250. **οὐκ ἂν . . ἀγορεύεις**. This is a form of polite request, 'you will

not, I presume—,' 'I would suggest to you, not to—,' the politeness being ironical, and intended to heighten the effect of the threats which follow. ἀνὰ στόμ' ἔχων, 'having them (passing) through your mouth,' taking their names freely into your mouth; cp. Eur. El. 80 θεοὺς λαβὼν ἀνὰ στόμα, and similar phrases (κατὰ στόμα, διὰ στόμα, διὰ στόματος, &c.).

266. δάκρυ is here a sort of collective word, = 'tears,' cp. l. 269, Od. 4. 198. θαλερόν, lit. 'big,' 'full of life,' hence 'abundant.'

269. ἀχρεῖον ἰδών, 'with a grimace,' a forced meaningless look; as Od. 18. 163 ἀχρεῖον δ' ἐγέλασσε, of an unnatural laugh.

270. καὶ ἀχνύμενοί περ, 'sick at heart as they were,' may refer to the disappointment of their wish to return (cp. ἀνιηθέντα, l. 291), or to the effect of the speech of Thersites (only now counteracted), or to both these causes.

272. ἔοργε. The Pf. is used of the whole services of Ulysses, the Aor. ἔρεξε of the particular act just done, § 26.

275. τὸν λωβητῆρα. The Art. seems to express contempt, hostility, &c., § 47, 2, g.

278. ἡ πληθὺς = οἱ πολλοί. Art. of contrast, § 47, 2, d.

284. νῦν δὴ σε. Aristarchus read νῦν γάρ σε: cp. l. 123.

285. πᾶσιν, 'with all,' 'in the mouths of all,' cp. 4. 95.

288. ἐκπέρσαντ[α], Acc., as in l. 113.

289. ἦ—τε, an unusual combination. Bentley proposed to read ὥς τε γὰρ εἰ. Ameis, contending that ὥς εἰ and ὥς εἴ τε are never separated by other words, reads ἦ, and so in Od. 3. 348., 19. 109.

291. ἦ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι, 'assuredly, there is toil (enough) for a man to grow disgusted and return.' The πόνος, as Ulysses goes on to explain, is the nine years' war, which may well make the Greeks chafe, and long to return home. An indefinite Subject is understood with ἀνιηθέντα νέεσθαι: cp. 6. 268., Od. 2. 310. This interpretation comes from Aristarchus. It is the only one which suits the reason given, καὶ γὰρ κ.τ.λ., and the reply in l. 297, ἀλλὰ καὶ ἔμψης κ.τ.λ.

294. εἰλώσιν, 'hem in,' 'keep back.'

303. χθιζά τε καὶ πρωΐζ' ὅτ' ἐς Αὐλίδα κ.τ.λ. Literally, 'yesterday or the day before (from the time) when the ships were gathering to Aulis,' i.e. a day or two *after* the ships assembled. In this use of χθιζά τε καὶ πρωΐζα the speaker puts himself at the point of view of the event which he is going to relate: 'it was, as one might say, but yesterday that the ships were gathering.' For the use of ὅτε = 'since,' 'after,' cp. Il. 21. 80 ἥως δέ μοι ἐστὶν | ἦδε δυωδεκάτῃ ὅτ' ἐς Ἴλιον εἰλήλουθα, and Od. 3. 180 τέτρατον ἡμαρ ἔην ὅτ' ἐν Ἀργεῖ νῆας εἵσας | Τυδείδω ἔταροι . . | ἴστασαν. The passage is generally explained as a bold hyperbole; the event being supposed to be so fresh in the recollection of the Greeks that it seems to be only 'the other day.' This is defended by places where the phrase is used of a long period. But in all these the time is *relatively*

short, or at least the writer wishes to make light of it. Here, on the contrary, Ulysses dwells on the length of time that has passed; cp. especially l. 298 *δηρόν τε μένειν*, and l. 325 *ὄψιμον ὀψιτέλεστον*. Moreover, there is a special reason for a note of time which will fix the sign of the sparrows to the beginning of the war: for if the sign were later, the end of the nine years which it signified would be proportionately distant. Others again take *χθιζά τε καὶ πρωῒζά* with *ἔβαν* in the preceding line; but this gives a poor sense, and moreover it is not Homeric to begin a fresh sentence by *ὅτε* without any particle of transition.

314. *ἔλεεινά*, 'piteously,' to be taken with *τετριγώτας*.

315. Join *ἀμφεποτάτο τέκνα*.

318. *ἀρίζηλον* (so MSS. except the Ambrosianus) probably means 'very plain,' a sign for all eyes to see, a monument of the event. Cp. the fate of the Phaeacian ship, Od. 13. 156 *θεῖναι λίθον ἔγγυθι γαίης νηὶ θοῇ ἵκελον ἵνα θαυμάζωσιν ἅπαντες*. So in Ovid's version *Metam.* 12. 23 *sit lapis et servat serpentis imagine saxum*. Zenodotus read *ἀρίδηλον*, Aristarchus probably *αἴζηλον*, the reading of the first hand of the Ambr. The ancient lexicons (Apollonius and Hesychius) explains *αἴζηλος* as 'invisible' (*ἄδηλος*, *ἄφαντος*), and identify it with *αἰδηλος* 'destroying': so that the sense would be 'the god who put him before us withdrew him again from our sight.' Cp. Cicero's translation, *Div.* 2. 30, 63 *qui luci ediderat genitor Saturnius idem abdidit et duro formavit tegmine saxi*. This interpretation seems less natural; and the connexion of *αἴζηλος* with *αἰδηλος* 'destroying' cannot be defended.

321. Join *θεῶν ἐκατόμβας*.

322. *Κάλχας δ' αὐτίκ'*. The *δέ* marks the apodosis. But possibly we should read *δὴ αὐτίκ'*, see § 51, 6.

323. *ἄνεψ*, Nom. Plur. of an adjective *ἄνεως*, 'silent.' Aristarchus read *ἄνεω*, taking it for an adverb, used like *ἀκὴν* in the phrase *ἀκὴν ἐγένοντο σιωπῇ*. *ἐγένεσθε*, Aor., see on 4. 243.

325. *δοῦ*. The original form is doubtless *δο*, see § 19, 3.

328. *αὐθι*, 'in the same place,' nearly = *αὐτως*, l. 342.

340. *γενοίαιτο*, i. e. 'they may, for aught I care.'

346. *Ἀχαιῶν*, with *νόσφιν*, 'apart from the rest of the Achaeans.'

347. *ἄνυσις*, 'result,' 'attainment'; i. e. they will come to naught.

αὐτῶν is Masc., referring to *τούσδε* in l. 346.

348. *ἰέναι* depends on *βουλεύωσι* in the last line.

349. *εἴ τε . . . εἴ τε*, so the best MSS. : others have *ἦ καὶ οὐκί*.

ψεῦδος, 'false,' cp. 9. 115 *οὐ τι ψεῦδος ἐμὰς ἄτας κατέλεξας*.

353. *ἀστράπτων κ.τ.λ.* The line is a kind of exclamation: hence the Nom. without a construction, cp. 10. 437, 547, Od. 1. 51.

356. *Ἑλένης ὀρμήματά τε στοναχάς τε*, 'the stir and groaning about Helen.' This 'objective' use of the Genitive is very common in Homer; e. g. *Τρώων ἄλγος*, 'sorrow for the Trojans,' *χόλος υἱός*, 'anger on account

of his son,' &c. Cp. also Il. 3. 206 σέυ ἀγγελίη, 'a message about you,' and the genitives quoted on l. 397. The word ὄρμημα does not elsewhere occur, but its meaning may be inferred from that of ὀρμάω and ὀρμαίνω (cp. 10. 28 πόλεμον θρασὺν ὀρμαίνοντες). Nestor seeks to rouse the Greeks by the thought of having done and suffered so much, and all about Helen. This is a standing topic in the Iliad; see 2. 39, 177; 3. 99, 126 ff. The common interpretation—'the longings and groans of Helen'—makes Nestor insist on a circumstance which could not be known to Greeks, and by which we can hardly suppose them moved.

359. 'That he may be the foremost to perish,' i.e. he will be put to death at once. On ἐπισπεῖν see Leaf, *Journ. of Philology*, xiv. p. 249.

363. φρήτρηφιν, used as a Dat.: see § 40.

The φρήτρη (Attic φρατρία) or 'brotherhood' was a sub-division of the tribe. Cp. Hdt. 7. 212 οἱ δὲ Ἕλληνες κατὰ τάξιν τε καὶ κατὰ ἔθνηα κεκοσμημένοι ἦσαν, καὶ ἐν μέρει ἕκαστοι ἐμάχοντο. So Tacitus, *German.* 7 'non casus neque fortuita conglobatio turmam aut cuneum facit, sed familiae et propinquitates.'

366. κατὰ σφείας, 'by themselves,' cp. 1. 271.

376. ἀπρήκτους, 'in which nothing is done,' 'fruitless.'

379. ἔς γε μίαν (sc. βουλήν), 'take counsel to one purpose.'

381. δειπνον, in Homeric times a forenoon or midday meal: 8. 53.

382. θέσθω, 'put in order,' 'set right.'

384. ἄρματος ἀμφὶς ἰδών, 'seeing to his chariot.'

385. κρινώμεθα, 'bring matters to an issue,' Lat. *decerno*.

392. μιμνάζειν, 'to loiter,' a Frequentative or Intensive of μίμνω.

393. ἄρκιον, 'safe.' This is an instance of 'litotes' (§ 59): 'he shall not be sure to escape' is put for 'he shall have no chance.'

397. παντοίων ἀνέμων, governed by κύματα, 'the waves of (i.e. raised by) all directions of wind.' So 11. 305 ὥς ὅποτε νέφεα Ζέφυρος στυφελίξῃ | ἀργεστώ Νότιοι, Od. 13. 99 αἶ τ' ἀνέμων σκεπώσι δυσσάων μέγα κύμα.

398. ὀρέοντο, 'bestirred themselves.'

409. ἀδελφεόν, *Acc. de quo*, § 37, 7.

410. οὐλοχύτας, see the note on 1. 449.

413. ἐπ' . . δύναι, 'set upon (the battle),' i.e. so as to interrupt the battle. For the Inf. cp. 7. 179 Ζεῦ πάτερ, ἧ Αἴαντα λαχεῖν κ.τ.λ.

414. πρηνές, with βαλέειν, proleptically, 'cast down headlong.'

415. αἰθαλόεν, 'blackened with smoke,' as in Od. 22. 239. πυρός, 'with fire,' Gen. of *material*, § 39, 4.

420. ἀμέγαρτον, 'unenviable.' Aristarchus read ἀλίσστον.

421-432 repeat 1. 458-469, except 425-6.

435. λεγώμεθα, 'talk together': the Middle has the *reciprocal* force.

446. θύνον, 'made hot haste,' 'bustled.'

452. πολεμίζειν, Inf. of consequence, 'wherewith to fight.'

455. αἰδήλον, 'consuming,' lit. 'making unseen' (ἀ-φίδ-ηλος).

457. τῶν, with χαλκοῦ, 'from their armour as they came on.'
 459. τῶν δ', taken up by ὡς τῶν in 464. So 474 τοὺς δ'—ὡς τοὺς.
 463. προκαθίζόντων, 'as they settle': join with ὀρνίθων (459). πρό = 'one before another,' as in προθέλυμος, προμνηστῖνοι.
 469. ἀδινάων, 'thickly swarming.'
 470. ἡλάσκουσιν, 'rush about,' 'dart to and fro.'
 474. πλατέα, 'broad,' i. e. 'numerous'; or perhaps 'wide-ranging.'
 479. ζώνην, 'the waist,' as in εὐζωνος, βαθύζωνος, &c.
 480. ἀγέληφι, locative sense, 'in the herd.'
 483. It seems best to take πολλοῖσι with ἡρώεσσι, although the place of the words καὶ ἔξοχον is not quite Homeric.
 486. ἀκούμεν, 'have heard,' know by hearing: cp. 14. 125, Od. 15. 403. The passage is imitated by Sophocles, Aj. 23 ἴσμεν γὰρ οὐδὲν τρανές, ἀλλ' ἀλώμεθα, and Plato, Phaedr. p. 96 ἀκοήν γ' ἔχω λέγειν τῶν προτέρων, τὸ δ' ἀληθὲς αὐτοὶ (οἱ θεοί) ἴσασι.

The MSS. of the Iliad generally give the remainder of this book under a separate title, Βοιωτία or Κατάλογος τῶν νεῶν. The last part, 816 ff., was known as the Τρωϊκὸς διάκοσμος. The two lists furnish materials for a tolerably complete sketch, ethnographic and political, of the Greece and Asia Minor of Homeric times (see the map at the end of this volume). It will be useful to notice some of the points in which it differs from the later map of the same countries.

The common national names of historical Greece—'Ελλάς and 'Ελληνες—are confined in Homer to the district of Thessaly afterwards called Phthiotis. The Dorians do not yet appear in the Peloponnesus, or even in the 'Doris' of northern Greece. The Ionians are almost equally obscure. 'Ιάονες are not mentioned in the Catalogue, and only occur in one passage of the Iliad (13. 685), where they seem to be the same as the Athenians. In the Catalogue, as in the Iliad and Odyssey generally, the great national names are 'Αχαιοί, 'Αργεῖοι, Δαναοί. Of the Ionian colonies there is no trace. The eastern coast of the Aegean is still in possession of the 'barbarous' allies of Troy—Mysians, Maeonians, and Carians. Miletus, which is the only site mentioned, is expressly said to belong to the Carians. What is still more remarkable, the islands which afterwards became seats of Ionian civilisation—Chios, Samos, Paros, Naxos, Ios, and the rest—are unknown to the Iliad. The only passage in which we trace the beginnings of Greek colonisation is the account of the (perhaps Dorian) settlement of Rhodes.

These facts seem to show that the Homeric Catalogue represents a state of things earlier than the two great movements which mark the beginning of Greek history—the Dorian conquest of Peloponnesus, and the Ionian colonisation of Asia Minor. Other differences between the Homeric and the later map point to similar conclusions. The name

Θεσσαλία is not Homeric, and the country is divided in the Catalogue into several independent kingdoms, which do not answer to the later divisions. Hence the conquest of Thessaly by invaders from Epirus is later than Homer. The same may probably be said of the **Aetolian** conquest of Elis, and of the **Locrian** settlement on the Corinthian gulf. In Boeotia we do not hear of **Thebes**, but only **Ἰπὸθηβαι** (probably the lower town, as opposed to the Cadmeia): and we find that **Orchomenus**, with its population of Minyae, is still a distinct state. Towards the West the Greek occupation does not extend much, if at all, beyond Cephallenia: for **ἡπειρος** is not yet a geographical term, and the names Corcyra, Ambracia, and Acarnania, are unknown. Other names not yet found on the Homeric map are **Larissa**, **Pharsalus**, **Megara**, **Eleusis**, **Pisa**, **Delphi**, **Attica**, and **Peloponnesus**.

In the Greece of the Catalogue **Boeotia** forms the centre. It stands first, and the number of places in it that are mentioned by name (29) is greater than in any other member of the confederacy. The neighbouring districts—Orchomenus, Phocis, Locris, Euboea, Attica, Salamis, Argolis, Achaia—follow in their geographical order, forming a circle immediately round Boeotia. The remaining contingents fall into three groups, in each of which, again, the arrangement is geographical: (1) the rest of Peloponnesus, with the states to the north-west—a group extending from Laconia to Aetolia; (2) Crete, with the series of islands to the east; and (3) Thessaly, in which, again, two groups of states may be distinguished—a southern (beginning with Phthia), and a northern. The number of places mentioned in Thessaly (upwards of thirty) combines with other indications to show that that country was much more important in Homeric times than in the later history.

It is a question whether the Catalogue is an integral part of the *Iliad*, or was added afterwards, when the poem had become a record in which every tribe and city of Greece desired to have a place. It is certainly alien to the Homeric style of poetry, and akin to the Hesiodic school—the school to which the *Theogony*, **Ἡοῖαι**, **Κατάλογοι γυναικῶν**, &c. belonged. The prominence which it gives to Boeotia, of which Hesiod was a native, and the references to the Muses (cp. 484 ff., 594 ff.), of whose worship Boeotia was the chief seat, point in the same direction. Moreover there are occasional discrepancies between the Catalogue and the rest of the *Iliad*: see the notes on lines 529, 530, 558, 591, 603, 627, 639, 653–680, 727. Some of these, however, may be due to interpolation, to which the Catalogue would be peculiarly liable. In any case it is clear that the Catalogue (in its present form at least) must have been composed with a view to its place in the *Iliad*. Hence, if it is later than the bulk of the poem, that circumstance will not diminish its value as a representation of a pre-historic period of Greece, and as a testimony to the antiquity of the *Iliad*.

494-510. According to Thucydides (1. 12) the Boeotians came from Thessaly to Boeotia after the Trojan war. He explains their place in the Catalogue by supposing that a detachment (*ἀποδασμός*) preceded the main body. This however will not account for the absence of Boeotians from the Homeric Thessaly. We can only say that the account given by Thucydides—the source and value of which are entirely unknown—is contradicted by Homer.

The comparative obscurity of the Boeotian leaders makes the prominence of Boeotia the more significant. The names were doubtless preserved by local legends.

519. Πυθών, or Πυθώ (9. 405), the later Delphi.

529. λινωθώρηξ, an epithet at variance with 13. 719, where the armour of Ajax is described as *ἔντεα δαιδάλεα*.

530. Πανέλληνας, a form which only occurs here; cp. l. 684. It has been supposed, with some reason, that the two lines 529, 530 are an interpolation.

535. πέρην ἱέρης Εὐβοίης, 'over against Euboea'; cp. Aesch. Ag. 190 Χαλκίδος πέραν. So too in Hdt. 8. 44 ἡ περαία τῆς Βοιωτίας, 'the country opposite (across the sea from) Boeotia.' Heyne and others took the word to mean 'beyond Euboea' (as in l. 626 πέρην ἁλός), and inferred that the poet's point of view was to the east, viz. in Asia Minor. This is to suppose a degree of geographical knowledge scarcely possible at the time.

542. ὄπιθεν κομόωντες, opposed to the usual *κάρη κομόωντες*, hence = 'wearing hair *only* behind': cp. also ἀκρόκομοι (4. 533).

548. τέκε δὲ ξειδωρὸς ἄρουρα. In this respect Erechtheus represents the claim of the Athenians to be *αὐτόχθονες*.

550. μιν, viz. Erechtheus. The reference is doubtless to the annual festival afterwards known as the Lesser Panathenaea.

553-5. These three lines were rejected by Zenodotus. The Athenian envoy sent to Syracuse at the beginning of the Second Persian War is said by Herodotus (7. 161) to have appealed to them in support of his refusal to allow Gelon to have the command of the Greek forces.

558. This line is wanting in A (the Cod. Venetus) and some other MSS. It was thought by the ancient critics to have been interpolated by Solon or Pisistratus, in order to support the Athenian claim to Salamis against the Megarians. Elsewhere in the Iliad we do not find the Telamonian Ajax associated with Menestheus and the Athenians; see Il. 11. 7 and 13. 681 (where the ships of Ajax are coupled with those of Protesilaus); also the ἐπιώλησις of Agamemnon, where the Telamonian and the Locrian Ajax are together (4. 273), and separated by a considerable interval from Menestheus (4. 327). The difficulty, however, is hardly met by leaving out l. 558. If Ajax is independent, he cannot well be dismissed in a single line. The Megarians, accord-

ing to Strabo (p. 394), read as follows :—*Αἶας δ' ἐκ Σαλαμῖνος ἄγεν νέας ἐκ τε Πολίχνης | ἐκ τ' Αἰγειρούσσης Νισαίης τε Τριπύδων τε*, thus connecting Salamis with places in the Megarid. These lines may be ancient, but they omit the *number* of the ships, which is given in every other instance. On the whole it seems most probable that the original form of the passage is hopelessly lost.

572. *πρῶτα* = 'formerly.' Sicyon appears to have been recently added to the empire of Agamemnon. So too Corinth, the ancient *Ἐφύρη*, had been independent, as we see from the story of Bellerophon (Il. 6. 152 ff.)

581. *κοίλην Λακεδαίμονα*, the vale of Lacedaemon. *κητώεσσαν*, 'full of hollows,' i.e. ravines (Buttm. Lexil. s. v.).

587. *ἀπάτερθε*, 'apart,' viz. from the troops of Agamemnon.

590. Cp. l. 356.

591 ff. The *Πύλος* of Nestor is doubtless the famous one on the coast of Messenia, the modern Navarino. Strabo tells us that in his time two other places claimed the honour, one in Elis and one in Triphylia: and he himself supports the last, chiefly on the ground that the story told by Nestor in the eleventh book (l. 682 ff.) does not allow us to place Nestor's city so far south as the Messenian Pylus. But, as Leake has replied (*Travels in the Morea*, vol. i. p. 421), the details of that story are not really possible on either hypothesis, and must be regarded as poetical. It is a further question how far the dominions of Nestor extended, especially in the direction of Laconia (the kingdom of Menelaus). In the ninth book (149 ff.) seven cities, 'the last in sandy Pylus,' are offered by Agamemnon to Achilles; and one of them, Phere or Pherae, is mentioned in another passage (Il. 5. 543) as the home of two warriors, the sons of Diocles, Crethon and Orsilochus. Yet not one of these places is named in the Catalogue; and the district in which they are situated—evidently the southern and south-eastern part of Messenia—is therefore a complete blank. There is the further difficulty, how Agamemnon could give away cities which presumably belonged to Nestor; and the question is complicated by the doubts raised as to the authorship both of the Catalogue and of the ninth book. It may be that the passage of the Catalogue which dealt with this district has been lost.

596. *Οἰχαλίθεν*. The parallel l. 730 shows that this is Oechalia in Thessaly; otherwise we should naturally suppose the Messenian Oechalia to be meant.

597. *στεῦτο*, 'he set himself up,' cp. 3. 83.

599. *πηρόν*, 'maimed,' 'helpless,' i.e. (in this case) unable to sing or play the lyre. The clause *αὐτὰρ ἀοιδὴν ἀφέλοντο* is an explanation of *πηρόν θέσαν*, but from an *opposite* point of view; he became *πηρός* because deprived of *ἀοιδή*. *αὐτὰρ* or *ἄτάρ* often indicates this kind of

quasi-opposition (which in fact is epexegetis in a negative or privative form) cp. Il. 2. 214 *μὰψ ἀτὰρ οὐ κατὰ κόσμον* : 5. 204 *ὥς λίπον (ἵππους), αὐτὰρ πεζὺς κ.τ.λ.* : 10. 99 *κοιμήσωνται, ἀτὰρ φυλακῆς ἐπὶ πάγχυ λάθωνται* : 15. 241 *νέον δ' ἔσαγγείρετο θυμὸν | .. ἀτὰρ ἄσθμα καὶ ἰδρῶς | παύετο*. Some take *πηρός* to mean 'blind,' in accordance with a later story. But blindness appears to be the common lot of singers in Homeric times ; cp. Demodocus (Od. 8. 63 ff.), and the author of the hymn to the Delian Apollo (h. Ap. 172). Moreover there is no authority for such a use of *πηρός*.

603. The Arcadians and their leader Agapenor are not elsewhere mentioned in the Iliad.

616. *δοσον ἔφ' Ὑρμίνῃ .. ἔέργει*, 'over so much space as Hyrmine &c. confine,' i. e. within the bounds marked by these places.

625. The identification of **Dulichium** is a problem of old standing. It can hardly be one of the islands here called *Ἐχῖναι*—the later Echinades—which are small by comparison even with Ithaca ; for Dulichium and the Echinades send forty ships, against twelve from the whole kingdom of Ulysses. In the Odyssey it is one of the three chief islands adjoining Ithaca—*Δουλίχιόν τε Σάμῃ τε καὶ ὕλησσα Ζάκυνθος*—and Mr. Bunbury (*Hist. of Ancient Geography*, i. pp. 69, 81) shows strong reasons for taking it to be Leucadia, the modern Santa Maura. His theory is less happy when applied to the passage in the text, since the *Ἐχῖναι* are rather too far from Leucadia to form part of the same contingent ; especially as the coast of Acarnania (the *ἡπειρος* of l. 635) goes with Ithaca and Cephallenia.

627–9. The banishment of Phyleus is ignored in other passages of the Iliad (13. 691 ; 15. 519), where his son Meges appears as one of three commanders of the *Ἐπειοί*.

632. *Νήριτον* is a mountain in Ithaca ; *Κροκύλεια* and *Αἰγίλιψ* are probably also places in the same island. *Σάμος* (in the Odyssey also *Σάμῃ*) is the later Cephallenia.

635. *ἡπειρος*, 'the mainland,' and *ἀντιπέραια*, 'the opposite coast,' are not definitely proper names. They must refer to parts of the later Acarnania : or the *ἀντιπέραια* may be Elis, cp. Od. 4. 635.

639. *Πλευρών*, Strabo tells us (p. 451), was the city of the *Κουρήτες* who are mentioned in Il. 9. 529 ff. as neighbours of the Aetolians.

643. *πάντα* goes with *ἀναστέμεν*, 'to bear all rule.'

646 ff. The places here mentioned seem all to be in the middle part of Crete—perhaps the only part then occupied by Greeks.

653 ff. **Tlepolemus** occurs again in the Iliad (5. 628), but **Rhodes** is only mentioned here. The warriors who belong to the smaller islands near Rhodes—Nireus, Pheidippus, Antiphus—are not otherwise known. Hence, as Mr. Freeman has observed (*Comparative Politics*, p. 347), this passage probably marks the limit which the Hellenic movement

towards Asia Minor had reached at the time of the Catalogue. The Dorian character of these colonies may be traced in the *Heracleid* leaders (653, 679) and in the division into *three* tribes (655, 668).

659. Ἐφύρη is a common city-name (cp. 6. 152). The Ephyre taken by Heracles is placed by Apollodorus (2. 7. 6) in Thesprotia, by Strabo (p. 338) in Elis.

661. Authorities are divided between τράφη ἐν (as in 3. 202., 11. 222), and τράφ' ἐνί. For the intransitive Aor. ἔτραφον cp. 5. 555, and the recurring phrase γενέσθαι τε τραφέμεν τε.

664. ἐπηξε, 'built': cp. Ναύ-πακτος, lit. 'ship-building.'

681. Νῦν αὖ, a form which marks the transition to a different part of the map. τοῖς has no construction: it is used as if ἐρέω or some equivalent word were to follow.

τὸ Πελασγικὸν Ἄργος, 'the Pelasgian,' in contrast to the Argos already mentioned (l. 559); the Article being used as in Αἶας ὁ μέγας, &c. (§ 47, 2, d). It is a question whether 'Pelasgian Argos' is used vaguely for Thessaly (as the other Argos for Peloponnesus), or denotes a particular district or city. Those who hold the latter view generally identify it with Λάρισα Κρεμαστή, north of the Pagasaeon gulf.

683. Φθίη and Ἑλλάς seem to be adjoining districts: cp. Il. 9. 395 ἀν' Ἑλλάδα τε Φθίην τε. The home of Achilles is generally Φθίη, while there are traces of a wider use of Ἑλλάς and the corresponding gentile name Ἑλληνες; see Il. 2. 530, and compare the phrase καθ' Ἑλλάδα καὶ μέσον Ἄργος (Od. 1. 344, &c.). It is curious that the Φθίῳ mentioned in Il. 13. 686 ff. are not under Achilles. The Ἑλλάς of Il. 9. 447 ff. appears to be further to the north, and outside the kingdom of Peleus.

687. ἐπὶ στίχας, 'in their lines': cp. 3. 113 ἵππους μὲν ἔρυσαν ἐπὶ στίχας.

692. The meaning of ἐγχεσίμωρος may be gathered approximately from the similar words ἰό-μωρος, from ἰός, 'arrow' (see the note on 4. 242), ὑλακό-μωρος (of dogs that are ever barking), and σινά-μωρος, 'mischievous.' The -μωρος apparently gives some such meaning as 'fond of' or 'excelling in.' Its derivation is unknown. If it is the later μωρός, 'foolish,' we may infer that that word (like εὐήθης and Engl. *silly*) originally had a good or neutral sense.

700. ἀμφιδρυφής, 'with both cheeks torn in mourning'; perhaps with a play on ἡμιτελής (l. 701).

709. πόθεόν γε μὲν ἐσθλὸν ἐόντα, 'yet they felt the loss of one that was good,' viz. Protesilaus. γε marking the contrast of πόθεον to δέοντο.

718 ff. Philoctetes is not elsewhere mentioned in the Iliad.

727. In Il. 13. 693 ff. Medon appears to be associated with Podarces in the command of the contingent of Protesilaus.

729. Here the account of the *northern* part of Thessaly begins. As to Οἰχαλίη, cp. l. 596. The legends of Eurytus were localised in various places of this name.

750. This passage appears to place **Dodona** in Thessaly, whereas the famous Dodona was undoubtedly in Epirus. The name occurs in two other Homeric passages, viz. Il. 16. 234, where Zeus is addressed by Achilles as 'ruler of wintry Dodona'; and Od. 14. 327 (= 19. 296), where Ulysses is represented as going there from Thesprotia to consult the oracle. This last notice agrees very well with the historical Dodona. With regard to the present passage we must suppose either that the author of the Catalogue was mistaken as to the site of Dodona (perhaps from knowing it only as a place venerated by the Greek tribes in Thessaly), or that there was a Thessalian Dodona, possibly the original seat of the worship of the Pelasgic Zeus.

751. The Titaresius is a clear stream, the Peneus is of a dirty yellow colour (Leake, *Northern Greece*, iii. p. 396, iv. p. 296).

765. ὅτριχας, 'alike in hair': ὁ- is for the copulative δ- (as in δ-μός). So οἰέτεας, for ὁ-φέτεας, 'of like years.'

ἐπὶ νῶτον, 'over the back,' equal in height of back. σταφύλη, 'with the plummet,' i. e. when measured with it.

770. ἵπποι θ', sc. πολὺν φέρτατοι ἦσαν.

772. ἀπομηνίσας, 'having taken deadly offence.' ἀπό expresses that the quarrel is *à outrance* (cp. Od. 16. 378). So ἀπο-σκυδμαίνω, ἀπο-θαυμάζω (of utter amazement, Od. 6. 49), &c.

777. πεπυκασμένα, 'packed,' covered up. The parts of a chariot were kept separate, and only put together (ἐντύνειν ἄρμα) when it was to be used.

ἀνάκτων, with ἄρματα, 'the chariots of their masters.' To join ἀνάκτων ἐν κλισίῃς would make a pause at an unusual place in the line.

781. Διὶ, Dat. governed by ὑπὸ in ὑπεστενάχισε, 'groaned beneath,' 'under the influence of.' So ὑπὸ ποσσὶ in l. 784.

794. δέγμενος ὀππότε κ.τ.λ., 'watching for the time when the Greeks should make a movement.'

ναῦφιν, for the Gen. (= an Ablative).

795. μιν, i. e. Priam; governed by προσέφη.

803. γάρ introduces the reason for the advice which follows in l. 805.

809. πᾶσαι πύλαι, 'the whole of the gate,' there being only one.

813, 814. The actual name was **Βατίεια**, but the 'divine' name—that which would have expressed the truth—was 'the tomb of Myrine:' cp. l. 403. Myrine was one of the Amazons.

816 ff. The order of the Trojan Catalogue is as follows: first (816-839) the native Trojans and Dardanians; then (840-850) the Pelasgian and Thracian allies, chiefly European; then the Asiatic allies, in three groups, (1) Paphlagonia and Alyce, (2) Mysia and Phrygia, (3) Maeonia, Caria, Lycia. Each group ends with the most distant point; cp. l. 857 (τηλόθεν ἐξ Ἀλύβης), 863 (τῆλ' ἐξ Ἀσκανίης), 877 (τηλόθεν ἐκ Λυκίης).

827. τόξον κ.τ.λ. The same is said of Teucer, Il. 15. 441. If taken literally it contradicts 4. 110 ff., where the making of the bow by Pandarus himself is described.

828-831. In Il. 5. 612 Ἀμφίος is the son of Σέλαγος (not Μέροψ), and dwells in Παισίς.

840. Πελασγῶν. These Pelasgi seem to be to the south of the Troad, on the coast of Aeolis, Λάρισα being the place of that name near Κύμη

851. λάσιον, 'shaggy,' an epithet that properly applies to the breast (στήθεα, cp. 1. 189). Here however Πυλαιμένεος κῆρ is not meant literally, but is simply = Πυλαιμένης, like Πριάμοιο βίη, &c.

857. Ἀλύβης. The name seems to be the same as that of the people known as Χάλυβες. They were famous for their mines, but in historical times these were only of iron.

872. χρυσὸν ἔχων κ.τ.λ., 'with gold (i. e. golden ornaments) like a maiden,' cp. 17. 52.

BOOK III.

THE main incident of the third book of the Iliad is a duel between Paris and Menelaus. The book opens with the meeting of the two armies on the Trojan plain, and the challenge given by Paris. By means of a message sent by Hector the scene changes to the interior of the city: first to the house of Paris (121-140), then to the tower over the gate (141-263). After the famous Τειχοσκοπία, the story returns to the plain in order to describe the making of a Treaty, which is then followed by the Duel (264-382). The escape of Paris from the scene of combat brings us once more into Troy (383-447), but in the last lines of the book the main subject is resumed, and the result—the victory of Menelaus—is proclaimed by Agamemnon (448-461).

If we keep in mind that in the Iliad the true subject, that on which the unity of the poem depends, is the quarrel of Achilles with Agamemnon, and that the Trojan War as a whole is (poetically speaking) subordinate to the quarrel, in the sense in which the occasion and circumstances of an action are subordinate to the action itself—if we keep this in mind, we shall have little difficulty in appreciating the poetical value of the third book. It is, in fact, our introduction to the story of the Trojan War, as we have it in the Iliad. It brings before us the origin and motives of the War: Helen herself, the seducer Paris, the injured Menelaus, and the prime mover Aphrodite. And it supplements the second book by presenting the Trojan side of the general

picture—Hector, Priam with his Elders, the palace and the Scaean gate.

1. αὐτὰρ ἐπεὶ κ.τ.λ. The narrative is resumed from the description of the marshalling of the armies, 2. 474 ff. ἕκαστοι, 'each division.'

2. The same difference between the Greeks and the Trojans is dwelt upon in 4. 422 ff., where it is attributed to the variety of languages spoken by the Trojan allies. On the Datives κλαγγῇ, ἐνοπῇ, see § 38, 3.

3. οὐρανόθι πρό, 'in the front of heaven'; the sound rises to the outskirts, as it were, of the sky.

The migration of the cranes is mentioned by Herodotus, with evident reference to this passage, 2. 22 γερανοὶ δὲ φεύγουσαι τὸν χειμῶνα τὸν ἐν τῇ Σκυθικῇ χώρῃ γινόμενον φοιτέωσι ἐς χειμασίην ἐς τοὺς τόπους τούτους. The Πυγμαῖοι, or 'men a cubit high,' are variously located by later writers (see Helbig, *Hom. Epos*, p. 15).

4. ἀθέσφατον, lit. 'not according to an utterance of the gods,' hence (vaguely) 'portentous,' 'unblest.'

5. ταί γε. The Article serves to repeat the Subject αἱ τε (l. 4), after the interposition of the clause ἐπεὶ κ.τ.λ.

ἐπὶ expresses direction, 'bearing on,' as 5. 700 ἐπὶ νηῶν.

7. ἡέριαι, 'at dawn,' 1. 497.

προφέρονται, 'bear forth with them,' come forth with: so 5. 506 μένος χειρῶν ἰθὺς φέρον, 10. 479 πρόφερε κρατερὸν μένος, 11. 529 κακὴν ἔριδα προβαλόντες. The temper in which a man advances is spoken of as if it were something literally carried by him.

10. εὔτε, here = ἥτε; so 19. 386. Buttmann wished to read ἡὔτε, but this is needless, since ἥτε might pass into εὔτε in the same way that ἡὺς 'good' yields the Adverb εὔ.

12. ἐπιλεύσσει, 'sees over' so much distance. We should perhaps write ἐπὶ λεύσσει (with Ven. A), taking the construction to be ἐπὶ τόσον λεύσσει. On the use of τέ (in a simile), see § 49, 9.

16. Τρωσίν, 'with, among, the Trojans,' a locative Dative, § 38.

18. αὐτὰρ contrasts the two spears—the weapons of close conflict—with the bow and leopard's skin just mentioned. Paris has no defensive armour at hand: in the duel (l. 333) he borrows the cuirass of his brother Lycaon (La Roche).

22. μακρὰ βιβάντα, subordinate to ἐρχόμενον, 'coming on with long strides.'

23-26. The word σῶμα, as Aristarchus observed, means a *dead* body. The idea of the simile seems to be that a lion has come upon a stag or goat just killed by hunters, and seizes it in spite of them. Cp. the scene described in 11. 474-481—jackals have been devouring wounded game, when a lion drives them away and devours it himself.

28. Several MSS. have τίσασθαι: see the notes on l. 112 and l. 366.

37. δείσας. The Aor. expresses the single act, 'quailing before' Menelaus.

39. Δύσπαρι, cp. Od. 18. 73 Ἴρος Ἀἶρος, Od. 19. 260 Κακοῖλιον οὐκ ὀνομαστήν, Od. 23. 97 μῆτερ ἐμὴ δύσμητερ. The significance of these compounds lies in their expressing a feeling that the name should answer to the character of its bearer. Cp. I. 403 (note).

40. ἄγονος, 'without offspring, 'barren': wedlock and begetting children are naturally coupled together, as in Od. 4. 208 γαμέοντί τε γεινομένῳ τε. Others take it to mean 'unborn'; but this gives a harsh combination with ἄγαμός τ' ἀπολίσθαι.

44. φάντες, = οἱ ἔφασαν, 'who supposed thee to be a champion of the first rank, because thy form is fair outside, but (as they now see) there is no strength in thy heart nor any valour.' ἔπι, = ἔπεστι, 'there is on thee,' 'thou art furnished with.'

46. ἦ τοιόσδε ἐὼν κ.τ.λ., i.e. 'was it for such a one as you now show yourself to,' &c.: cp. Eur. Heracl. 816 εἶτα τοιοῦτος γεγώς τοὺς Ἡρακλείους ἦλθε δουλώσων γόνους.

49. ἀπίης, see on I. 270.

νυὸν ἀνδρῶν αἰχμητάων. By an idiom, often found with words of affinity, Helen is styled daughter-in-law of the *nation* to which she belonged by marriage, viz. the Greeks. So Boreas having carried off Oreithyia was γαμβρός of the Athenians (Hdt. 7. 189). Cp. also Hor. Od. 3. 5. 8 *consenuit socerorum in armis*, i.e. in the armour of his wife's people; Virg. Æn. 11. 105 *hospitibus quondam socerisque vocatis*.

50. πῆμα, χάρμα, κατηφέην, Accusatives expressing the *result* of the foregoing sentence: cp. 4. 207, Od. 6. 184.

54. οὐκ ἂν τοι χραίσμη. On the Subj. with ἂν, see § 31, 2.

τά τε δῶρ' κ.τ.λ. The Article gives a contemptuous emphasis, like οὗτος in Attic, Latin *iste*: cp. 2. 275.

57. ἔσσο, for ἔ-εσσο, 'else hadst thou put on a shirt of stone,' i.e. been stoned by the people; the commonest ancient form of 'lynch-law' (Æsch. Ag. 1615, Soph. Aj. 253).

59 ff. The connexion of thought is: 'Your rebuke is just—indeed you are above all weakness or failing—so I will only pray you not to contemn my gifts, and I will fight with Menelaus.' The apodosis to ἐπεὶ κ.τ.λ. is not expressed: it is supplied in sense by the speech itself. The full grammatical form appears in 6. 333—

Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
τοῦνεκά τοι ἔρέω.

62. ἐρώην, 'the force,' lit. the *rush* or *spring* of his movement.

65. ἀπόβλητα: cp. 1 Tim. iv. 4 πᾶν κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον.

66. ἐκῶν, 'by his own will.' The exact meaning is not 'no one can get them by wishing,' but 'no one can take them as a matter of choice,'

by willing or not willing : a man is wholly passive in regard to them.

70. *συμβάλετε*, Plur. because both parties are engaged in the matter.

74. *ναίοιτε*, Opt., because Paris puts this as a thing which he *accepts*, a consequential *incident* of his proposal : cp. l. 102 *τεθναίη*, ἄλλοι δὲ *διακρινθεῖτε τάχιστα*.

78. *μέσσου δουρὸς ἑλὼν*, 'taking his spear by the middle.'

79, 80. *ἐπετοξάζοντο . . ἰοῖσιν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον*. There is a slight 'anacoluthon' (§ 58) ; the sentence begins as if the attack described by *ἐπετοξάζοντο* were made in two ways, viz. *ἰοῖσιν τε λάεσσί τε*. The two Datives therefore should have gone with *ἐπετοξάζοντο*. But then the feeling that throwing stones is not properly *τοξάζεσθαι* suggested a new independent Verb, *ἔβαλλον*. Compare Demosthenes, *Fals. Leg.* § 76 οὐδ' ἔγραψεν οὐτ' εἰς ἐπιστολὴν οἰδέμιν οὔτε πρεσβευτῆς οὐδεὶς εἶπε τῶν παρ' ἐκείνου, where *ἔγραψεν* is placed before οὐτε—οὔτε as though it included both letters and embassies, and the inaccuracy is then corrected by changing to *πρεσβευτῆς εἶπε* (see Mr. Shilleto's note, *a. l.*). Cp. also Hdt. *ἐγὼ οὐδένα κω ἀνθρώπων δέϊσας ἔφυγον οὔτε πρότερον οὔτε νῦν σὲ φεύγω* (= οὔτε ἔφυγον οὔτε φεύγω).

83. *στεύται*, lit. 'raises himself,' hence 'sets himself,' 'shows desire to' (French *fait mine de*—).

97-102 is prefatory, the main sentence of the speech beginning at l. 103 with the demand *οἷσετε κ.τ.λ.*

98. *διακρινθήμεναι*, 'for them to be parted,' i. e. that they should be parted : *φρονέω* = the later *δοκεῖ μοι*, 'my mind is.'

100. *Ἀλεξάνδρου ἀρχῆς*, 'the beginning made by Paris' : cp. Hdt. 8. 142 *περὶ τῆς ὑμετέρας ἀρχῆς ὁ ἀγὼν ἐγένετο*, = 'the conflict began by your act.' Cp. 2. 356 (note), 22. 116.

103. The white ram is for the Sun, the black one for the Earth (*γαῖα μέλαινα*). Hence the order in *γῇ τε καὶ ἡλίῳ* is reversed (chiasmatic).

105. *τάμνη*, lit. 'slay' (a victim), hence 'make' (a treaty) by slaying.

107. *Διὸς ὄρκια δηλήσεται*, 'do wrong to, offend against, the oath of Zeus.' See the note on 4. 67, 68.

109. *ὁ γέρων*, 'an old man,' the Art. pointing the contrast, § 47, 2, *b*. The sentence is quite general. *πρόσσω καὶ ὀπίσσω*, cp. l. 343.

112. *παύσασθαι*, so the best MSS. Verbs of *hoping* properly take the Fut. Inf., but the Aor. may be retained with the meaning 'hoping that they *had* ceased,' i. e. that the war was now at an end.

113. *ἐπὶ στίχας*, 'in ranks,' cp. 2. 687.

115. *ὀλίγη δ' ἦν ἐμφὶς ἄρουρα*, 'there was little ground round' (each pile of arms)—an epexegetis of *πλησίον ἀλλήλων*. This seems more natural than the ancient interpretation, 'there was little ground between' (the two armies). Cp. Od. 8. 476 *θαλερὴ δ' ἦν ἀμφὶς ἀλοιφή*, and so Il. 8. 481., 14. 124.

121. Notice the dramatic skill with which the sending of the herald's

is made into an opportunity for changing the scene to the interior of Troy. So too at the end of the **Τειχοσκοπία** Priam's departure with the returning heralds (l. 249) takes us back to the field without a perceptible break in the narrative. Compare the note on l. 493 (as to the episode of the restoration of Chryseis). It is in such things as these that the *finish* of Homeric poetry is shown.

126. **δίπλακα**, sc. **χλαῖναν**, a cloak so large that it could be worn folded double: cp. **ιο. 133**. It is opposed to **ἀπλοῖδες χλαῖναι** (**II. 24. 230**).

138. **τῷ νικήσαντι**, 'to the one who shall have conquered.' The Art. points the implied contrast, § 47, 2, *d*. **κε** goes with **κεκλήση**, § 35.

144. According to later poets, **Aethra**, the daughter of Pittheus and mother of Theseus, was taken captive by the Dioscuri when they invaded Attica in order to recover Helen from Theseus. When Helen was carried off (for the second time) by Paris, Aethra followed her to Troy, and at the end of the siege was found among the captives and rescued by her grandsons, Demophon and Acamas. This story, however, like most legends of Theseus (see **II. 1. 265**), is unknown to Homer, and accordingly there seem to be only two possible explanations of the present passage. Either it is an interpolation, as Aristarchus thought, inserted in order to introduce a reference to the later story of Aethra: or (what seems more probable) the names **Αἶθρη** and **Κλυμένη** are brought in here merely to give an air of reality to the narrative, and the coincidence of name with the Aethra of Attic tradition is a mere accident. If we adopt the latter view it is easy to suppose that the coincidence led to the strange fancy of turning the mother of Theseus into a handmaid of Helen.

146-148. The phrase **οἱ ἀμφί τινας** (Plur.) implies a group, of which the persons mentioned are the most important: cp. 4. 295 ff. The change to the Nom. in l. 148 has no significance. Cp. 15. 301.

152. **λειριόεσσαν**, 'lily-like': the epithet as transferred to sound seems to mean 'smooth and clear.' So in Latin *argutus* is applied to 'clear cut' form and 'shrill' sound.

153. **τοῖοι** is predicative, = 'such were they as they sat.'

156. **οὐ νέμεσις**, = 'it is not (a matter for) νέμεσις.' So in Latin, *vestra existimatio est*, 'it is matter for your judgment.'

162. Join **ἵζευ πάροιθ' ἐμεῖο**, 'sit in front of me.'

164. Cp. **II. 1. 45** **εἰς δὲ οὐ σύ μοι τοῦδε τοῦ κακοῦ αἴτιος, εἰ μὴ ὅσον ἀέκων ἐξεργάσας, ἀλλὰ θεῶν κού τις κ.τ.λ.**

166. **ὥς μοι κ.τ.λ.**, 'that so you may,' &c., the two preceding lines being parenthetical. **τόνδε** 'this man before us': but in the answer **οὗτος** 'the man you ask about.' So in **II. 192, 200, 226, 229**.

168. **καί** emphasises **μείζονες** (= greater, not merely equal).

175. **τηλυγέτην**, see the note on 5. 153.

176. **τό**, 'wherefore': § 37, 1, § 47, 3. **τέτῃκα**, 'I waste away.' § 26, 2.

179. ἀμφότερον, 'both,' Acc. used adverbially: so δεύτερον, l. 191.

180. ἐμός . . κυνώπιδος. The Adj. is equivalent to a Gen.: cp. l. 54.

εἴ ποτ' ἔην γε, a phrase that is always used of lost happiness: as Il. 11. 762 ὥς ἔον εἴ ποτ' ἔον γε μετ' ἀνδράσιν (of youthful strength), 24. 426, Od. 15. 268., 19. 315. It has the force of an assurance that the past to which the speaker looks back was really once present: 'if there was an Agamemnon [as there was], he was my brother-in-law.' Cp. the use of εἴ ποτε in *prayers*, as Il. 1. 39 εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα κ. τ. λ., 1. 394 εἴ ποτε δὴ τι ἦ ἔπει ὦνησας κ. τ. λ., 5. 116. This is the only interpretation which suits all the passages. The phrase is generally taken to be an expression of *doubt*: 'if ever there was,' 'if it be not a dream.' Others (as G. Curtius) regard it as a survival of an original use of εἰ = 'when' (cp. German *wenn*). But both these explanations are confessedly unsatisfactory.

183. δεδμήατο. The past tense refers to the former speech: = 'you are, as I thought, a king of men.' Cp. Il. 12. 164 Ζεῦ πάτερ, ἦ ῥά νυ καὶ σὺ φιλοψευδὴς ἐτέτυξο, 'so you, too, are a lover of deceit!' So often with ἄρα and an Impf.

189. ἀντιάνειραι, 'a match for men.'

192. τόνδε, Acc. *de quo*, § 37, 7. It is deictic, cp. l. 166.

193. μείων, Nom. attracted by ὅδε. For the Dat. κεφαλῇ cp. 168.

196. ἐπιπωλεῖται, 'passes along,' as in review.

206. σεῦ ἔνεκ' ἀγγελίης, 'on account of a message about you.' For ἔνεκα, cp. Od. 16. 334 τῆς αὐτῆς ἔνεκ' ἀγγελίης, ἐρέοντε γυναικί: for the Gen., Od. 10. 245 ἀγγελίην ἐτάρων ἐρέων, 'to tell the news of his companions.' The ancients supposed a Masc. ἀγγελίης (formed like ταμίης, νεηνίης), but this is needless and improbable (Buttm. Lex. s. v.).

210. στάντων probably refers to the whole assembly (as Paley thinks); 'overtopped them when they stood up with his broad shoulders.' ὦμους is an Acc. of the 'part concerned,' as in l. 227 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὦμους, and ὑπείρεχεν is Intransitive; cp. Od. 13. 93 εὖτ' ἀστήρ ὑπερέσχε φαάντατος.

211. ἄμφω δ' ἔξομένω, in the Nominative, owing to the partial apposition of Ὀδυσσεύς. We rather expect *two* clauses to follow, such as Ὀδυσσεὺς μὲν . . Μενέλαος δὲ . . (like 7. 306 τῶ δὲ διακρινθέντε ὁ μὲν . . ὁ δὲ . .). The single clause γεραώτερος ἦεν Ὀδυσσεύς, by a slight anacoluthon, takes the place of such a double clause. So Il. 10. 224 σύν τε δὺ' ἐρχομένω καὶ τε πρὸ ὁ τοῦ ἐνόησε: see § 58.

212. πᾶσιν, 'before all,' in the Trojan assembly.

213. ἐπιτροχάδην, 'trippingly,' 'fluently.'

215. ἀφάμαρτοεπής, 'blundering, missing the mark, in speech': cp. Od. 11. 510 οὐχ ἡμάρτανε μύθων (of Neoptolemus).

ἦ καὶ γένει ὕστερος ἦεν, 'yet he was [and that though he was] the younger' (καίτοι νεώτερος ἦν, Schol.). Most MSS. have εἰ καί, but the

ancient critics do not recognise this reading; their only doubt is between ἦ and ἦ. For ἦ = 'although,' cp. 7. 393 οὐ φησιν δώσειν· ἦ μὲν Τρῶες γε κέλονται; 22. 279 οὐδ' ἄρα... ἠείδης τὸν ἔμδον μύρον· ἦ τοι ἔφης γε (though you thought you did); also 11. 362., 16. 61., 18. 13.

220. ξάκοτον, 'surlly,' 'cross-grained': cp. Shakespeare, Sonnet XXIII:—

As an unperfect actor on the stage
Who with his fear is put beside his part,
Or some fierce thing replete with too much rage,
Whose strength's abundance weakens his own heart.

223. οὐκ ἂν... ἐρίσσειε, 'could not have contended,' § 30, 6.

224. Join ἀγασσάμεθ' εἶδος, 'we did not then so wonder at the outward guise of Ulysses, when we saw it,' i. e. we thought no more of it, lost as we were in wonder at his gifts of speech. The line, however, is generally thought to be spurious. It makes a weak and awkward conclusion to the speech; and the neglect of the digamma in two words (φεῖδος and φιδόντες) confirms this view.

235. 'Whom I should know well, and tell their names' (i. e. if I were asked): cp. Od. 22. 350 καὶ κεν Τηλέμαχος τάδε γ' εἴποι. The conditional form, properly speaking, suits only the second clause (μυθησάμην); the other is assimilated to it, because treated as a subordinate step; as though the sense were 'I should tell from knowing well.' καὶ τ'. The τέ is copulative, καί emphasising οὔνομα.

238. μοι, with μία, 'one with me,' = the same as me. The construction is different in 5. 896 ἐμοὶ δέ σε γείνατο μήτηρ, as there it is the father that speaks. Here μία is necessary to the sense.

242. αἶσχα, in a concrete sense, 'words of scorn'; cp. 6. 351.

243. The Dioscuri, according to this passage, were simple mortals. The alternate immortality described in Od. 11. 299-304 is probably a later notion.

244. αὐθι (= αὐτόθι, αὐτοῦ), 'where they were.'

252. τάμητε, 2 Plur., because it includes the other parties: 'that you all may make a treaty.'

262. βήσετο, 'mounted,' here takes an Acc. δίφρον.

270. μίσγον. According to the Schol. this does not mean the usual mixing with water (for the σπονδαί are expressly called ἄκριτοι, 'pure' wine), but mixing of wine brought by the two parties to the treaty.

274. νεῖμαν. The usual rite was the burning of this hair, but in the case of an oath no fire was used (the victims not being eaten, l. 310).

279. τίνυσθον, Dual, because Hades and Persephone are intended.

285. Τρῶας... ἀποδοῦναι, the Inf. for the Imperative, as 2. 413.

287. ἦ τε... πέληται, 'which shall live,' i. e. be known and spoken of: cp. 6. 358 ἀνθρώποισι πελώμεθ' αἰδιμοι.

289. Ἀλεξάνδροιο πεσόντος, may be taken with τιμὴν, 'the penalty

due for Paris on his fall' (cp. 21. 28), or as a Gen. absolute. οὐκ ἐθέλωσιν, not μή, because οὐκ ἐθέλω is a single notion, = 'refuse.'

294. θυμοῦ δευομένους, subordinate to ἀσπαίροντας, 'gasping as breath (life) failed them.'

295. δεπάεσσιν, with ἀφυσσάμενοι, 'drawing off in cups.'

299. πημήνεια, 'do mischief,' here without an Object: cp. ὑπὲρ ὄρκια δηλήσαντο, 4. 236, 271. The Optative is used because the principal Verb (ῥέοι) is in the Opt.; § 34, 1, δ.

301. αὐτῶν, Gen. governed by ἐγκέφαλος, without reference to the Dat. σφι. δαμείν, 'be made subject,' i. e. brought into slavery.

308. τό γε anticipates the clause which follows: 'knows that, namely to which of the two,' &c.

310. According to the Schol., if the oath was one taken by a native of the country, the victims were buried; if by a foreigner, they were cast into the sea. There is an instance of the latter in Agamemnon's oath, Il. 19. 249 ff.

313. ἄψορροι, used adverbially, 'back again.'

317. ὀππότερος . . ἀφείη, 'to see which should throw.'

327. ἔκειτο, Sing., agreeing with the nearest Nominative (Zeugma).

333. Paris had come into the field armed as an archer, see l. 17. ἥρμοσε Intransitive (since αὐτός is hardly ever reflexive in Homer).

340. ἐκάτερθεν ἐμίλου, 'on each side of the throng.' The line recurs at Il. 23. 813, where the ὄμιλος is the crowd of spectators.

345. κοτόντε is subordinate to σείοντ' ἐγχέας: 'shaking their spears in their wrath.'

348. χαλκόν, of the defensive armour. Aristarchus read χαλκός, taking it to mean the spear. The word is certainly used for a spear in the next line; but in this place it seems more natural that it should mean the weapon last mentioned, viz. the shield. So in 7. 266—

τῷ βάλεν Αἴαντος δεινὸν σάκος ἐπταβύειον
μέσσον ἐπομφάλιον· περιήχισεν δ' ἄρα χαλκός.

350. ἐπενξάμενος, 'with a prayer': the Aor. Participle may express an accompanying action, when it coincides with the principal action.

352. δάμασσον. Aristarchus read δαμήναι, 'grant that I may punish him, and that he may be subdued under my hands': for the change of Subject, cp. 5. 118 δὺς δέ τέ μ' ἄνδρα ἐλεῖν καὶ ἐς ὄρμην ἐγχεος ἐλθεῖν.

353. τις, any one, people in general.

362. ἀνασχόμενος, 'raising his arm'; see on l. 350.

αὐτῷ (the φάλος or ridge of the helmet) has some emphasis: the sword broke just where it struck. But Aristarchus read αὐτῇ, taking it of the helmet.

366. τίσασθαι, 'that I had taken vengeance': Aor. as in l. 112. Menelaus had thought his victory secure when he delivered his blow on the helmet of Paris.

366. κακότητος, 'for his foul deeds': Gen. of price.

368. παλάμφιν, an ablative Gen., § 40.

370. ἐπιστρέψας is Intrans.; cp. ὑποστρέψειας, l. 407.

371. ὑπό with the Acc. expresses *extent under*: the thong *passed* under the neck, § 42, 3.

378. ἐπιδιγήςας, 'whirling it round'; Aor. as in l. 350 (supra).

380. ἔγχεϊ, with ἐπέρουσε, cp. l. 349. A warrior carried two spears, and this therefore was the second.

382. κήωντι, 'scented.'

383. καλέουσα is the Fut. Participle, which in Homer is only used with Verbs of motion (going, sending, &c.).

385. ἔανου, Gen. with λαβοῦσα. The Substantive ἑάνον, *a garment*, is to be distinguished from the Adjective ἑάνός, *flexible*, an epithet of tin.

388. μιν refers to the same person as ἡ in the preceding line; the Subject to φιλέσκει being Helen.

391. κείνος is predicative, 'yonder is he,' as 19. 344 κείνος ὃ γε . . ἦσται.

399. δαιμόνιη, see the note on 1. 561.

400. πολίων is partitive, with πη, 'somewhere further among the cities' = 'to some further city.'

The connexion of the speech is: 'I am sure that you are going to carry me off to some new favourite;—is it not the victory of Menelaus that brings you here with fresh schemes of mischief? Nay, be faithful to him [αὐτόν emphatic], give him the comfort he needs. I can have nothing more to do with him, for I belong to Menelaus again.'

406. ἦσο κ.τ.λ. The asyndeton makes an abrupt transition to the climax of the speech: cp. 1. 179.

407. ὑποστρέψειας. The Opt. expresses affected anxiety that the advice should be taken: 'better not to return any more to Olympus.'

412. ἄκριτα, 'measureless,' 'untold,' cp. ἀκριτόμυθος, 2. 246.

417. κέν here indicates a further and certain *consequence* of what Aphrodite will do.

424. τῇ, 'for her,' with κατέθηκε in the next line.

δίφρος denotes a seat of a simple kind, used in sleeping rooms, &c.

428. ἦλυθες, 'so you have come,' said in a surprised half-interrogative tone: see on 4. 243.

430. ἦ μέν, 'yet surely,' 'you must admit that,' cp. l. 215.

433. ἀλλά σ' ἔγωγε κ.τ.λ., 'for my part I recommend you to,' &c. the emphatic ἔγωγε, to show that this is her real advice, the preceding sentence being ironical.

435. ἀντίβιον, here an Adjective; more commonly used as an Adverb, in the phrase ἀντίβιον μαχέσασθαι.

436. ὑπ' αὐτοῦ δουρί, 'under *his* spear,' αὐτοῦ being emphatic: 'he will be the very one to lay you low,'

438. με .. θυμόν, Acc. of the 'whole and part,' § 37, 5.

441. τραπέιμεν, 'let us take our pleasure,' 1 Plur. Subj. of ἐτάρπην (τέρπω), with metathesis (as in κραδίη and καρδίη, θάρσος and θράσος). The word might also come from τρέπω, 'let us betake ourselves': but this does not suit the Aor. Participle εὐνηθέντε, and there is no other evidence of an Aor. ἐτράπην, from τρέπω, in Homer.

442. ἀμφεκάλυψε, cp. Il. 1. 103, with the note.

453. 'They were not hiding Paris' [implies that they would not have kept him hid] 'if any one had seen him,' *non celabant, si quis vidisset*; like *memini numeros si verba tenerem* (Virg. E. 9. 45).

BOOK IV.

IN the fourth book the episode of the duel between Paris and Menelaus is brought to a conclusion, and the main action of the poem is resumed. According to the treaty just made, the victory of Menelaus ought to have ended the war; but this is prevented by the interference of the gods, who induce **Pandarus**, the Trojan archer, to shoot at and wound Menelaus (ll. 1-219). This act of treachery causes both sides to prepare anew for battle. Agamemnon passes along the Greek lines, distributing encouragement and rebuke (ll. 220-421). At length the armies meet, and the first combats are described (ll. 422-544).

Thus the contents of the book are fairly described by the ancient titles ὀρκίων σύγχυσις and Ἀγαμέμνονος ἐπιπόλησις. The latter, it will be seen, is of value in bringing some new figures on the scene, and generally in completing the picture of the Greek army. On the connexion between the two parts, see the note on l. 220.

References to this book may be found in the fifth, where Pandarus alludes to his attempt against Menelaus (5. 206), and in the seventh, where Hector, in his challenge to the Greek leaders, observes that the treaty has come to nought (7. 69); and again where Antenor urges the Trojans to restore Helen (7. 351). The main thread of the story is kept in view by a mention of the absence of Achilles (4. 512, 513). On the other hand, there is no reference to the treachery of Pandarus in the speeches of Diomedes (5. 115 ff.) and Sthenelus (5. 243 ff.), or in Hector's speeches to his mother (6. 264 ff.) and Paris (6. 326 ff.).

1. οἱ δὲ θεοί, 'but the others, the gods': the Art. shows that we are turning away from the plain, § 47, 2, *δ*. ἡγορόωντο, 'held debate.'

4. **δειδέχαιο**, 'pledged,' 3 Plur. Plpf. of **δέχομαι** or **δεκομαι**. The true Homeric form is probably **δηδέχαιο**, with **η** instead of **ε** in the reduplication: and so **δηκνύμενος**, 'welcoming,' **δηκανώνοντο**, &c. The Pf. expresses *attitude*, viz. that proper to the act of pledging, § 26, 2.

5. **αὐτίκα**, viz. as soon as Agamemnon had made the demand at the end of the third book.

6. **παραβλήδην**, 'sideways,' hence 'ironically,' 'sarcastically.' The point of the sarcasm is that Here and Athene do not desire the victory of Menelaus and restoration of Helen, because it would prevent their real object, which is the destruction of Troy. Jupiter affects not to know this, and to be surprised that they do not support Menelaus. His proposal is not sincere (for it would prevent him from fulfilling the Prayer of Thetis), and is only made in order to throw on Here and Athene the responsibility of breaking the treaty.

11. **παρμέβλωκε**, 'places herself,' 'takes her stand by him': § 26.

13. Cp. the words of Agamemnon, 3. 457.

17. **γένοιτο**, cp. 7. 387. Aristarchus read **πέλοιτο**.

18. **οἰκέιτο** is an Opt. of willingness or concession, expressing what the speaker *agrees to*: § 30, 4.

22. **ἀκέων** is here indeclinable, and used as an Adverb, like **ἄκην**.

24. **οὐκ ἔχαδε**, 'did not contain,' i. e. her anger boiled over.

28. **κακά**, Acc. expressing the sum or result of the action, § 37, 3.

32. **ὅ τ[ε]** expresses the ground of the preceding question: 'how do they do you such harm (as it seems they do) since you are eager,' &c. So **ὅτι** in Od. 5. 339 **κάμμορε, τίπτε τοι ᾧδε Ποσειδάων ἐνοσίχθων ᾠδύσατ' ἐκπάγλως, ὅτι τοι κακὰ πολλά φυτεύει**;

37. Note the asyndeton with which he comes to the main point of the speech: 'well, do as you please.' Cp. 3. 406.

42. **διατρίβειν**, Inf. as an Imper., after the Imper. **βάλλεο**, § 36, 3.

46. **τάων** is governed by **περί**, 'beyond these': cp. l. 257 **περὶ μὲν σε τίω Δαναῶν**.

53. This has sometimes been thought to be an allusion to the Dorian invasion. But there is no hint elsewhere of a *destruction* of these cities by the Dorians. And no such special reference need be supposed.

56. **οὐκ ἀνύω**, 'I make nothing,' 'do not gain' my object. Possibly **ἀνύω** is a Future, formed like **τελέω, κομῶ**, &c.

59. **πρεσβυτάτην**, 'first in dignity.' She is the only goddess called **πρέσβα θεά**.

60. **ἀμφότερον**, Adv., 'both ways.' **γενεῇ**, 'in age.'

67. **ὑπὲρ ὅρκια**, 'in violation of the treaty.' Most MSS. have **ὑπερόρκια**, which makes very good sense.

74. **ἄϊξασα**, Aor. Part. describing the action, 'shot down': cp. 3. 350.

77. **λαμπρόν**, with **ἀστέρα**. On the use of **τε** in similes, see § 49, 9.

84. **ἀνθρώπων**, with **πολέμοιο**: so **ἀνδρῶν πόλεμος** (5. 332), &c.

93. *πίθοιο* is an Opt. used as a gentle Imperative, § 30, 2: the sentence need not be taken to be interrogative.

94. *τλαίης κεν κ.τ.λ.* The request is put as a supposed consequence following on the preceding wish: 'if so (*κεν*) you will take courage to' &c.

95. *Τρώεσσι*, 'with, in the eyes of, the Trojans,' a locatival Dat.

99. *δηθέντα* is subordinate to *ἐπιβάντα*: 'mounting the pyre because laid low by the dart.'

102. *ἐκατόμβην*, properly 'a hundred *oxen*,' here extended to a similar sacrifice of rams.

104. Note the play in the words *φρένας ἄφρονι*.

105. *ἑσύλα*, 'stripped,' i. e. took out of its case (*γαρνυτός*, Od. 21. 54).

τόξον αἰγός, 'a bow made of (the horns of) a goat': cp. *ἄσκος βοός*, 'bottle of ox-skin'; *πέδιλα νεβρῶν* (Hdt. 7. 75).

106. *ὄν*, governed by *βεβλήκει*, not by *τυχήσας*.

107. *ἐκβαίνοντα δεδεγμένος*, 'waiting for it as it stepped forth': cp. 5. 238 *ἐπιόντα δεδέξομαι*, 'I will wait for his onset.' There is usually a comma at *ἐκβαίνοντα*, which is then taken directly with *ὄν*. The Perfect *δεδεγμένος* expresses the *attitude* of waiting, § 26, 2.

110. *ἄσκήσας*, 'working them up,' applying his craft to them.

111. *κορώνην*, the tip, in which was the notch for holding the string.

112. *ποτὶ γαίῃ* may be taken with *κατέθηκε*, while *ἀγκλίνας* adds a further touch of description: 'he placed it duly on the ground when he had strung it, resting it thereon'; cp. Od. 9. 329 *καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῃ*. The comma which most editors put at *τανυσσάμενος* gives an unusual division of the line.

117. *μελαινῶν ἔρμ' ὀδυνῶν*, 'the fastening (safeguard, stay) of black pains.' The word *ἔρμα* is applied to the props that were used to support a ship when drawn up on shore, metaphorically to a man who is the 'mainstay' of his city (*ἔρμα πόλης*). With the notion of a fastening compare *κῆδε' ἐφήπται* (2. 15), *ἔρις καὶ νείκος ἐφήπται* (21. 513).

123. *σίδηρον*, the only example of an iron weapon, except the club of Areithous (7. 141). See on l. 189.

124. *κυκλοτερές* is predicative: 'bent the bow into circular form.'

129. *ἔχεπευκές*, 'bearing bitterness,' 1. 51.

130-132. *τόσον μὲν ἔργεν . . . αὐτὴ δ' αὐτ' ἴθυνεν ὅθι κ.τ.λ.*, lit. 'she so far kept away the arrow from the flesh, but herself guided it to the place where &c.'; i. e. she kept it from reaching the flesh except where &c. Cp. 18. 378 *οἱ δ' ἦ τοι τόσον μὲν ἔχον τέλος, οὐατα δ' οὐ πω δαιδάλεα προσέκειτο*, = 'they were finished except that &c.' So 22. 322-324., 23. 454. The comparison *ὥς ὅτε κ.τ.λ.* does not refer to *τόσον*, but describes the whole action of Athene. *ὅθι*, 'to the place where' &c. *ζωστήρος ὀχῆς*, 'the clasps of the belt.'

133. *ξύνεχον*, Intrans., 'held together,' 'were fastened.' *διπλός ἦν τετο*, 'met so as to overlap': viz. where the two parts of the *θώρηξ*,

the breast-plate and back-plate, met at the side (Mr. Leaf in the *Journal of Hellenic Studies*, iv. 73; Helbig, *Hom. Epos.* p. 198).

137. The **μίτρη** was a sort of metal girdle, protecting the body from the waist downwards (Leaf and Helbig).

138. **πλείστον ἔρυτο**, 'did most to ward it off': cp. 5. 538.

139. For **οἰστός** Zenodotus read **χαλκός**, which may have been rejected because the arrow-head was called **σίδηρος** in l. 123. Possibly **χαλκός** is right, and l. 123 an interpolation.

141. **τίς τε**, used in similes and *general* statements, § 49, 9.

142. **ἵππων**. The Plur. is *general*, 'of some horse,' as 10. 259 **ρύεται δὲ κάρη θαλερῶν αἰζήων**. But Aristophanes read **ἵππῳ**, as in l. 145.

146. **μιάνθην** is 3 Dual of a non-thematic Aor. (§ 3) of **μαίνω**, for **ἐ-μιάν-σθην**. For the retention of the **ν** and loss of the **σ** cp. **πεφάνθαι** for **πεφάν-σθαι** (Buttm. Spr. II. 244).

151. **νεῦρον** is the thread which fastened on the head of the arrow.

155. **θάνατον** is an Acc. of the sum or result of the action, like **κακά** in l. 28. The Impf. **ἔταμνον** gives the meaning 'the treaty that I made proves to be death to you,' 'in making the treaty I was compassing your death.'

156. Join **προστήσας πρὸ Ἀχαιῶν** (not **πρὸ Ἀχαιῶν μάχεσθαι**).

157. **ὥς**, = **ὅτι οὕτως**: there should be no colon at **μάχεσθαι**.

161. **τελεῖ** is a Pres., **ἀπέτισαν** a gnomic Aor. (§ 25, 2). **σύν**, of what is *included* in the payment. This is an Attic use of **σύν**.

164. **ὅτ' ἂν ποτ' ὀλώλῃ**, the Subj. of solemn prediction, § 13, 2.

166. **ὕψιζυγος**, 'seated aloft,' = **σέλμα σεμνὸν ἤμενος** (Aesch. Ag. 183).

167. The **αἰγίς** is described in 2. 447 ff., 5. 738 ff.

178. **ἐπὶ πᾶσι**, 'in all cases': **ἐπὶ** as in **ἀτελευτήτω ἐπὶ ἔργῳ** (l. 175).

179. **ἄλιον**, used predicatively, 'has brought an army in vain.'

182. **χάνοι** . . **χθών** does not imply an earthquake or miracle: it is merely a variation of the phrases **χθόνα δύμεναι**, **γαῖα καλύπτει**, &c. **εὐρεῖα** is a constant epithet of the earth, cp. 11. 74.

185. **πάρουθεν**, 'before' [a vital point was reached].

187. **ζῶμά τε καὶ μίτρη**, see ll. 133, 137, where the arrow goes through belt, **θώρηξ**, and **μίτρη**. It follows, as Mr. Leaf shows (*l. c.*), that the **ζῶμα** was part—the *waist* or lower part—of the **θώρηξ** (Helbig, p. 201).

194. **φῶτ'**, so 21. 546 **φῶτ'** **Ἀντήνορος νιόν**: cp. the redundant use of **ἄνθρωπ**, 5. 649 **ἀνέρος ἀφραδίῃσιν ἀγανοῦ Λαοδάμαντος**, and so 11. 92. Note that **Asclepius** in Homer is still a mere mortal.

197. **κλέος, πένθος**, Acc. of the sum or result: cp. 11. 28, 155.

209. **καθ' ὄμιλον ἀνὰ στρατόν**. The difference between **ἀνὰ** and **κατά** is very slight: probably **κατά** gives the notion of being *surrounded*; 'plunging into the throng on the way through,' &c.

211. **βλήμενος ἦν**, 'lay where he had been struck.'

212. **κυκλόσε**, 'into a circle,' i. e. all round. Aristarchus read **κύκλος**.

ὁ δ' ἐν μέσσοισι παρίστατο. The δέ marks the apodosis to the clause ἀλλ' ὅτε δῆ—the Subject (ὁ) being Machaon, who presented himself (παρίστατο) in the group round Menelaus, and forthwith drew out the arrow.

214. πάλιν ἄγεν, 'were broken backwards'; the arrow not being in the wound could be drawn out backwards, when the barbs would be broken off against the metal of the armour.

219. οἱ . . πατρί, 'to his father,' cp. 5. 116., 12. 334, &c.

220 ff. It is not quite obvious why the Trojans should be the first to advance. The act which violated the treaty came from their side. Perhaps the intention is simply to represent both sides beginning the advance; but the poet looks at it from the Greek point of view, from which the Trojan movement is more conspicuous.

223. οὐκ ἂν . . ἴδοις, 'you would not have seen,' § 30, 6.

229. μάλα πόλλ' ἐπέτελλε, 'gave him many injunctions.'

235. ψευδέσσι. So Aristarchus read, though ψευδῆς does not elsewhere occur in Homer. With the other reading, ψεύδεσσι (from ψεύδος), the meaning is 'Jupiter will not help where there is falsehood': for ἐπί cp. 1. 178, and the Attic ἐπὶ πᾶσι δικαίοις.

236. δηλήσαντο, 'have done harm,' viz. to the other side: cp. 1. 66 Ἀχαιοὺς . . ὑπὲρ ὅρκια δηλήσασθαι. Most MSS. have ὑπερόρκια.

237. αὐτῶν is opposed to ἀλόχους καὶ τέκνα in the next line.

242. ἰόμωροι, from ἰός, 'an arrow': on the -μωρος see 2. 692 (note). The feeling of contempt for archery is perceptible in Homer: cp. 11. 385 τοξότα λωβητήρ. It became stronger in later Greek sentiment.

ἐλεγχείες only occurs here: elsewhere ἐλέγχα.

243. ἔσθητε. The Aor. is used in impatient questions of this kind: cp. 2. 323 τίπτ' ἀνεφ' ἐγένεσθε; 20. 178 τί νυ τόσσον ὀμίλου πολλὸν ἐπελθὼν ἔσθης; 22. 122., Od. 4. 810., 10. 64, &c.

247. ἐνθα τε, 'to the place where,' cp. 1. 132 ἴθυνεν ὅθι.

251. ἐπὶ Κρήτεσσι expresses the *terminus ad quem* of the motion: 'he came [and stood] by the Cretans.'

262. σὸν δέ, Apodosis.

263. ἀνώγοι. The Opt. indicates that it is a mere supposition, with which the speaker has nothing to do; whereas εἰ περ . . πίνωσι is the occasion contemplated. Cp. Od. 14. 374 οὐδὲ πόλινδε ἔρχομαι, εἰ μὴ πού τι περίφρων Πηνελόπεια ἐλθέμεν ὀτρύνῃσιν, ὅτ' ἀγγελίῃ ποθὲν ἔλθοι. But perhaps we should read ἀνώγη: some MSS. have ἀνώγει.

274. κορυσσέσθην, 'were putting on their helmets,' i.e. making ready; the helmet was the most conspicuous piece of armour.

277. μελάντερον ἢ τε πίσσα. The main question here is whether ἢ τε means 'like' or 'than.' In the former case μελάντερον has to be taken absolutely; 'blacker and blacker' (like ἐπασσύτεροι), or 'blacker than when near.' The combination 'blacker (and accordingly) like

pitch' is harsh: possibly it may be supported by Hdt. 3. 23 κρήνην .. ἀπ' ἧς λουόμενοι λιπαρώτεροι ἐγίνοντο κατάπερ εἰ ἐλαίου εἴη. Most commentators, however, suppose that ἡὔτε is used for ἡ, comparing the similar use of *als* and *wie* (as well as *dann*) in German, and as in provincial English. But if the meaning here is 'blacker than pitch,' it seems more probable that ἡὔτε is an old error for ἡέ τε (Bekker, *H. B. I.* 312), which occurs in Od. 16. 216 ἀδινώτερον ἢ τ' οἰωνοί. In any case the two passages can hardly be treated differently. Buttmann took ἡὔτε here for 'than,' and accordingly wished to read ἡὔτ' οἰωνοί in the Od. (*Lexil.* s.v. εὔτε).

286. σφῶϊ .. κελεύω. Cp. the speech of Ulysses, 2. 190.

295. ἀμφὶ κ.τ.λ. see on 3. 146. It is strange that Nestor's sons, Antilochus and Thrasymedes, are not mentioned here.

303. The abrupt change to *oratio recta* is unusual: cp. 23. 855.

306. ἀπὸ ὧν ὀχέων, 'fighting from his own chariot': ἀπό as 5. 13 τῷ μὲν ἀφ' ἵπποιϊν, ὃ δ' ἀπὸ χθονὸς ἄρνυτο πεζός, and 15. 386. Cp. also Xen. Cyr. 3. 3. 60 οἱ ἀπὸ τῶν ἀρμάτων προμαχοῦντες (Am.).

ἔτερ' ἄρματα, viz. the chariots of the enemy.

307. ὀρέξασθω, 'let him aim his blow': the Aor. ὀρέξασθαι denotes the act of reaching or lunging out (in throwing the spear). Nestor's advice is in the direction of a more regular system of tactics than we find in Homeric practice.

314. ἔποιτο, 'played their part,' 'kept up with' (your spirit): cp. Od. 20. 237 γνοίης χ' οἷή ἐμὴ δύναμις καὶ χεῖρες ἔπονται, also Il. 16. 154 ὃς καὶ θνητὸς ἐὼν ἔπεθ' ἵπποις ἀθανάτοισι.

315. ὁμοῖον, 'common to all': cp. νεῖκος ὁμοῖον (l. 444), and the recurring ὁμοῖου πολέμοιο. ὁμοῖος is an archaic variety of ὁμοῖος, and accordingly is found only in certain phrases, in which it has the equally archaic meaning 'allotted to all.'

319. Ἐρευθαλίωνα κατέκταν. The story is told at length, 7. 136-156.

328. μῆστωρες αὐτῆς, 'contrivers of the battle-cry,' which it was the work of the chiefs to raise. See the note on 5. 272.

331. οὐ γάρ πώ σφιν, 'their people had not yet heard the battle-cry' (which had not yet been raised), but the troops were only now getting into movement, and so they were waiting. On ἀκούω see 2. 486.

334. ὁππότε, with μένοντες, 'waiting [for the time] when.'

335. ἄρξειαν, sc. Ἀχαιοί, understood out of πύργος Ἀχαιῶν (La R.), or more generally, the two armies. Ameis supposes a change of subject: 'waiting till another company should advance and *they* (themselves) should begin,' = ὁπότε ἄλλου πύργου ἐπελθόντος ἄρξειαν. This however is too harsh. Perhaps we should read ἄρξειεν (with one MS.).

341. ἐόντας, Acc., see the note on 2. 113.

342. καυστήρης presupposes καυστήρ, Fem. καύστειρα. Such a form properly denotes an *agent* (like δμήτειρα, 'vanquisher,' δρήστειρα, &c.),

its use here involves a sort of personification of μάχη. For the metaphor, cp. the phrases δέμας πυρός, φλογὶ ἔκκελος ἀλκήν, &c.

343. δαιτὸς ἀκουάζεσθον ἐμεῖο, 'hear of the banquet (i. e. hear the summons to it) from me.' Elsewhere ἀκουάζομαι is used of listening to a singer (Od. 9. 7., 13. 9); hence it may be meant to have a contemptuous force here; 'you are the first whose ears are tickled with news of the banquet.'

344. Agamemnon speaks in the plural, since these feasts were public, and were maintained from a common store (δήμια, cp. 17. 250).

345. κρέα is Nom.; 'roast flesh is dear to you to eat,' = 'you are glad to eat roast flesh.'

347. φίλως alludes to φίλα of l. 345; 'now you would be no less glad to see,' &c.

351. Most editors make the question end at μεθίμεν, and take ὀππότε... Ἄρῃα with what follows, = 'when there is a battle you will see,' &c. But the use of the Subj. (ἐγείρομεν) without ἄν or κέν shows that the reference in that clause is not to a future event, but is quite general, § 33, 1. Moreover, it is unlike Homer to begin a fresh sentence with ὀππότε, without any Particle of transition, and in the middle of a line: cp. 1. 163. On the other hand, the asyndeton at ὄψεαι κ.τ.λ. is natural (cp. 3. 406, with the note): 'nay, you will see,' &c.

357. γνῶ χωσόμενιο. The Gen. is used because γινώσκω expresses Agamemnon's observing a *fact about* Ulysses, viz. that he was angry. With the Acc. it means to know a *person*, esp. to know who he is.

361. ἥπια δήνεα, not κακοὶ δόλοι, as he had called them before (l. 339), but 'gentle wisdom.'

362. ἀρεσσόμεθ', Subj., 'we shall make good, make amends for.' The Pres. ἀρέσκω is not Homeric.

371. ὀπιπεύεις, the reading of the best MSS., is closer to the stem ὀπιπη (seen in παρθεν-οπίπη-ς) than the usual reading ὀπιπτεύεις.

πολέμοιο γεφύρας. The word γέφυρα means a dyke or mound, such as were used to protect arable land from floods: see the simile 5. 87-94. The 'dykes of war' may mean the ranks or squadrons, thought of as stemming the tide of war. So a squadron is called πύργος, and Nestor places his foot-soldiers ἔρκος ἔμεν πολέμοιο (l. 299). But the phrase is used in so conventional a way that it is doubtful whether its meaning was really present to the poet's mind. Cp. 8. 533.

376. ἄτερ πολέμου, 'on no warlike errand'; Agamemnon therefore had never met him as an enemy.

380. οἱ δ', sc. the people of Mycenae.

382. πρὸ ὁδοῦ, 'forward on the way,' a partitive Gen.

384. ἀγγελίην is a 'cognate Acc.' with ἐπὶ .. στείλαν, 'sent on a message.' On ἀγγελίη see the note on 3. 206.

389. πάντα is an adverbial Acc., § 37, 1.

392. ἀψ ἄρ' ἀναερχομένῳ. This reading was taken by Bentley from the similar line 6. 187. Most MSS. have ἀψ ἀναερχομένῳ. πυκινόν, 'closely packed,' because numerous.

399. τόν. The Art. points the contrast: 'but his son,' § 47, 2, *b*.

400. χέρεια (so Aristarchus, others read χέρηα), = χερείονα: cp. πλέας for πλέονας, 2. 129. For ἀμείνω Aristarchus read ἀμείνων, sc. ἐστί.

405. Imitated by Aristophanes, Thesm. 810—

οὕτως ἡμεῖς πολὺ βελτίους τῶν ἀνδρῶν εὐχόμεθ' εἶναι.

407. ἀγαγόντε, Dual, meaning Diomedes and himself.

ἄρειον, 'belonging to Ares,' made for war: cp. ἀρήϊα τεύχεα. Some take it as the Comparative, 'a stronger wall.'

410. μοι is a *dat. ethicus*, 'do not tell me that you put our fathers,' &c. ἐνθεο, an Aor. Imper. after μή, contrary to the well-known rule.

ῥμοίῃ should perhaps be ῥμοίῃ, see the note on l. 315.

417. Ἀχαιῶν, an 'objective' Gen., 'grief for the Greeks when they are made the prey of their foes.' See on 2. 356.

421. ὑπό, i. e. 'in the knees'; cp. 3. 34 ὑπό τε τρύμος ἔλλαβε γυῖα.

423. Ζεφύρου ὕπο κινήσαντος, 'by the stirring of the West wind': cp. l. 276 ὑπὸ Ζεφύροιο ἰωῆς.

424. πόντῳ, 'in the open sea.' For τε some MSS. have τά, but τὰ πρῶτα always refers to a single marked point, = 'the first time,' 'once for all,' &c. κορύσσεται, 'gains a crest,' i. e. takes the defined form of a high wave.

426. κυρτὸν ἐὼν κορυφούται, 'comes to a head as it curls.' So in 442-3, Strife is small when she first shows her head (κορύσσεται), which she presently rears to heaven.

429 ff. The silence of the Greeks, and the noisy march of the Trojans, have been already described at the beginning of Book III.

430. ἔχοντ' ἐν στήθεσιν αὐδὴν, 'having voice (the power of speech) in their breasts.'

433 ff. Τρῶες δ' ὥς τ' οἷες. The construction is changed where the principal sentence is resumed at l. 436. But the anacoluthon is softened by Τρῶες being in the same case as οἷες (§ 58, 3); cp. 17. 755-9—

τῶν δ' ὥς τε ψαρῶν νέφος ἔρχεται . . ,

ὥς ἄρ' ὑπ' Αἰνείᾳ τε καὶ Ἑκτορι κοῦροι Ἀχαιῶν

οὐλον κεκλήγοντες ἴσαν

where τῶν is accommodated to ψαρῶν: cp. also Od. 13. 81 ff.

437. θρόος, 'speech' (lit. noise, chatter): cp. ἀλλόθροος, 'foreign.' γῆρυς, 'voice,' 'cry.'

443. καὶ ἐπὶ χθονὶ βαίνει is subordinate in sense: 'her head touches heaven while she treads the earth.' Cp. Virgil's imitation, *Æn.* 4. 176-7.

449. ἐπληντο, 'met': cp. 5. 282 θώρηκι πελάσθη, 'reached the corslet': 5. 766 οὐδύνῃσι πελάζειν; also τευχῇσιπλήτης, of Ares.

454. κρούνων ἐκ μεγάλων, to be taken with συμβάλλετον, 'coming

from great springs.' χαράδρης, the 'rift' or 'gorge' which forms the bed of torrents such as are here intended.

455. τηλόσε. This form is used because the sound is thought of as reaching to the point where it is heard: cp. 11. 21 πεύθετο γὰρ Κύπρονδε μέγα κλέος, 'he heard the tale even in Cyprus' (as far as Cyprus); 16. 515 δύνασαι δὲ σὺ πάντοσ' ἀκούειν.

460. πήξε, sc. Ἀντίλοχος τὸ δόρυ. εἶσω, 'into,' cp. Ἴλιον εἶσω.

465. ὑπέκ βελών, 'out of range of weapons.'

Λεληγμένος ὄφρα, so 5. 690: cp. 6. 361 θυμὸς ἐπέσσυται ὄφρ' ἐπαμύνα, and 16. 652 δοάσσατο κέρδιον εἶναι ὄφρ' κ. τ. λ.

466. μίνυνθα, 'for a short time': cp. 1. 416.

468. παρ' ἀσπίδος, 'at the side from his shield,' i. e. it showed from behind his shield as he stooped. Cp. Æsch. Sept. 624 παρ' ἀσπίδος γυμνωθὲν ἀρπάσαι δόρυ, which must be a reminiscence of Homer, especially as in Attic παρά is not used with the Gen. of things.

470. αὐτῷ, his body, opp. to θυμός, cp. 1. 4.

473. υἰόν, with the first syllable short, § 51, 3, c. The form υός (for υἰός) prevails in Attic inscriptions.

479. Join ὑπὸ δουρὶ Αἴαντος, like ἐμῷ ὑπὸ δουρί, &c.: cp. 3. 436.

480. πρῶτον, i. e. he was the first slain on the Trojan side.

ιόντα, 'as he came on.' Most commentators join πρῶτον ιόντα, 'as he came on in the front of the battle.'

483. εἰαμενῇ, 'flat-lying land'; the derivation is unknown.

486. ἵτυν, 'the fellow' of a wheel.

488. τοῖον, 'in such fashion,' &c.: cp. 3. 153 τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.

489. αἰολοθώρηξ. The Adjective probably does not refer to the make or appearance of the θώρηξ, but to the way in which it dances or flashes in the movement of battle: cp. κορυθαίολος, 'flashing with his helmet'; αἰολόπωλος, 'with horses that dart to and fro.' See 12. 167.

491. ὁ δὲ repeats the same Subject, § 47, 1.

493. αὐτῷ, the dead man, as in l. 470.

498. ἀνδρὸς ἀκοντίσαντος, with ὑπό, 'gave way before the throw.'

500. παρ' ἵππων, 'beside his chariot,' i. e. not quite behind it, like παρ' ἀσπίδος above (468). The Schol. joins the words with ἦλθε, understanding them to mean that Abydos was a place where Priam kept horses: but ἵπποι standing by itself can hardly bear this sense, and παρά would not be used of coming from a distant place.

511. ἀνασχέσθαι, Inf. of consequence: 'their flesh is not stone or iron, so as to withstand.'

514. ἀπό, 'speaking from,' cp. 1. 306.

521. τένοντε, 'the muscles,' spoken of in pairs. ἀναιδής, 'ruthless.'

522. ἄχρις ἀπηλοίησεν, 'crushed away utterly'; ἄχρις implies that it did not stop short in its effect.

527. ἀπεσσύμενον, 'as he made haste to retire.' So Aristarchus in one of his two editions; in the other he read ἐπεσσύμενος. Most of the MSS. have ἐπεσσύμενον, 'as he rushed on.' The argument against the last is that it could only refer to a *new* attack, and Homer in such a case always says expressly against whom the attack is directed. As a rule a warrior who has killed an enemy immediately retires, because he is then especially exposed to attack: and this is so well understood that it need not be expressly said; cp. 14. 461, where Polydamas kills Prothoenor, and then Ajax καρπαλίμως ἀπόντος ἀκόντισε.

533. ἀκρόκομοι, i. e. wearing their hair in a top-knot: cp. κάρη κομόωντες and ὅπιθεν κομόωντες (Il. 2. 542).

535. πελεμίχθη, 'was sent reeling.'

539. 'Then no longer would any man have found fault with the battle if he had been moving about in the midst of it': cp. Od. 1. 229 ὅς τις πινυτός γε μετέλθοι.

540. ἄβλητος καὶ ἀνούτατος, include every kind of wound; βάλλω being used of missiles, οὐτάω of weapons held in the hand.

542. αὐτὰρ ἀπερύκοι, 'while she kept off': αὐτὰρ is used on account of the negative notion of ἀπερύκοι, as we should say, he was to be in the middle of the fight, *but* not in danger: cp. 2. 599 (note).

ἔρωήν, the 'rush' or 'spring.'

BOOK V.

It is characteristic of the Iliad to allow some one of the warriors for a time to occupy the whole interest of the story, and to perform deeds that cast all the others into the shade. The part of the poem which we have now reached offers the first, and also the most marked example of this. The long fifth book, with the larger half (at least) of the sixth, celebrates the exploits of Diomedes. In technical language, it is his ἀριστεία. A similar place is given in Book XI to Agamemnon, in Book XVI to Patroclus, in Book XVII to Menelaus.

The main incidents of the fifth book are as follows. Diomedes takes the chief place, and is driving the Trojans before him, when he is wounded with an arrow by Pandarus (1-105), but returns with fresh strength encouraged by Athene (106-165). Æneas and Pandarus attack him together: he kills Pandarus, and wounds Æneas with a stone. Aphrodite, who comes to the rescue, is herself wounded by Diomedes, and flies to Olympus (166-430). Apollo and Ares now aid the Trojans;

after rebuke from Sarpedon, Hector rallies his forces, and Diomedes has to retreat (431-626). Sarpedon kills Tlepolemus, but is himself wounded (627-710). At length Here and Athene come down to the aid of the Greeks: Athene rebukes Diomedes, and with her he attacks and wounds Ares (711-863). Ares flies to Olympus, and the other gods leave the battle-field (864-909).

The title of *Διομήδους ἀριστεία* is given by the ancients to the fifth book, but the prominence of the hero, as has been said, extends considerably further. The end may be placed with high probability at l. 311 of the sixth book, after the prayer for his overthrow put up by the Trojan women. The references to the war in the latter part of the book (see especially l. 437) show no sense of his exceptional prowess. This view has the support of the interesting passage of Herodotus (2. 116), where the four lines 6. 289-292 are quoted as occurring *ἐν Διομήδεος ἀριστείῃ*.

A peculiar character is given to the 'Aristeia' of Diomedes by the combats in which he engages with more than one of the gods. Indeed the notion of a mortal warrior fighting against the immortals runs through all this part of the Iliad. Compare the following passages:—

5. 127 ff. Athene removes the mist from Diomedes's eyes so that he may know the gods: but he is not to fight against them, except Aphrodite.

5. 380 ff. Aphrodite having been wounded by Diomedes, complains that the Greeks are now fighting even with the immortals. Dione recounts stories of gods who have suffered evil at the hands of men: but 'he is not long-lived who fights against immortals.'

5. 436 ff. Diomedes attacks Apollo, but has to retreat.

5. 605 ff. Diomedes warns the Greeks to retreat before Ares.

5. 827 ff. Athene bids Diomedes not to fear even Ares. He accordingly attacks and wounds Ares, who returns to Olympus and complains to Zeus.

6. 108. The Greeks retreat, thinking that an immortal has come to aid the Trojans.

6. 128. Diomedes says to Glaucus that he will not fight with him if he is an immortal: and relates the fate of Lycurgus to show the danger of so doing.

As in the preceding books, there are occasional references to Achilles: see 5. 788., 6. 99. These are evidently intended to let us see that his absence is a necessary condition of the Aristeia of any other hero.

5. ἀστέρ[ι] ὀπωρινῷ, the Dog-star, as appears from Il. 22. 26-31.

6. παμφαίνῃσι, the Subj. because the clause is qualifying or limiting in sense: Diomedes was like the Dog-star 'which shines,' = *as* or *when* it shines; cp. 10. 184., 23. 518. παμφαίνω is not compounded with

παν-, but is formed by reduplication of the root, with frequentative meaning, 'to glitter, twinkle': cp. βαμβαίνω, 'to stagger.'

Ὠκεανοῖο, Gen. of *material* (as πρῆσαι πυρός, to burn with fire): cp. Od. 6. 224 ἐκ ποταμοῦ χροά νίξετο (= with water from the river).

11. πάσης, 'of every kind,' so ἄγρια πόντα (l. 52), δαίδαλα πάντα (l. 60): see the note on l. 5.

12. οἱ, Diomedes. ἀποκρινθέντε, 'coming forward from the throng.'

1. 21. οὐδ' ἔτλη, i. e. he leaped from the chariot to defend his brother (cp. l. 297), but his courage failed. περιβῆναι, 'to bestride' (in defence).

24. οἱ, *Dat. ethicus*, 'that he might not have the old man grieved.'

29. ὀρίνθη, 'was disturbed,' i. e. they were scared.

31. τεχεσιπλήτα, lit. 'one that draws near to walls,' hence 'assailer of cities,' by a kind of litotes (§ 59): see on 4. 449.

32. οὐκ ἂν ἑάσαιμεν, 'may we not leave,' a polite form of request.

33. ὅποτέροισι κ.τ.λ., (to decide) to which of the two, &c.

34. The anger of Zeus is a rhetorical fiction: he has not yet forbidden the other gods to take part in the war.

36. ἡϊόνετι, 'with sandy banks' (ἡϊόνες), such as a river has near its mouth.

40. στρεφθέντι is a 'true' *Dat.*, μεταφρένω a locative *Dat.* πρώτῳ with στρεφθέντι, 'who first turned.'

44. ὅς, sc. Phaestus. So in l. 60 ὅς means Phereclus.

46. ἐπιβησόμενον, not a Future, but the Participle answering to the Indic. ἐπεβήσето (see § 9, 3). The next line implies that Phaestus had already mounted the chariot.

50. ὀξύοις, made of ὀξύη, a kind of beech. Hence ὀξύη itself = 'spear' (Archil. &c.). The derivation from ὀξύς is against analogy.

53. ἰοχάιρα, 'pouder forth of arrows'; cp. 618 ἐπὶ δούρατ' ἔχευαν.

59. Some write Τέκτονος as a proper name, perhaps rightly, since the patronymic Ἀρμονίδης cannot well stand alone.

64. οἱ τ' αὐτῷ, sc. Phereclus, 'the maker himself' [of the ships]. Some understand the words of Paris, but this is less natural. θεῶν ἐκ, 'from the gods': cp. 24. 617 θεῶν ἐκ κήδεα πέσσει, and Od. 6. 12 θεῶν ἀπο μήδεα εἰδώς. The gods had taught him δαίδαλα, but not θέσφατα.

73. κεφαλῆς, 'in the head,' a partitive Gen., the part being further defined by κατὰ ἰνίον, 'by the nape of the neck.'

74. ὑπὸ . . τάμε, 'cut through the tongue beneath,' i. e. at the root.

80. μεταδρομάδην, 'in hot pursuit,' without stopping.

81. φασγάνῳ αἵσσων, 'with a rapid sweep of his sword.'

83. πορφύρεος, 'murky.'

85. Τυδείδην, *Acc. de quo*, § 37, 7.

89. ἐργγμένοι, properly 'confined,' hence perhaps 'made tight,' 'made into an unbroken barrier'; cp. 17. 354 σάκεσσι γὰρ ἔρχατο πάντη. But Aristarchus is said to have read ἐρμμένοι, 'strung' or 'fastened

together' (ἔρμα, 'a fastening,' 4. 117). Perhaps we should read ἑέργμεναι (Inf. of ἑέργω), taking it with ἰσχανόωσι, 'are not strong enough to withstand it,' 'do not hold out against it.'

90. Join ἔρκαα ἀλώων. What sort of 'fence' or 'barrier' is meant by ἔρκαα can only be conjectured : cp. 18. 564.

91. ἐπιβρίση, 'throws its weight in,' i. e. swells the force of the river.

98. Join βάλε . . κατὰ δεξιὸν ὤμων ; for the use of τυχών cp. 11. 582, 858, also l. 119 ἔβαλε φθάμενος.

99. γύαλον. The θώρηξ consisted of two pieces (γύαλα), the breast-plate and back-plate.

101. ἐπὶ . . αὔσει, 'shouted at or over him.'

105. Λυκίηθεν. This was the Trojan Lycia, of which Zeleia was chief city (2. 824) ; not the Lycia of Sarpedon.

109. πέπον, lit. 'ripe,' 'tender,' but only used in Homer as an affectionate form of address. In some places it has been understood as a term of reproach ; 'weak,' 'soft' (2. 235., 6. 55, &c.). But this sense cannot be admitted in all the instances : and it is very unlikely that the use of such a word should vary.

111. καθ' ἵππων, 'down from the chariot.'

112. διαμπερές, 'right through,' i. e. in the direction of the arrow (instead of pulling it out backwards, as 4. 213).

113. ἀνγκόντιζε. Cp. the imitation, Eur. Hel. 1587 αἵματος δ' ἀπορροαὶ ἐς οἶδμ' ἐσηκόντιζον.

στρεπτός means 'pliant,' yielding to the movement of the limbs.

116. μοι . . πατρί, 'my father,' see on 4. 219.

117. φίλαι. This Aor. is always used of the favour of a god.

118. δὸς δέ τέ μ'. There was another ancient reading τόνδε τέ μ', which is perhaps better, since δέ τε is not in place here (§ 49, 9). ἔλθειν, sc. τὸν ἄνδρα, with change of Subject. ὁρμήν, 'range,' lit. impetus, thence distance to which the impetus carries it. There is an apparent ὕστερον πρότερον, because the main object of the prayer is put first : cp. l. 359 and Virg. Æn. 2. 353 moriamur et in media arma ruamus (with Conington's note).

125. τοι, a 'true' Dat. (not governed by ἐν) : cp. 3. 338.

127 ff. Cp. Virgil's adaptation, Æn. 2. 604 ff.—

*Aspice ; namque omnem quae nunc obducta tuenti
Mortales hebetat visus tibi et humida circum
Caligat nubem eripiam.*

It is instructive to contrast this highly wrought sentence with the simplicity and directness of Homer.

128. γινώσκης, Subj. allowed after a past Tense, because the thing purposed is still future, § 34, 2, c. But many MSS. have the Opt.

135. καί is not 'and,' but strengthens περ, so that καὶ πρίν περ = 'although already.' Accordingly μεμαώς is in apposition to Τυδείδης,

and δὴ τότε begins a fresh sentence (= *tum vero*), as in l. 114, l. 454, &c. Recent editors have generally put a colon at ἐμίχθη, and made the fresh sentence begin at καὶ πρὶν περ, with a change of construction, as at 6. 510. But a clause with καὶ—περ seems always to *follow* the main clause: cp. Il. 1. 217., 11. 721., 24. 423, 570., Od. 8. 316., 24. 499, &c. There is a similar passage (perhaps an imitation) in Hdt. 7. 1 ἐπεὶ δὲ ἡ ἀγγελίη ἀπίκετο .. παρὰ βασιλέα Δαρείον τὸν Ὑστάσπεος, καὶ πρὶν μεγάλως κεχαραγμένον τοῖσι Ἀθηναίοισι διὰ τὴν ἐς Σάρδεις ἐσβολήν, καὶ δὴ καὶ τότε πολλῷ τε δεινότερα ἐποίεε, κ.τ.λ.

137 ff. The picture seems to be of a shepherd in lone country (ἀγρῷ) who finds a lion in the fold (αὐλή) where the sheep are, and wounds him, and then retires into his farm-house in fear. The lion works his will on the sheep, but without appeasing his rage.

138. ὑπεράλμενον, 'when he has leaped over,' Aor. Part.

140 κατὰ σταθμούς δύεται, 'gets inside the stading,' i.e. the buildings of the sheep-station. τὰ δ' ἐρήμα, 'and they [the flock], left unprotected, are chased' (by the lion). For this use of the Neuter Plural, cp. 11. 244 χίλι' ὑπέστη, αἴγας ὁμοῦ καὶ οἷς, τὰ οἱ ἄσπετα ποιμαίνοντο.

141. ἀγχιστῖναι, 'each close on the next,' 'thick and fast': so 17. 36: τοὶ δ' ἀγχιστῖνοι ἐπιπτον. Cp. προμνηστῖνοι (Od. 11. 233., 21. 230).

150. ἐρχομένοις, 'when they were coming' (to Troy): so l. 198 ἐρχομένῳ ἐπέτελλε. Aristarchus took it to mean 'returning' (ἐπανιοῦσι), i. e. that 'they never returned to have any more dreams explained.' But the reflexion that their father's interpretation of dreams did not avail them is more in Homer's manner: cp. 5. 53., 6. 16.

153. τηλυγέτω. Buttmann (Lexil. s.v.) showed that τηλύγετος means a *favourite* son (or daughter, see Il. 3. 175). The present case, in which there are two such sons, is evidently an exception. The word was doubtless more or less technical, implying some special status or privilege of the son so styled. As to the etymology nothing is known. Apparently it is one of the Adjectives in -ετος (as ἀτρύγ-ετος, ἐριδείκ-ετος, ἐρπ-ετός, &c.); if so, the derivations from the root γᾱ- (γεν-) must be set aside.

158. χηρῶσται are the heirs who come in when the owner dies χῆρος (*orbus*), = Attic ὀρφανισταί. διὰ, with δατέοντα.

162. βοσκομενάων, partitive, 'one of those feeding.'

164. βῆσε κακῶς, 'set them down in evil plight': a kind of oxymoron as βῆσε properly means 'set on their feet': see § 60.

172. ᾤ, sc. the bow, which is the leading idea.

175. ὅδε, adverbial in sense, = 'here': cp. κείνος (3. 391, &c.).

178. ἱρῶν, 'on account of rites' (not performed): cp. 1. 65.

χαλεπή .. ἐπι (= ἐπεστι), 'is a grievous thing when it is in the case'; ἐπι of that which *accompanies* or *completes* a set of circumstances, cp. 1. 515. But Aristarchus read ἐπιμήνις as one word.

181. πάντα, adverbial Acc., 'in every point,' § 37, 1.
182. αὐλώπις is lit. 'tube-faced,' i. e. rising in front in the form of a cone, into which the crest was fastened.
184. ἀνὴρ, sc. ἐστί, 'if he is the man I think he is.'
185. τάδε μαίνεται, 'thus plays the madman,' 'makes this wild work,' cp. 6. 101., 9. 238, also 8. 111 (with the note). The Acc. is adverbial.
187. τούτου, ablatival Gen. with ἔτραπεν ἄλλη.
191. 'Surely he is some god in wrath' (cp. 1. 183 εἰ θεός ἐστι).
195. σφιν ἐκάστω, apposition, = 'to each of them.'
196. κρῖ, 'barley.' ὄλυραι, 'spelt,' called ζεαί in Od. 4. 41 (cp. Hdt. 2. 36).
208. ἀτρεκές, 'unerring,' 'unmistakeable' blood: or perhaps an Adverb, 'exactly,' 'certainly,' as Od. 16. 245 οὐτ' ἄρ δεκάς ἀτρεκὲς οὔτε δὺ' οἶαι.
214. ἀλλότριος φώς, 'a stranger,' i. e. an enemy.
215. θείην, Opt. in harmony with the principal Verb τάμοι: § 34, 1, α.
218. οὐκ ἔσσεται ἄλλως, = 'things will be no better': cp. Od. 8. 176 οὐδὲ κεν ἄλλως οὐδὲ θεὸς τεύξειε. This is a kind of litotes, saying less than is meant (§ 59).
222. Τρώϊοι, 'of Tros,' as explained in l. 265 ff.: cp. 23. 291.
227. ἀποβήσομαι, so Aristarchus and the best MSS. The common reading is ἐπιβήσομαι. The two lines 226-7 recur at 17. 479-480, where ἀποβήσομαι is certainly the right word. ἐπιβήσομαι makes a weak antithesis to μάστιγα. δέξαι. Both warriors presently mounted the chariot (l. 239), but this was merely in order to reach the scene of action. When they are close upon the enemy the fighting man (παραιβάτης) advances on foot, while the ἡνίοχος keeps the chariot ready to secure his retreat.
228. δέδεξο, 'await,' 'be ready for,' § 26, 2.
233. μὴ . . ματήσεται (Subj.), = 'do not let us have them become restive,' i. e. the danger is that they will: § 29, 5.
235. νῶϊ, Acc., governed by κτείνῃ in the next line.
249. χαζώμεθ' ἐφ' ἵππων, 'let us retreat to (and mount) our chariot,' cp. 1. 255. In 24. 356 φεύγωμεν ἐφ' ἵππων means 'let us fly in the chariot,' and so 12. 82 ἐφ' ἵππων ἡγερέθοντο, 'gathered in their chariots'; but the context in these places is different. Aristarchus took it to mean 'towards the chariot' (ἐπὶ τοὺς ἵππους), as ἐπὶ νηῶν in l. 700. Here however the idea of mounting the chariot is necessary. The use of ἐφ' ἵππων for the *terminus ad quem* of motion is the same in principle as that of the locatival Dative (πεδίῳ πέσε, fell on the plain, &c.).
252. φόβονδ' ἀγόρευε, 'advise towards flight': cp. 16. 697 φύγαδε μνώνοντο, 'bethought them of flight.'
253. ἀλυσκάζοντι is the emphatic word: 'to shrink in the combat.' So μεμνημένος in l. 263.

255. αὐτως, 'as I am,' i. e. without chariot.

263. Join ἐπαΐξαι ἵππων, 'make a rush—do not forget—for the horses of Æneas,' = 'remember to make a rush': cp. 19. 53 ὃδέ τις ὑμείων μεμνημένος ἀνδρὶ μαχέσθω. So in prose, Demosth. p. 386 πρὸς θεῶν ἐρωτήσατ' αὐτὸν μεμνημένοι. Other participles used in this way are, φθάμενος (5. 119, &c.), τυχών (see on l. 98).

265. τῆς γάρ τοι κ.τ.λ. The sentence is taken up again at l. 268, 'of that breed' (I say). ἧς is partitive, 'of which (breed) Zeus gave (horses).' So in l. 268, 'stole (a strain) from that breed,' &c.

270. γενέθλη, as a predicate with ἐγένοντο, 'were the brood that was bred therefrom.'

271. τοὺς, for this use of the Art. with Numerals, see § 47, 2, d.

272. μήστωρε φόβοιο, cp. 2. 767 φόβον Ἄρηος φορεούσας. μήστωρε is the reading of the best MSS. here and at 8. 108: others have μῆστωρι (μῆστωρα 8. 108), thus applying the term to Æneas, cp. 4. 328. As the horses are the main subject here, the epithet probably belongs to them.

273. For κε, which is hardly in place here, Bekker reads γε.

288. ἀποπαύσεσθαι. Most MSS. have ἀποπαύσασθαι: see on 3. 112.

289. ταλαύρινος, 'with stout (shield of) hide,' for ταλά-φρινος: cp. ταλά-φρων, 'with enduring mind': also κραταίρινος (Or. ap. 11dt. 1. 47), λιθόβρινος (h. Merc. 48), both epithets of the tortoise. Or perhaps rather 'stout with his shield,' (as ταλαεργός, 'patient in work,' ταλαπενθής, ταλαπείριος), hence 'stubborn in defence': see 7. 239.

291. ῥίνα, Acc. of the *terminus ad quem*.

293. The best MSS. are divided between ἐξεσύθη (Zenodotus) and ἐξελύθη (Aristarchus): some inferior authorities have ἐξεχύθη. The first gives the best sense, but the form ἐσύθην wants support. ἐξελύθη may mean 'was disengaged' [from the body through which it had passed]. But the true reading is probably ἐξέλυθεν, 'came out' (Ahrens, Phil. iv. 601).

295. παρέτρεσαν, 'started sideways,' 'shied.'

297. ἀπόρουσε, 'darted forth' from the chariot.

301. τοῦ γ', the dead man.

303. ἔργον in the vague sense, 'thing,' &c. For the Opt. see § 31. 4.

308. ὥσε δ' ἀπό, i. e. ἀπέωσε δέ.

310. γαίης, Gen. as with Verbs of taking hold, 'propped himself with his hand on the earth.'

311. κεν . . ἀπόλοιτο, 'would have perished,' § 30, 6.

315. οἱ is *Dat. commodi*, 'she spread out for him.'

323. Join Αἰνείαιο ἵππους ἐξέλασε. This incident is referred to again in 8. 105-8 and 23. 290-2.

326. φρεσὶν is a locatival *Dat.*, as in 2. 213 φρεσὶν ἧσιν ἄκοσμά τε πολλὰ τε ἤδη (see the note). ἄρτια, lit. 'fitting,' i. e. the mind, character, &c., of Deipylus suited him, were to his taste.

329. μέθεπε, 'set in motion after,' with double Acc., as ὕπαγε (16. 148).

330. Κύπριν. Aphrodite is so called in this book only: her Cyprian abode is described in Od. 8. 362.

332. Join ἀνδρῶν πόλεμον, as 3. 241 μάχην .. ἀνδρῶν.

339. πρυμνόν is here a substantive: the spear passed 'over the thick part of the palm' (θέναρ).

350. ἦ τέ σ' οἶω is not strictly the apodosis; 'if you choose to mix in war, (you must expect wounds)—nay, you will be made to dread the very name of war.'

354. μελαίνετο, i. e. grew livid in complexion.

355. ἐπ' ἀριστερά, 'to the left' of the Trojan line, i. e. on the banks of the Scamander, where Ares was left, l. 36.

356. ἥρι ἐκέκλιτο, 'was leaning against a cloud.'

359. δὸς δέ μοι ἵππους: for the ὕστερον πρότερον, cp. l. 118.

361. ἔλκος is Acc. of part affected, ὁ cognate Acc., § 37, 4.

370. The goddess Διώνη is only mentioned here.

379. Τρώων καὶ Ἀχαιῶν is predicative: 'the battle is no longer one between Trojans and Greeks.'

387. κεράμφ, a jar or barrel. The δέ should perhaps be struck out.

389. μητρυνή, sc. of Otus and Ephialtes.

392. παῖς Ἀμφιτρύωνος, Heracles, who in Homer is still a mortal (here emphatically so), and an archer. The club is a later attribute.

394. καί belongs to ἀνήκεστον, not to the enclitic μιν.

395. ἐν τοῖσι, 'in that number,' viz. of gods who have suffered at the hands of men.

396. ὡυτός, for ὁ αὐτός, is only found here.

397. ἐν Πύλῳ ἐν νεκύεσσιν. Aristarchus regarded πύλος as a Homeric form for πύλη, and took it here to mean the gate of the infernal regions. The gate of Hades is a familiar idea in Homer: see 5. 646., 9. 312., and cp. the epithet πυλάρτης applied to Hades. The expression, however, is rather forced: 'in the gate among the dead' for 'in the gate of the place of the dead.' On the other hand, when Hades is in question ἐν νεκύεσσιν naturally means his kingdom: cp. 15. 251., Od. 12. 383. The alternative is to take Πύλος to be the place of that name, and to refer ἐν νεκύεσσιν to the dead on a battle-field, comparing the words of Ares, 5. 886 αὐτοῦ πῆματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν, and 15. 118 κείσθαι ὁμοῦ νεκύεσσι. La Roche suggests that the wounding of Hades was an incident of the expedition of Heracles to Pylos mentioned by Nestor in 11. 689 ff. The point is not one which we can hope to clear up satisfactorily.

403. σχέτλιος, ὀβριμοεργός. The Nom. is used in exclamations: so νήπιος in 406: cp. 1. 231 δημοβόρος βασιλεύς, also 2. 353 (note).

405. σοὶ δ' ἐπί, = ἐπὶ δὲ σοί.

410. τῷ, 'therefore.'

414. κουρίδιον, 'wedded,' 'lawful': see on 1. 114.

416. ἰχῶ, as if from a Nom. ἰχῶς, declined like ἰδρῶς.
417. ἄλθετο χεῖρ. The asyndeton may express suddenness.
422. Κύπρις, a name for Aphrodite, only in this book.
424. τῶν τινὰ .. Ἀχαιῶδων, repeated from 422.
433. γινώσκων, i. e. 'although he knew.' Cp. πάντες, 3. 44.
434. οὐδέ, 'not even.'
448. ἁδύτῳ, 'sanctuary': the word only occurs in Homer in this passage (here and l. 512).
450. αὐτῷ, opposed to τεύχεσι.
452. βοείας is the general term, divided in the next line into ἀσπίδας, ordinary round shields, and λαισήϊα, lighter targets of untanned hide. πτερόεντα, 'winged,' i. e. borne as lightly as if they were winged.
456. ἐρύσαιο, 'withdraw': for the Opt. with οὐκ ἄν, cp. l. 32.
465. Ἀχαιοῖς may be construed with ἐάσετε, or (as Dat. of the agent) with κτείνεσθαι.
473. φῆς που, 'you thought, it seems.' ἐξέμεν, 'would hold,' defend: the word may be chosen in allusion to the name Ἐκτωρ.
475. This may allude especially to the absence of Paris.
477. ἐνείμεν, 'are in (the city) as allies.'
481. καὶ δέ, sc. ἔλιπον: cp. 3. 268.
485. ἄτάρ, cp. the note on 2. 599.
486. ὠρεοσι, for ὀάρεοσι, 'wives.'
487. μὴ πως .. γένησθε, 'see that ye do not become,' expression of fear or warning, § 29, 5.
- ὥς .. ἁλόντε. The meaning of the Dual is obscure. It is usually understood of Hector and the people; but this is wholly improbable. One scholiast explains it as = ὑμεῖς καὶ αἱ γυναῖκες, a view which may be defended if we understand the Dual as referring distributively to the several pairs, = 'taken, man and wife'—; cp. 16. 371 (where ἄξαντε, after πολλοὶ ἵπποι, refers to many *pairs* of horses). The most obvious pairs of Trojans, Hector and Æneas, and Hector and Paris, are not appropriate, because Æneas has been wounded (l. 467), and Paris has not been mentioned, and is not present. Possibly a line has dropped out before l. 485 in which the absence of Paris was noticed. Such a mention would heighten the point of τὴν δ' ἔσθικας κ.τ.λ. Or, the use of the Dual in speaking to Hector may be a covert way of alluding to Paris: cp. the note on l. 475.
492. ἀποθέσθαι depends on χρῆ: 'to put from you stern rebuke,' that is, act so as not to deserve rebuke (such as Sarpedon is employing). Cp. 22. 100 Πουλυδάμας μοι πρῶτον ἐλεγχείην ἀναθήσει, Od. 2. 86 μῶμον ἀνάψαι, also Pind. Ol. 11 (10), 5 ἐρύκετον ψευδῶν ἐνιπὰν ἀλιτόξενον (possibly an imitation of Homer), and Ol. 8, 68.
499. ἱεράς, perhaps in the original sense, 'strong,' 'goodly' (Sanscr. *ishirás*, strong, fresh): cp. 10. 56., 16. 407, &c.

500. ἀνδρῶν λικμώντων is to be joined with ἀλώας, rather than taken as a Gen. absolute. But ἐπειγομένων ἀνέμων is absolute.

502. αἱ δ' ἄχυρμαί, 'and so heaps of chaff grow white beneath' (the wind): for the Art. see § 47, 2, δ.

503-5. The point of the comparison is the way in which the dust raised by the Trojan rally is driven over the Greeks. ἄψ ἐπιμισγομένων may agree with αὐτῶν or be governed by ἵππων: it is further explained by ὑπὸ δ' ἔστρεφον ἥνιοχῆς: the dust was raised by the feet of their horses 'as they (the Trojans) returned to the charge, the charioteers wheeling them to face the enemy' (ὑπό). The chief difficulty in this explanation is the harshness of referring αὐτῶν to the Trojans, who are last mentioned six lines back (497). But cp. l. 607 Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν (sc. the Greeks, who have not been mentioned); cp. also l. 601—

οὐδ' ἄρ' Ἀχαιοὶ

ἀλκῆς ἐξελάθοντο, μένος δ' ἰθὺς φέρον αὐτῶν.

504. πολύχαλκον, 'rich in brass,' cp. l. 425 χάλκεον οὐρανὸν ἴκε. It was natural to suppose the fabric of heaven to be of some metal.

506. οἱ δέ, sc. the Trojan warriors. χειρῶν, the Plural makes a kind of abstract Noun, 'the strong arm.'

507. Join μάχη Τρῶεσσιν ἀρήγων, as in l. 521. Others (as Nicanor) took μάχη with ἐκάλυψε, 'spread over the battle,' as l. 567 ἐπὶ νύκτ' ὄλοῃν τάνυσσε κρατερῇ ὕσμνῃ.

511. πέλεν, 'was busy,' moved about.

517. πόνος ἄλλος, i. e. the toil (of battle) which otherwise occupied them: cp. 2. 191.

523. νηνεμῆς, 'in calm weather': Gen. of time, § 39, 2.

526. ἀέντες, 'when they blow.'

532. ἀλκή, 'help,' 'defence.'

543. Φηρή, also Φηραί (Od. 3. 488), is not in the Catalogue.

544. βιότοιο, 'in substance,' Gen. of material. γένος is Acc., 'he was by birth': cp. 21. 187 γενεὴν μεγάλου Διὸς εὐχομαι εἶναι.

546. ἀνδρεσσιν, 'for men,' governed by τέκετο ἀνακτα, 'begat to be their king.'

554. οἷω τῷ γε. The order is exceptional, for τῷ δ' οἷω κ.τ.λ.

555. ἐτραφέτην. This Aor. has a passive sense, as Od. 3. 28, &c.: cp. Il. 2. 661. ἐτραφέτην .. τάρφεσιν seems a play on words: the root is the same.

559. Αἰνείαιο, governed by χεῖρεσσιν, and so in l. 564.

566. περὶ .. διέ, 'he was in fear over, on account of—.' Some take περὶ to be an Adverb, = 'exceedingly'; but a Preposition is wanted to govern the Dat.

567. ἀποσφῆλει, 'baulk them,' 'cause them to fail.'

582. ἀγκῶνα is governed by βάλε in l. 580; τυχῶν as in l. 98.

586. **κύμβαχος** seems to mean 'headlong': in 15. 536 it is a substantive, = the top of the helmet.

593. **κυδοιμόν**, 'tumult,' is here a thing in the hands of Enyo, as the spear is wielded by Ares. Cp. the description of Eris in 11. 4 **πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν**.

597. **ἀπάλαμνος**, 'helpless.'

601. **οἶον** is an adverbial Acc. Neut.: **οἶον δὴ** expresses surprise, 'to think how we wondered.' So 13. 633., 15. 287., 17. 587., Od. 1. 32 (Ameis).

604. **κείνος**, 'yonder,' as 3. 391 **κείνος ὅ γε κ.τ.λ.** So **ὅδε**, l. 175.

607. **αὐτῶν**, sc. the Greeks, as the context shows.

612. **Παισός**, called **Ἀπαισός** in 2. 828.

621. **ἄλλα .. τεύχεα**, 'the arms *as well*': cp. 2. 191.

623. **ἀμφίβασιν**, 'bestriding,' in defence: cp. l. 21.

634. **πτώσσειν ἐνθάδ'**, 'what compulsion is on you to cower here?' = 'what obliges you to be here where you shrink from the battle?' **ἴόντι**, 'that art,' = 'since thou art.'

638. **ἄλλ' οἶον** —. The force of this phrase is somewhat clearer in two similar places in the Odyssey—

4. 240 **πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω, ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι, ἄλλ' οἶον τόδ' ἔρεξε κ.τ.λ.**

11. 517 **πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω, ὅσπον λαὸν ἔπεφνεν ἀμύνων Ἀργείοισιν, ἄλλ' οἶον τὸν Τηλεφίδην κατενῆρατο χαλκῷ.**

Thus the connexion of the thought is: 'you are far inferior to the sons of Zeus; [to mention, for example] what Heracles was, who,' &c. **ἄλλα** expresses abrupt turning to the particular instance: 'why, to think —.' But possibly the conventional line **πάντας δ' οὐκ ἂν κ.τ.λ.** has fallen out in the text before l. 637. Cp. Dinarch. c. Dem. § 37 **ὣν τοὺς μὲν ἀρχαίους ἐκείνους μακρὸν ἂν εἶη λέγειν, .. ἄλλα ταυτὶ τὰ μικρὸν πρὸ τῆς ἡμετέρας ἡλικίας γεγεννημένα κ.τ.λ.** For **ἄλλ' οἶον**, the reading of Aristarchus and all MSS., the ancient grammarian Tyrannion read **ἄλλοῖον**, 'another kind of man they say Heracles was': cp. 11. 391 **ἦ τ' ἄλλως ὑπ' ἐμεῖο κ.τ.λ.** This gives fair sense, but the transition is rather abrupt. Note the Masc. **οἶον**, in spite of the Fem. title **βίην Ἥ.**

650. **μιν εὖ ἔρξαντα**, 'one who (Heracles) had done well by him' (Laomedon): cp. Od. 23. 56 **κακῶς δ' οἱ πέρ μιν ἔρεζον .. ἐτίσατο**. The nature of the service done by Heracles does not clearly appear from Homer. According to later authorities he killed the sea-monster sent by Poseidon, and thus saved Hesione, daughter of Laomedon.

653. **δαμέντα**, sc. **σέ**: change of grammatical Subject.

662. **ἔτι**, 'as yet,' alluding to the death of Sarpedon in a later battle (16. 502).

665. τὸ μὲν .. ἐξερύσαι, 'no one thought of one thing, viz. to draw it out.' τό does not mean the spear, but the *thought* of drawing it out.

667. σπευδόντων, 'in eager haste as they were': the Gen. is governed by τις in l. 665. τοῖον γὰρ ἔχον πόνον ἀμφιέποντες, 'such toil (of battle) had they to busy themselves with.'

673. τῶν πλεόνων, 'of more Lycians'; the Art. of *contrast*, § 47, 2. πλεόνων as πλέονας in l. 679.

682. οἱ προσιόντι, 'at his coming': cp. Od. 2. 249., 10. 419.

690. ὄφρα, as 4. 465.

693. φηγῷ, the oak near the Scaean gates, 6. 237., 7. 22, &c.

694. θύραζε, 'forth,' 'out': cp. the Italian *fuori* (Lat. *foris*).

697. The MSS. have ἀμπνύνθη, 'recovered breath': Aristarchus read ἐμπνύνθη, 'became alive' (ἐμπνοος), i. e. recovered consciousness.

698. ζώγει, 'gave him life': elsewhere ζωγρέω means to grant life to a prisoner in war. θυμόν is an Acc. of the part, with κεκαφηότα, 'sorely spent in spirit.'

700. ἐπὶ νηῶν, 'towards,' i. e. so as to bear down upon: Gen. as 3. 5 πέτονται ἐπ' Ὀκεανοῖο ῥοάων.

702. μετὰ Τρώεσσιν Ἄρηα, 'that Ares was among the Trojans.' This refers back to the speech of Diomedes, ll. 601-6.

708. Ὑλῃ, with ὕ (as also in 7. 221), but ὕ in the Catalogue (2. 500). Zenodotus read Ὑδῃ, perhaps supposing a different place to be intended. There is a Ὑδῃ in Lydia (20. 385).

709. κεκλιμένος, lit. 'resting upon,' perhaps to describe a lake-village: cp. Od. 4. 608 νήσων . . αἶθ' ἀλλὶ κεκλίεται. Κηφισίς was the old name of the lake Copais, from the river Κήφισος.

711. τοὺς δ', sc. Hector and Ares.

715. τόν. The Art. refers to the following clause: 'we made *the* promise, viz. that he should,' &c.

720. ἐποικομένη, 'going about the work.'

723. σιδηρέω ἄξονι ἀμφίς, 'on the axle at each end,' explains ἀμφ' ὀχέεσσι.

727. χρυσείοισι κ.τ.λ., i. e. ornamented with plates of gold and silver.

728. ἐντέταται, 'is stretched with thongs,' = is covered with woven work of thongs stretched across it; so a helmet, 10. 262 ἐντοσθεν ἱμάσιν ἐντέτατο στερεῶς, 'was inlaid on the inside with thongs forming a solid covering.'

729. πέλεν, 'moved,' 'played.'

736. ἡ δέ, Art. of *contrast*, the Subject being the same: she put off the πέπλος, and put on the χιτῶν.

738. θυσσανόεσσαν, 'adorned with tassels,' cp. 2. 448 τῆς ἑκατὸν θύσανοι παγχρύσειοι ἡερέθονται.

739, 740. It is not clear whether Φόβος, Ἔρις, and the others are represented by figures on the shield, or are themselves actually present

(as in battles, cp. 4. 440., 18. 535). That they were tangible objects would seem to follow from the way in which they are counted along with the Gorgon head, here and in 11. 36-37—

τῇ δ' ἐπὶ μὲν Γοργῷ βλοσυρῶπις ἔστεφάνωτο
δεινὸν δερκομένη, περὶ δὲ Δεῖμός τε Φόβος τε.

The shield, however, had a real power of causing the *things φόβος* (15. 230., Od. 22. 299), ἀλκή (2. 451), &c., so that in a sense these things would be regarded in ancient belief as *present* in it.

743. ἀμφίφαλος, 'with a ridge (φάλος) on each side,' i. e. descending from the top of the helmet to each ear. It was also τετραφάλῃρος, 'with fourfold ridge,' i. e. made of four successive strips of metal, one above the other (so Ameis, after Autenrieth).

744. ἀραρυῖαν, 'furnished,' decked with (figures representing) champions of a hundred cities. ἑκατόν is sometimes taken with πρυλέεσσι, but this makes πολίων rather unmeaning.

750. ἐπιτέτραπται κ. τ. λ., 'to whom Olympus is entrusted for opening and shutting the gate,' = 'to whom the opening and shutting is entrusted.'

752. κεντρ-ηνεκέας, 'driven on by the goad.' The meaning of -ηνεκής is *continuous motion* or *extent*; δι-ηνεκής 'continuous,' 'unbroken.' δOUR-ηνεκές, 'the distance to which a spear carries,' ποδ-ηνεκής, 'reaching to the feet.' Here the notion seems to be 'carried along, kept going, by the goad': implying perhaps that the horses were urged to their full speed.

754. ἀκροτάτῃ κορυφῇ, 'on the outermost peak,' which appears to be outside the gate of Olympus.

757. τάδε .. ἔργα, construction like τόδε χάεο, § 37, 1. Cp. Od. 14. 284 νεμεσσάται κακὰ ἔργα.

758. ὁσσάτιόν τε καὶ οἶον, = ὅτι τοσοῦτον καὶ τοιοῦτον.

759. ἄχος, Acc. of result, cp. 3. 50.

761. τοῦτον, *istum*, § 45. ἀνέντες, 'in having sent forth.' οἶδε, 'has sense of,' 'feels the force of': cp. 6. 351 ὅς ἤδη νέμειν.

766. πελάζειν, 'to bring him in contact with,' cp. 4. 449.

770. ἥρωειδές is most naturally taken as an adverb with ἴδεν, 'as far as a man descries in dim outline'; ἥρωειδὲς ἰδεῖν is a kind of cognate Acc., = 'to see hazily, dimly.'

772. 'So far do the loud-neighing horses of the gods reach in one stride' (θρῶσκούσι).

774. συμβάλλετον, Dual, as if ἡδὲ Σκάμανδρος had preceded. So Od. 10. 513 Πυριφλεγέθων τε ρέουσι Κώκυτός θ', 14. 216 Ἄρης τ' ἔδοσαν καὶ Ἀθήνη; and still more harshly, 11. 20. 138 εἰ δέ κ' Ἄρης ἄρχωσι μάχης ἢ Φοῖβος Ἀπόλλων.

778. ἴθματα, i. e. with short quick steps: cp. 11. Apoll. 114 βὰν δὲ ποσὶ τρήρῳσι πελειάσιν ἴθμαθ' ὁμοῖαι.

782. εἰλόμενοι, 'crowding,' 'massing together at bay' (Fr. *refoulés*).

791. ἐπὶ νηυσὶ is of course an exaggeration, a piece of rhetoric.

797. κάμνε, 'was weary.'

803. ἐκπαίφασσεν, 'to show himself in front.'

805. δαίνυσθαι μιν ἄνωγον explains πολεμίζειν οὐκ εἵασκον (hence the asyndeton), the apodosis being αὐτὰρ ὁ κ.τ.λ.: 'even when I forbade him to fight—bade him feast quietly—yet he,' &c. For the story cp. 4. 385 ff.

808. This verse was omitted by Aristarchus. It is a repetition of 4. 390, and not in place here, where the point is that Tydeus did so much *without* Athene.

810. προφρονέως κέλομαι, 'I bid you with full purpose,' I mean what I say in bidding you: so l. 816.

811. κάματος πολυᾷξ, 'the weariness of many assaults.'

812. ἀκήριον, 'without heart,' 'lifeless,' may be taken with δέος or with σέ. In the former case the attribute is transferred, by a natural looseness of expression, to its cause.

819. οὐ μ' εἵας, epexegetis of ἐπέτειλας, hence the asyndeton.

821. οὐτάμεν, sc. ἐπέτελλες or the like, understood out of the negative οὐ μ' εἵας (Zeugma).

823. ἀλήμεναι, cp. εἰλόμενοι, l. 782.

827. τό γε δεῖδιθι, 'have that fear' (expressed in your speech).

831. τοῦτον, cp. l. 761. τυκτόν κακόν, i. e. made expressly to be a mischief, hence a pure or complete mischief.

834. τῶν δέ, 'the others,' viz. the Greeks.

845. Ἀἶδος κυνέην, 'the helmet of darkness.'

851. ἵππων, the chariot of Diomedes; Ares was on foot.

854. ὑπέκ generally means 'away from under'; but here there is no reason for the spear passing under the chariot. It may be simply = 'up away from.' Or we may read ὑπέρ, with Ven. A.

858. διὰ .. ἔδαψεν, Tmesis.

864. ἐρεβεννὴ ἀήρ is a thunder-cloud (*nimbus*), which stands out to the eye from the other clouds (ἐκ νεφέων φαίνεται) as the storm comes on. Cp. 11. 62 οἷος δ' ἐκ νεφέων ἀναφαίνεται οὐλιος ἀστήρ παμφαίνων, τότε δ' αὖτις ἔδυν νέφεα σκιάοντα. The point of the comparison is the dark mass contrasting with the rest of the cloudy sky.

865. καύματος ἔξ, 'after heat,' 'by way of change from heat': cp. Hdt. 1. 87 ἐκ δὲ αἰθρίης τε καὶ νηνεμῆς συνδραμέειν ἑξαπίνης νέφεα.

873. τετληότης εἰμέν, instead of τέτλαμεν, to emphasise the notion of continuance, 'we go on suffering.'

875. μαχόμεσθα, 'quarrel with,' 'are angry at,' as 6. 329 σὺ δ' ἂν μαχέσαιο καὶ ἄλλῃ ὄν τινα κ.τ.λ.

876. ἀήσυλλα only occurs here, apparently — αἴσυλα.

879. προτιβάλλει, 'dost give heed to'; cp. ἐπιβαλλόμενος 6. 68, and

the phrases βάλλεσθαι ἐνὶ θυμῷ, μετὰ φρεσὶ, meaning 'to consider.' The common translation of προτιβάλλει, 'dost attack,' is too strong.

887. ἀμενηνός. This word occurs only here and in the phrase ἀμενηνὰ κάρηνα, peculiar to the Odyssey.

892. ἀάσχετον, 'not to be restrained,' a form which cannot be satisfactorily explained. The collateral form ἄσχετον, about which there is no difficulty, occurs in 16. 549 ἄσχετον, οὐκ ἐπεικτόν.

896. γένος, Acc., see on l. 544.

898. Join καὶ πάλαι, 'long ago.' ἐνέρτερος οὐρανίωνων, i. e. cast down from heaven, cp. 8. 13-16. Some make Οὐρανίῳνες here = 'children of Οὐρανός,' viz. Titans : but this is a post-Homeric use of the word.

900. The best MSS. read πᾶσσεν, some others ἔπασσεν. The next line is wanting in some good MSS.: with the reading πᾶσσεν it forms a somewhat harsh asyndeton.

902. ὀπός, 'fig-juice,' used as rennet. ἐπειγόμενος, 'pressing in,' cp.

l. 301 ἐπειγομένων ἀνέμων : the juice is thought of as a force applied.

903. περιτρέφεται, the reading of Herodian, gives the best sense, 'curdles.' κυκῶντι is a 'true' Dative : it quickly curdles for him who mixes it, i. e. when some one mixes it, he will soon *get it* to curdle. The MSS. have περιστρέφεται, which is defensible, the whole clause μάλα δ' ὥκα κ. τ. λ. being expegetic of ἐπειγόμενος.

906. κύδει γαίῳν, perhaps with allusion to l. 869 παρ δὲ Διὶ Κρονίῳνι καθέζετο θυμὸν ἀχέων.

BOOK VI.

THE sixth book is not separated from the fifth by any appreciable break in the narrative, indeed we can hardly place a full stop between them. The plan of the book is as follows:—

After some unimportant combats, in which most of the Greek leaders figure (1-72), Helenus advises Hector to return to the city, and to bid their mother Hecuba and the other matrons offer a peplos to Athene, with a prayer for deliverance from the hand of Diomedes (73-118). During Hector's absence from the battle occurs the episode of the meeting of Diomedes and Glaucus (119-236). Hector delivers his message, and the solemn prayer against Diomedes is offered accordingly (237-311).

Hector then goes to the house of Paris, and urges him to return to the field. Helen speaks to the same effect, and laments the disgrace and misery into which she has fallen (312-369). Hector passes on to his own house, and thence to the tower at the gate, where he has heard that Andromache has gone with their child. He there takes

leave of her in the famous scene from which this book has its title (*Ἔκτορος καὶ Ἀνδρομάχης ὁμιλία*), and returns with Paris to the field of battle (370-529).

The division of the book at l. 311 is justified by the form of transition, which marks a pause, and the opening of a new subject,—

ὥς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

ὥς αἱ μὲν β' εὐχοντο,

(cp. 9. 1., 12. 1., 16. 1., 17. 424., 18. 1., 20. 1., 22. 1., 23. 1., Od. 13. 185), and also by the circumstance (already noticed in the introduction to the last book, p. 295), that after this point we hear no more of the *ἀριστεία* of Diomedes. He is once mentioned (l. 437), but in a way that shows no trace of his superiority to other chiefs. On the other hand, the two scenes which finish Hector's visit to Troy take up the story exactly as it was left at the end of the third book. Paris had then fled from Menelaus: now, after some dallying at home, he is recalled to his duty by Hector. The speeches of Helen are in the same tone as before, and serve to bring out her character more fully. Finally the picture is completed by the passage between Hector and Andromache, the effect of which is heightened (if that is possible) by the artistic contrast which it makes to the preceding scene.

A word remains to be said as to the structure of this part of the Iliad. It has been maintained that the *Aristeia* of Diomedes is in fact a separate poem, incorporated into the Iliad either by the original author (if there was one author), or by an interpolator or arranger. Such a view may seem to be confirmed by the circumstance that the points at which the prominence of Diomedes begins and ends can be so clearly traced. These points, however, cannot be regarded as preserving for us the limits of an originally independent poem. The first half of the sixth book (1-311) concludes nothing, and is an integral part of a new episode, the visit of Hector to Troy. The real question is, how are we to account for the fact that of the three scenes which make up this new episode the first—the meeting with Hecuba—recognises and indeed turns upon the exceptional prowess of Diomedes, while the other two ignore it? The explanation seems to be that the poet was obliged in the sixth book to disguise the want of any definite result, such as could bring the career of Diomedes to a fitting close. He had also to take up the narrative of the third book, and put an end to the situation created by the defeat and consequent inaction of Paris. Both these dramatic requirements are met by Hector's visit. At first Diomedes is kept in mind, both by his meeting with Glaucus and by the terror which he excites in Troy. But with Hector's progress he is forgotten. The sound of his exploits is allowed to die away, as it were, in the distance: and the main thread of the story is resumed with the return of Hector and Paris.

If this analysis is correct, we may still believe in an original 'Aristeia of Diomede,' from which the existing Aristeia was in *substance* derived. But we cannot suppose the *form* to be preserved. And we must regard the sixth book as pre-supposing, not only the actual fifth book, but also the preceding books (especially the third). That is to say, it pre-supposes a fifth book which has its present place in the context of the Iliad.

1. οἰώθη, 'was left alone,' viz. by the gods.

2. ἵθυσε, 'aimed its course,' 'swept'; from ἰθὺς 'aim,' 'direction,' 'effort' (l. 79). πεδίοιο, gen. of *space*, § 39, 3.

3. ἀλλήλων, governed by ἰθυνομένων, 'aiming at one another'; which again is to be taken with μάχη in the last line.

4. Here the first reading of Aristarchus is said to have been—

μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ Στομαλίμνης.

And another ancient reading was—

μεσσηγὺς ποταμοῖο Σκαμάνδρου καὶ Σιμόεντος.

The Στομαλίμνη must have been one of the shallow lakes often formed at the mouths of rivers (like Lake Mareotis at Alexandria). The reading which preserves such a name may be taken at least to represent an ancient tradition.

5-72. This passage, in which most of the Greek leaders figure, may be compared with the introduction to the Aristeia. Cp. especially

5. 37 ἔλε δ' ἄνδρα ἕκαστος ἡγεμόνων πῶτος δὲ κ.τ.λ.

15. φιλέεσκεν, 'was kind to,' 'entertained' (as guests).

17. ὑπαντιάσας, 'meeting' [the enemy]: ὑπό as in ὑπομένω, &c.

19. ὑφηνίοχος, formed like ὑπο-δμῶς, ὑπο-δρηστήρ, ὑπο-φήτης, &c.: 'the chariot-driver under' [the chief warrior].

39. βλαφθέντε, 'having broken down,' 'come to disaster.'

40. πρῶτω, i.e. the foremost point, where the yoke was fastened (ἐπ' ἄκρῳ, 5. 729).

45. γούνων, with λαβών, 'seizing by the knees.'

46. ζώγρει, 'take alive,' so 10. 378., 11. 131: but otherwise in 5. 698.

50. ἐμέ, Acc. because the *thing* heard is given by ζῶν: see § 37, 7.

51. ἔπειθεν. So the best MSS.; others have ὀρινεν.

53. καταξέμεν, Aor. Inf., cp. 3. 105, where ἄξετε is Imper.: § 9, 3.

55. ᾧ πέπον, see on 5. 109.

59. μηδ' οὐς, 'not even he,' § 48, 1.

60. ἀκήδεστοι καὶ ἄφαντοι, 'without funeral rite or memorial.'

68. ἐπιβαλλόμενος, 'throwing himself on,' 'aiming eagerly at.'

70. τὰ . . νεκρούς, double Acc., as with ἀφαιρέω &c.

71. συλήσετε, the change of Person and also of Mood expresses the indifference of Nestor: 'you may when you like —': cp. 7. 30.

88. νηόν, Acc. of the *terminus ad quem*, § 37, 6.

92. *θεῖναι*, 'let her place': Inf. for the Third Person Imper.: cp. 7. 79. *ἐπὶ γούνασι*, the statue of the goddess being a sitting figure.

94. *ἦνις*, 'yearlings.' *ἥκεστας*, 'untouched by the goad,' not worked. These are the traditional renderings: the real meaning is doubtful. The common derivation of *ἥ-κεστος* from *κεντέω* is probable (cp. *πολύ-κεστος*, 3. 371), but the *η* (for *ᾱ*?) is unexplained. As to *ἦνις* nothing is really known.

αἶ κ' ἐλεήσῃ, 'in the hope that she will pity,' further explained by *αἶ κεν Τυδέος υἱὸν κ.τ.λ.*

109. *ὦς*, = *ὅτι οὕτως*, cp. 4. 157.

117. *ἀμφί*, 'on both sides,' i. e. both ankles: cp. 5. 310 (of the eyes), 10. 535 (of the ears), 18. 414.

118. *πυμάτη*, 'last,' i. e. outermost.

119 ff. The episode which follows is introduced at this point in order to avoid the sense of a pause in the action while Hector is on his way.

125. *προβέβηκας*, 'art in front,' 'in advance of.'

126. *ὃ τ'*, 'in that': see § 48, 2.

128. Note that Diomedes no longer has the power of knowing a god.

133. *Νυσηῖον*, Nysa, a mountain in Thrace. Thetis, who received him, dwells between Samothrace and Imbros, see 24. 78 ff.

134. *θύσθλα*, 'implements of their rites.'

139. *τυφλόν*. Elsewhere in Homer the word for 'blind' is *ἀλαός*.

140. *ἀπήχθετο*, Aor., 'had become hateful': Pres. *ἀπεχθάνομαι*.

143. The play of sound in *ἄσσον . . θᾶσσον* is evidently intended: cp. 5. 440 *φράζεο, Τυδείδῃ, καὶ χάζεο*.

ὀλέθρου πείρατ', 'the ending of (i. e. the ending that consists in) destruction'; like *τέλος θανάτοιο*, 3. 309., 5. 553, &c. On *πείραρ* meaning 'rope's end' see the note on Od. 12. 51 in Riddell and Merry's edition.

148. *ῶρη*, the reading of Aristophanes (predecessor of Aristarchus) gives the best sense: 'and they (the leaves) come on in the spring season.' Cp. 2. 468 *ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ῶρη*. The word *ἐπιγίγνεται* expresses the *fresh* growth of leaves: cp. *ἐπίγονοι* = 'the new generation.' Aristarchus himself read *ῶρη*, taking the clause to be = *ἐπιγιγνομένης τῆς ῶρης*. The passage is usually quoted with this reading as an example of 'parataxis' (§ 57).

149. *φύει* may be transitive, as in the preceding line: 'bears,' 'is fruitful,' = 'flourishes.'

ἦ μὲν — ἦ δ' is the reading now generally adopted. It is in harmony with the *τὰ μὲν — ἀλλὰ δέ* of l. 147. The other reading *ἦ μὲν — ἦ δ'* gives a fair sense: 'the race of men at one time bears, at another ceases.' The correlatives *ἦ μὲν — ἦ δέ* are especially used of *alternate* acts or events, cp. 5. 751, Od. 2. 69.

150. The apodosis to *εἰ ἐθέλεις δαήμεναι* is understood, or rather it

is supplied by the story which follows in l. 152 ἔστι κ.τ.λ.: 'if you wish to learn these things — there is a city,' &c. Some take δαήμεναι as an Imperative: 'if you will, then learn —': but this is extremely harsh. Cp. 7. 375 αἶ κ' ἐθέλωσι παύσασθαι κ.τ.λ. A similar ellipse is found with ἐπεί, as 3. 59 ἐπεί με κατ' αἶσαν ἐνείκεσας (see the note).

151. γενεήν. The Acc. with εἰδέναι is used when it means 'knowing about' generally: the object itself (not this or that fact about it) being the thing known. So μέμνημαι, 6. 222., 9. 527., 23. 361: and εἶρομαι, 6. 239., 10. 416., 24. 390.

152. Ἐφύρη, the old name of Corinth, which might be said to be in a corner (μύχφ) of the country of Argos (δῆμος Ἀργείων, cp. ll. 158-9). Possibly however Ἄργος here means the Peloponnesus.

159. Ἀργείων, to be taken with δῆμον (l. 158). Note the order of the narrative: the poet first gives the main fact (ll. 158-9), then goes back a little way for the details and causes (ll. 160 ff.).

ἐδάμασσε, sc. τοὺς Ἀργείους (including of course Bellerophon). Some understand Bellerophon only as the Object to ἐδάμασσε: but the words ὑπὸ σκήπτρῳ suggest kingly rule in general rather than power over a single man.

164. τεθναίης, i. e. 'you may as well die' (as not kill &c.).

165. μ', i. e. μοι, a rare elision, § 51, 5.

166. οἶον, = ὅτι τοῖον, cp. l. 109.

168. ὃ γε, Art. of contrast, 'but at the same time he gave,' § 47, 1.

σήματα, a token (Lat. *tessera hospitalis*) which a guest usually brought to the house where he claimed rights of hospitality. Cp. l. 176, where the host asks as a matter of course for the σῆμα. Hence σήματα λυγρά is an oxymoron (§ 60): 'a token of a wrong sort,' which was not really one, but a message of death. On these guest-tokens see Mommsen, *Röm. Forsch.* I. pp. 338, 341.

169. γράψας κ.τ.λ. 'scratching on a folded tablet many deadly characters.' On the interesting question whether writing was known in the time of Homer this passage is unfortunately indecisive. Considering that the message was of some length (θυμοφθόρα πολλά) and written (as letters were in later times) on folding tablets (Lat. *pugillares*), we may infer at least that some not very rude art of communication was in use. Considering, again, the intercourse carried on in the time of Homer with the Phoenicians, who possessed alphabetical writing, and with Cyprus, where syllabic writing was used, it is not a bold conjecture that the Homeric σήματα were of one or other of these two kinds (see Mr. Isaac Taylor's *The Alphabet*, ii. 117 ff.).

θυμοφθόρα, 'life-destroying,' as Od. 2. 329 θ. φάρμακα, = 'poisons': or perhaps 'corrupting the mind,' i. e. instilling fear or hatred; cp. Od. 4. 716., 10. 363., 19. 323.

177. φέροιτο, Mid. 'brought with him,' as his credentials.

179. ἀμαιμακέτην, probably a kind of intensive form of μακρός, cp. ἰστὸς ἀμαιμάκετος (Od. 14. 311) 'a monstrously tall mast.'

182. δεινόν may go with μένος, or (better) as an adverb with ἀποπνέουσα, 'breathing a terrible breath, the fury of blazing fire': cp. l. 470 δεινὸν . . νένοντα 'nodding fearfully,' also Od. 4. 406 πικρὸν ἀποπνέουσai ἀλὸς πολυβενθέος ὁδμήν.

184. Σολύμοισι. The early inhabitants of Lycia, according to Herodotus (1. 173), were the Μιλύαι, anciently called Σόλυμοι. Cp. Od. 5. 283.

186. ἀντιανείρας, 'a match for men,' cp. 3. 189.

187. πυκινόν, 'closely wrought,' hence 'crafty.'

192. δίδου δ' κ.τ.λ. is subordinate in sense: 'he kept him in Lycia, giving him his daughter to wife': cp. δίδου in l. 219, and see § 27.

195. φυταλιῆς καὶ ἀρούρης, with τέμενος, 'a plot (consisting) of plantation and tillage.' A τέμενος was a piece of land excepted from the system of common occupation. φυταλίη is generally vineyard-land, cp. 9. 579 ff., where a τέμενος is half vineyard, half arable.

200. καὶ κείνος, 'even he,' whom they had formerly loved and protected. ἀπήχθετο, see on l. 140.

201. Ἀλήϊον . . ἀλᾶτο. The poet seems to suggest that the plain was so called from the 'wandering' (ἄλη) of Bellerophon.

206. Glaucus, whose paternal grandfather was Bellerophon, is in an inferior position to Sarpedon, who was of the royal family through his mother. This, as Mr. McLennan pointed out (*Studies in Ancient History*, p. 252), agrees with what Herodotus tells us of the Lycian system of descent through the mother (1. 173).

222. Τυδέα, Acc. of remembering *about him generally*, cp. l. 151.

226. καὶ δι' ὁμίλου, 'in the press of battle,' not merely when they met as single combatants.

233. πιστώσαντο, 'plighted their faith,' reciprocal use of the Mid.

234. φρένας ἐξέλετο Ζεύς. Any strange thought was attributed to the direct agency of some god: cp. 7. 360., 9. 377., 12. 234., Od. 23. 11., &c. The notion of romantic generosity is foreign to the Iliad.

237. For φηγὸν some good MSS. have πύργον: perhaps rightly, since the oak was too far out in the plain for the women to come.

239. εἰρόμεναι, 'asking about' (generally), cp. l. 151.

240. 'He bade them pray,' which was the main object of his coming. By this answer he evaded their questions.

241. κήδε' ἐφῆπτο, cp. 2. 15.

242. ἀλλ' ὅτε δή, the apodosis is in l. 251, ἔνθα κ.τ.λ.

243. αἰθούσῃσι, the Instrumental Dat., in the comitative use, § 38, 3.

248. τέγχει, 'with roofs'; doubtless of some particular kind.

251. ἡπιδώωρος, 'gracious giver,' cp. l. 394.

252. The ancients took ἐσάγουσα = 'going to visit': but there is no support for this sense of ἄγω.

255. Hecuba answers her own question: ἦ μάλα δὴ = 'I know how it is, namely that—.'

260. καὐτός, for καὶ αὐτός.

264. ἀειρε, 'draw,' 'fetch,' cp. l. 293 ἀειραμένη.

265. Most MSS. omit δ', so that μένεος has to be taken with ἀπογυϊώσης. But cp. 22. 282 ὄφρα σ' ὑποδείσας μένεος ὀλκῆς τε λάθωμαι.

268. πεπαλαγμένον, 'for one bespattered . . to pray': cp. 2. 234.

281. ὥς κέ οἱ . . χάνοι, 'that so the earth may open for him': the Opt. is used to express a more remote object than that given by the Subj. in αἶ κ' ἐθέλῃσ' κ.τ.λ., § 34, 2, a. The clause is generally taken as a *wish*, made conditional by κε: 'would that (if he does) the earth may open for him.' A *wish* is no doubt implied, but in point of form the words express *purpose*, or at least *expectation* of a result, and ought to be so translated. On γαῖα χάνοι cp. 4. 182.

285. ἄτερπου. The Adj. ἄτερπος is not found elsewhere, and is not in accordance with analogy. Aristarchus read ἄτερ που; 'I should think that without sorrow (=right gladly) I had put away the thought of him'; i. e. got rid of him. Nauck's conj. ἄφαρ που, 'straightway,' is attractive. φρένα may be the subject of ἐκκλελαθέσθαι (or better) Acc. of the seat of feeling, § 37, 4. Zenodotus read φαῖν κεν φίλον ἦτορ.

289. παμποίκιλοι, 'all covered with embroidery,' cp. l. 294.

The four lines 289–292 are quoted by Herodotus (2. 116) as helping to show that Homer knew of the story according to which Paris went with Helen to Egypt, where she remained during the war: whereas according to the *Cypria* (an epic anciently ascribed to Homer) the journey from Sparta was accomplished in three days. Probably Homer had an imperfect notion of the distance of Phoenicia. It is worth notice that he mentions Sidon several times, but not Tyre.

291. ἐπιπλῶς, 2 Aor. Part.; the Indic. ἐπ-έπλωσ occurs in Od. 3. 15.

292. ὀδόν, with ἡγαγε as a 'cognate' Acc.

301. ὀλολυγῇ, a cry raised by women at a sacred rite, cp. Od. 3. 450.

305. ῥυσίποτλι, 'shielder of the city.'

311. ἀνένευε. Nodding the reverse way, by throwing back the head, is still in the East the gesture answering to our shake of the head.

316. We have here the three principal parts of a house, the αὐλή or court-yard, the δῶμα, i. e. the chief hall (also called μέγαρον), and the θάλαμος, the women's apartment. See Mr. Gardner's paper on 'the palaces of Homer,' *Journ. of Hell. Stud.* III. p. 264.

319. δουρός, to be taken with πάροιθε, 'at the head of the spear,' rather than with αἰχμή in the next line.

321. ἔποντα, 'busy with': this is the only certain instance of the simple Verb ἔπω. The original meaning is probably 'to handle,' as Mr. Leaf has shown (*Journ. of Philology*, xiv. p. 231): cp. ἀφώοντα in the next line.

326. δαυμόνι. This address expresses painful surprise: see 1. 561.

οὐ μὲν καλὰ κ.τ.λ. 'it is not well that you have,' &c. The assumption that the inactivity of Paris is due to anger at the Trojans is made in ironical politeness, to avoid imputing cowardice.

331. πυρός, Gen. of *material*, § 39, 4.

335. Τρώων χόλω, 'anger at the Trojans': see § 39, 1.

336. ἀχεῖ προτραπέσθαι, 'to give way to vexation.' In these words, and again in l. 339 νίκη δ' ἐπαμείβεται ἄνδρας, 'victory takes men in turn,' Paris alludes to the events of the third book; cp. especially 3. 439. For ἐπαμείβεται cp. 15. 684 ἄλλοτ' ἐπ' ἄλλον ἀμείβεται.

340. δύνω, Aor. Subj., expressing *purpose* or *resolution*, § 31, 1.

344. ὀκρυόεσσης, 'a thing of horror'; from κρύος 'chill.' The proper form of the word is κρυόεις, not ὀκρυόεις: the original reading here must have been κακομηχάνοο κρυόεσσης, § 19, 3.

348. ἀπόέρσε, 'would have swept me away,' the Aor. Indic. expressing a subordinate part or consequence of the *unfulfilled* wish ὥς μ' ὄφελ' κ.τ.λ. Cp. Od. 1. 218, and the Attic use after ὥς and ἵνα.

349. τεκμήραντο, 'have arranged,' 'ordained,' esp. used of *divine* counsels, as 7. 70 (Κρονίδης) κακὰ φρονέων τεκμαίρεται ἀμφοτέροισι: Od. 10. 563 ἄλλην δ' ἡμὶν ὁδὸν τεκμήρατο Κίρκη.

351. ὅς ἦδη, Indic. as in l. 348: 'one that had been alive to the indignation and many reproaches of men.' For the wide use of οἶδα, cp. 2. 213., 5. 326 ὅτι οἱ φρεσὶν ἄρτια ἦδη.

361. ἐπέσονται ὄφρα, see 4. 465.

368. δαμόωσιν, Fut., § 12, 3: 'the time is come (ἦδη) that they will subdue me, cause me to fall.'

370. εὖ ναιετάοντας, 'good to dwell in,' cp. Od. 1. 404 Ἰθάκης ἔτι ναιετοώσης, 'while Ithaca is still a dwelling-place.'

376. εἰ δ' ἄγε, see 1. 302. The δ' may be for δῆ, § 51, 6.

378, 379. The main question put is, 'has she gone to the house of a sister-in-law or to the temple'? The first member of the question is again subdivided by the alternatives ἐς γαλῶν ἢ εἰνατέρων. Thus the first ἦέ is answered by ἦ in l. 379, the ἦ of l. 378 being subordinate.

382. ἐπεὶ κ.τ.λ. The apodosis is unexpressed, see on 3. 59., 6. 150.

394. πολύδωρος, 'bountiful giver,' like ἡπιόδωρος, l. 251. So Ameis: older explanations are, 'earned by many gifts' (μυρία ἔδνα, see 22. 471), and 'furnished with many gifts' (such as Agamemnon promises, 9. 147 ἐγὼ δ' ἐπὶ μείλια δώσω πολλὰ μάλ'; ὅσσ' οὐ πῶ τις ἐῆ ἐπέδωκε θυγατρί). The first of these answers to the ordinary custom of the time, which was that the bride was bought by the husband, but is hardly a natural meaning for the word, especially as the price of a bride is not called δῶρα.

396. Ἡετίων, Nom. to suit the following clause (§ 58, 3), cp. 14. 75 νῆες ὕσαι .. ἔλκωμεν: and especially Od. 8. 74—

Μοῦσ' ἄρ' αἰοιδὸν ἀνῆκεν αἰδόμεναι κλέα ἀνδρῶν,
οἴμης τῆς τότ' ἄρα κλέος οὐρανὸν εὐρὺν ἵκανε.

See also on 2. 232. But possibly it is of the nature of an *exclamation*, like the Nominatives noticed on 2. 353 : cp. Od. 1. 50, 51—

νήσω ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλὸς ἐστι θαλάσσης·
νήσος δὲνδρήσσαι, θεὰ δ' ἐν δώματα ναίει.

397. These **Κίλικες** seem to be in Mysia: the historical Cilicia is much too distant for a raiding expedition from the Troad.

400. **νήπιον αὐτῶς**, 'an infant and no more.'

403. **ἐρύετο**, 'shielded,' 'was champion,' the proper office of an **ἄναξ**.

407. **φθίσει σε**, 'will be thy undoing.'

408. **ἄμμορον**, 'hapless.'

411. **ἄφαμαρτούση**, 'when I have lost,' = 'if I lose.' For the Case, see 2. 113. With ll. 411–430 compare Soph. Aj. 514 ff.—

ἐμοὶ γὰρ οὐκέτ' ἐστὶν εἰς ὃ τι βλέπω
πλὴν σοῦ· σὺ γάρ μοι πατρίδ' ἥστωσας δόρει,
καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε
καθεῖλεν Ἀίδου θανάσιμους οἰκήτορας.
τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς;
τίς πλοῦτος; ἐν σοὶ πᾶσ' ἔγωγε σώζομαι.

The two lines 429, 430 are also imitated by Euripides, Heracl. 229—

γενοῦ δὲ τοῖσδε συγγενῆς, γινοῦ φίλος,
πατήρ, ἀδελφός, δεσπότης.

And Hecub. 280, 281—

ἥδ' ἀντὶ πολλῶν ἐστί μοι παραψυχή,
πόλις, τιθήνη, βάκτρον, ἡγεμῶν ὁδοῦ.

419. **ἐπὶ . . ἔχεν**, 'heaped above,' raised a mound over him: cp. **χυτὴ γαῖα**, l. 464.

422. **ἰὼ**, 'one,' 'the same': the only instance of a Masc. of **ἰα**.

424. **εἰλιπόδεσσι**, a conventional epithet of oxen, supposed to mean 'rolling in their gait,' 'shambling' (**εἰλ-ύω**): but this is quite uncertain.

426. **τήν** repeats **μητέρα**: so again in l. 427. On **ἄλλοισι**, cp. 2. 191.

428. **πατρός**, i. e. *her* father, who had ransomed her.

433. **ἐρινεόν**, the fig-tree, outside the Scaean gates, cp. 11. 167–170.

435. Join **τῇ γε ἐπειρήσαντο**, 'tied at that point.' This is the only reference in Homer to an attack upon the *walls* of Troy. In the *Cypria* (see on l. 289) there was a **τειχομαχία** soon after the arrival of the Greeks.

436. On **ἀμφί** cp. 3. 146. The omission of Achilles here is worth notice. It seems to show that Andromache is speaking of attacks made in the course of the same day. On the other hand, she ignores the **ἄριστεία** of Diomedes; see the introduction to Book V (p. 294).

438. **θεοπροπίων**. This is merely a conventional way of accounting for knowledge: cp. Od. 16. 356 ἢ τίς σφιν τόδ' ἔειπε θεῶν, ἢ εἰσίδον αὐτοί. The words probably suggested the later story told by Pindar (Ol. 8. 40 ff.), according to which Apollo prophesied that Troy would

be taken through the part of the walls built by Æacus, the mortal who had helped Apollo and Poseidon in the work.

450. Τρώων ἄλγος, 'sorrow for the Trojans,' § 39, 1.

452. The difference between the Opt. οἱ κεν .. πέσοιεν and the Subj. ὅτε κεν .. ἄγεται evidently is that the first is the case which the speaker does *not* care about, and therefore treats as comparatively remote.

456. πρὸς ἄλλης, 'at the beck of another.'

457. A fountain Ὑπέρεια, in the north of Thessaly, is mentioned in the Catalogue (2. 734). Pausanias saw one called Μεσσηῖς at Therapne in Laconia: but Strabo tells us that the inhabitants of Pharsalus pointed out both these fountains near their city, on the site (as they believed) of the Homeric Ἑλλάς. Such identifications are of course valuable only as showing the popular interest in Homer. We may observe that the knowledge of Greek localities here ascribed to Hector is 'somewhat unlikely.' This is a natural piece of forgetfulness on the part of a poet who was doubtless familiar with the names himself.

459. καὶ ποτέ τις εἶπησι, Subj. of confident prediction, § 29, 4. Cp. again the close imitation in the speech of Tecmessa, Soph. Aj. 500—

καὶ τις πικρὸν πρόσφθεγμα δεσποτῶν ἐρεῖ
λόγοις ἰάπτων, ἴδετε τὴν ὀμεινένιν
Αἶαντος, ὃς μέγιστον ἴσχυσε στρατοῦ,
οἷας λατρείας ἀνθ' ὅτου ζήλου τρέφει·
τοιαῦτ' ἐρεῖ τις.

463. The Inf. ἀμύνειν goes with the whole phrase χήτεϊ τοιοῦδ' ἀνδρός (= ὅτι οὐκ ἔστιν ἀνὴρ τοῖόσδε) rather than with τοιοῦδε alone: cp. Od. 2. 58 οὐ γὰρ ἔπ' ἀνὴρ, οἷος Ὀδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἴκου ἀμύναι, with the note in Riddell and Merry's edition. Cp. also Il. 15. 254—

θάρσει νυν· τοῖόν τοι ἀοσσητήηρα Κρονίων
ἐξ Ἰδης προέηκε παρεστάμεναι καὶ ἀμύνειν,

where the Infinitives evidently depend upon προέηκε.

465. Some read πρίν γ' ἔτι, 'before ever I hear,' ἔτι being used as with negatives (cp. l. 367). But πρίν γέ τι is simpler, and is supported by the MSS.

πυθέσθαι properly suits ἐλκηθμοῖο only; with βοῆς we must understand ἀκούειν or the like (by Zeugma).

468. Note the relation of the Participles: ἰάχων (better ἰαχών, the Aor.) = 'with a cry'; ἀτυχθεῖς gives the reason of ἐκλίνθη ἰάχων: ταρβήσας is a further explanation of ἀτυχθεῖς: and νοήσας gives the reason of ταρβήσας, 'frightened when he perceived.'

470. δεινὸν is an Adv., with νεύοντα, cp. 3. 337.

478. The meaning is, as the τέ shows, 'to be like me (ὦδε) both mighty and a ruler of Troy.' But, by an anacoluthon of the kind noticed on 3. 80, ἀνάσσειν reverts to the main construction, thus standing instead of [γενέσθαι] ἀνακτα. See § 58, 1.

479. Most MSS. have εἶπῃσι (as l. 459), but εἶποι is required by the general sense, cp. φέροι in the next line. The first syllable of πατρός could not be made short in Homer, § 52.

480. ἀνιόντα. The Acc. is used with εἶπείν, 'to say' [a thing about a person]: the *thing* said being πατρός γ' ὅδε πολλὸν ἀμείνων: § 37, 7.

483. κηώδεϊ, 'fragrant.'

484. γελάσασα, 'with a smile,' 'breaking into a smile.'

486. δαιμονίη is a word of rebuke, here of course softened by the tone of the speaker. Cp. the two uses, 2. 190, 200.

488. πεφυγμένον, 'out of reach of,' in a *state* of safety.

489. τὰ πρῶτα. On the Art. see 4. 424. Cp. also Hdt. 7. 203 εἶνα. δὲ θνητὸν οὐδένα .. τῷ κακὸν ἐξ ἀρχῆς γινομένῳ οὐ συνεμίχθη: Cic. Balb. § 18 'in qua fortuna est nascendi initio constitutus.'

492. πόλεμος δ' ἀνδρεσσι μελήσει. Cp. Aesch. Sept. 200—

μέλει γὰρ ἀνδρί, μὴ γυνὴ βουλευέτω,

τάξωθεν· ἔνδον δ' οὔσα μὴ βλάβην τίθει.

Also Eur. Heracl. 711 ἀνδρῶν γὰρ ἀλκή· σοὶ δὲ χρὴ τούτων μέλειν. The words are *quoted* in Ar. Lys. 520.

496. θαλερόν, cp. 2. 266.

500. γόον, probably Aor., related to γοάω as ἔστυγον to στυγέω, &c.

506. ἀκοστήσας, 'having fed on barley': ἀκοστή is said to have been a word for barley in some dialects (Buttm. *Lex.* s.v.).

507. κροαίων, 'clattering,' apparently a sort of frequentative of κρούω. Join θεῖη πεδίῳ, § 39, 3.

508. ποταμοῖο, Gen. as 5. 6 λελουμένος Ὀκεανοῖο.

510—11. ὁ δ' .. φέρει. An anacoluthon of a kind unusual in Homer. The object is to give the effect of a quick and abrupt movement.

511. ἦθεα, 'abode,' 'haunts.'

513. παμφαίνων, 'glittering,' see 5. 6. ἡλέκτωρ, 'the sun.'

518. ἦθεῖε, a form of address customary between brothers and intimate friends; said to be especially used to an *elder* brother.

ἦ μάλα κ.τ.λ. The speech is ironical, as Paris wishes to boast of his quickness. It may be taken interrogatively: 'have I kept you waiting'?

523. τό may be taken with ἐμὸν κῆρ, or (better) as an adverbial Acc. with ἄχνηται, 'is grieved thereat,' cp. 3. 176.

524. ἐν θυμῷ can hardly be taken as a description of the place of the κῆρ (like ἦτορ ἐνὶ φρεσί, κῆρ ἐν στήθεσσι), since θυμός is the least *local* of the words of this kind. Rather ἐμὸν κῆρ ἄχνηται is a periphrasis for ἄχνημαι, and ἐν θυμῷ means 'deeply,' 'heartily': cp. 3. 9 ἐν θυμῷ μεμαῶτες. As Ameis points out, the Homeric way of saying that a person speaks to *himself*, thinks within *himself*, &c., is to use a periphrasis with θυμός or a similar word: a hero speaks πρὸς ὃν μεγάλητορα θυμόν, &c.

αἴσχα, 'reproaches,' cp. l. 351. ὑπὲρ σέθεν, 'on your account,' i. e. for which you are answerable.

528. κρητῆρα ἐλεύθερον, 'a bowl in honour of deliverance.'

529. ἐλάσαντας, Acc. in spite of δῶη, cp. 2. 113 (with the note).

BOOK VII.

THE long day of debate and battle that begins with the second book is now brought to a close by the duel of Hector and Ajax. This is followed by a pause in the war. The Trojans offer to restore the possessions which Paris had carried off along with Helen, and propose a truce for burying the dead. The truce is accepted. The Greeks raise a mound over their dead, and fortify their camp with a rampart and ditch.

The seventh book takes up the story of the war in harmony with the conclusion of Book VI. Hector and Paris appear on the scene, and the Trojans are gaining some advantage, when Hector is led to propose the duel. The events of the earlier part of the day—the treaty and its violation—are referred to in his challenge (l. 69 ff.), and again by Antenor in the Trojan assembly, as a reason for restoring Helen (l. 351 ff.). Achilles is twice mentioned (ll. 113, 228), and his absence is conspicuous throughout; especially (e.g.) in the list of Greek champions in ll. 162-168. On the other hand, as in the later part of Book VI (p. 309), the Aristeia of Diomedes is ignored. Ajax is the hero of the day, not only after his doubtful victory over Hector (l. 321), but also in the estimation of the Greeks before the combat takes place (ll. 179, 183). There is some awkwardness, too, in the second occurrence, on the same day, of such an incident as a duel between champions of the two contending parties: and after the breach of faith with which the first ended it seems strange that a second should be proposed by Hector, and readily accepted. It has been asked, further, why the Trojan assembly should meet in a panic, to discuss the restoration of Helen, while the Greeks for the first time feel the need of fortifying their camp.

With regard to the two last points, we may fairly answer that the day's fighting has been on the whole indecisive, and discouraging to both sides. It is true that this is not the impression given us by the fifth book. But that is merely part of the general want of reference to the fifth book already noticed. Moreover, the readiness of the Trojans to purchase peace by sacrificing Helen has been already shown by the

speech of the elders (3. 159, 160), and therefore needs no new explanation. And the building of the wall round the camp may be intended as an anticipation of the battles of which it is the scene, and also as a mark of the difference made by the absence of Achilles (cp. his words, 9. 348-355). As to the repetition of the duel episode, it may be enough to say that the two occasions differ in almost every respect, and that they are separated by the long interval (poetically speaking) of the Aristeia of Diomedes. It is strange, however, that Paris, whose return to the war is described with so much circumstance, should do nothing of importance. And generally it must be admitted that in dramatic interest, and perhaps also in style and treatment, the seventh book falls below the general level of the Iliad.

5. ἐπεὶ κε κάμωσι, cp. 1. 168.

6. ὑπὸ is adverbial, 'beneath them.'

7. ἐλδομένοισι gives the point of the comparison: for the Dat. cp. the common phrases βουλομένῳ μοί ἐστι, &c.

11. Ἑκτωρ δ' κ.τ.λ., the apodosis to 1. 8 ὃ μὲν κ.τ.λ., but no longer construed with ἐλέτην: cp. 3. 80 (§ 57).

12. στεφάνης, the 'rim' of the helmet, which passed round the back of the head. Or it may here mean the helmet itself, as in 10. 30.

15. ἐπιάλμενον, 'when he had leaped up into' [his chariot].

21. Περγάμου, where Apollo usually was, cp. 4. 508., 5. 460. For ἐκκατιδών (which ignores the F, § 54) read ἐκκατιών.

26. ἑτεραλκία νίκη. The common interpretations are (1) 'victory that gives strength to one of the two sides,' 'decisive victory' (ἕτερος as in 1. 378 δῶν δ' ἐτέροισί γε νίκη), and (2) 'victory that gives strength to the other side,' that changes the fortune of a battle. But in 15. 738 (the only place where the epithet is not applied to 'victory') ἑτεραλκία δῆμον ἔχοντες seems to mean 'having a people to gain fresh help from': and this sense fits the other places. Hence 'victory of other strength' = 'a victory not won by themselves.' Here the 'other strength' is that of Athene herself; and Apollo means to hint that the victory so given would not be a fair one. So in 17. 627-630 Ajax perceives that Zeus is giving ἑτεραλκία νίκην to the Trojans, and cries out that plainly Τρώεσσι πατήρ Ζεὺς αὐτὸς ἀρήγει. And in Od. 22. 236 Athene—

οὐ πῶ πάγχυ δίδου ἑτεραλκία νίκη,
ἀλλ' ἔτ' ἄρα σθένης γε καὶ ἀλκῆς πειρήτιζεν
ἡμὲν Ὀδυσσεύς, ἥδ' υἱοῦ κυδαλίμοιο,

i. e. she did not yet bring her own might (ἀλκή) to decide the victory, but still tried the strength and ἀλκή of Ulysses and his son.

The use of ἑτεραλκῆς μάχη in Herodotus (9. 103, cp. 8. 11) for 'indecisive battle,' *rugna anceps*, may be a reminiscence of Homer; but this sense does not suit the Homeric passages.

30. **μαχήσονται**. The Fut. is used of what will follow as a matter of course, and thus implies *indifference*, in contrast to the Subj. **παύσωμεν**: cp. 6. 71., 7. 116.

τέκμωρ, lit. 'contriving,' 'making,' hence the 'settlement contrived' by a superior power, esp. a final, definite 'settlement,' 'doom,' &c. The **τέκμωρ** of Troy is the winding up, the final crisis, of its history.

39. **προκαλέσεται** is 1 Aor. Subj.

οἰόθεν οἶος, 'singly and alone' (= **αὐτὸς καθ' αὐτόν**). The meaning **μόνος πρὸς μόνον** (Schol.) does not suit l. 226. The phrase can hardly be explained logically: it is an imitation of **ἀλλοθεν ἄλλος** and similar pairs (in which the repetition has a definite meaning). Cp. **αἰνóθεν αἰνῶς** in l. 97. Such forms are rare in Homer; hence it is singular that there are three instances in this book.

42. **ἐπόρσειαν**. The Opt. expresses the remoter expected result; the purpose having been given by the Subj. **προκαλέσεται**, § 34, 2, *a*.

44. **σύνθετο**, 'understood.'

46. **παρ' Ἑκτορ[α]**, Acc. as 8. 280 **στῇ δὲ παρ' αὐτὸν ἰών**.

48. **ἦ ρά νύ μοι τι πίθοιο**, need not be a question: cp. 4. 93.

52. **ἐπισπεῖν**, 'to deal with,' 'go through with,' Lat. *obire*.

53. The gods did not say explicitly that Hector would not be slain; but Helenus may be supposed to infer this. He 'understood their purpose,' which was simply to stop the battle for the day, and he put it in as encouraging a form as possible.

55. **μέσσου δουρὸς ἑλών**, a sign of truce, cp. 3. 76-78.

59. **ὄρνεσιν ἐοικότες αἰγυπιοῖσι**, i. e. they took the visible form of vultures. The gods are never seen in their proper form, except by favoured individuals (as Achilles, Il. 1. 198); cp. Od. 16. 161 **οὐ γάρ πο πάντεσσι θεοὶ φαίνονται ἐναργεῖς** (Am.).

61. **ἀνδράσι τερπόμενοι**. Cp. the saying of Heraclitus, that man is the plaything of the gods. The words **τῶν δὲ στίχες κ.τ.λ.** express the point in which Athene and Apollo took delight (Am.).

63. **Ζεφύριοι φρίξ**, 'the ripple of, i. e. caused by, the West wind': so 23. 692 **ὑπὸ φρικὸς Βορέω ἀναπάλλεται ἰχθύς**. See on 2. 397.

64. **μελάνει**, Intrans., 'grows dark.' But Aristarchus read **μελάνει δέ τε πόντον ὑπ' αὐτῇ**. On **τέ** see § 49, 9.

70. **κακά**, with **τεκμαίρεται** as well as with **φρονέων**: cp. 6. 349 **ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραντο** (with the note).

73. **ὕμῖν δ'**, the apodosis to **ὅρκια μὲν** — (l. 69). The **γάρ**, however, indicates that the reason is put first, so that l. 73 is parenthetical in sense, and the real apodosis is given in ll. 74, 75.

76. **ἐπιμάρτυρος**, 'a present witness,' a compound like **ἐπιβούκολος**, **ἐπίουρος**.

79. **δόμεναι**. The Inf. for the Third Person Imperative: so 6. 92.

80. **λελάχωσι**, 'give me my portion,' i. e. duly burn the body: § 28, 2.

83. ἔκατος is a short form equivalent to ἐκατηβόλος, 'far-shooting.'

87. καὶ ποτέ τις εἶπησι, a recurring formula, see 6. 459.

89. σῆμα. There are mounds on the coast of the Troad, called by tradition the tombs of Achilles, Ajax, Antilochus, Patroclus.

95. νείκει, 'with railing,' sharp rebuke.

96. Cp. Virgil's imitation, *Æn.* 9. 617 *O vere Phrygiæ, neque enim Phryges.*

97. αἰνόθεν αἰνῶς, a phrase like οἰόθεν οἶος (l. 39), a kind of 'second power' of αἰνῶς.

99. ὕδωρ καὶ γαῖα, the elements of which men were supposed to be formed: Hesiod, *Op.* 61 γαῖαν ὕδει φύρειν (of the creation of woman).

100. ἀκήριοι, 'lifeless,' cp. 21. 466 φθινύθουσιν ἀκήριοι, 'waste away and have no life in them'; also 5. 812. ἀκλέες, by hyphaeresis, for ἀκλεές: cp. ἀποαίρεο (l. 275). Or it may be a Neut., used adverbially.

102. νίκης πείρατ' ἔχονται. There is a play on the double meaning of πείραρ: the 'end,' i.e. decision, consummation, of victory, and the 'end' in the literal sense, as of a rope. The word ἔχονται is chosen because it suits the latter: so 7. 402 ὀλέθρου πείρατ' ἐφῆπται, 'the ends of destruction are fastened.'

110. ἀνὰ δὲ σχέο, 'but bear up,' 'put a check on yourself.'

111. The ἔρις is the strife or rivalry *out of* which the combat arises; hence ἐξ ἔριδος μάχεσθαι is practically 'to fight a match,' 'to pit yourself against . . in fighting': cp. *Od.* 4. 343 ἐξ ἔριδος Φιλομηλεΐδῃ ἐπάλαισεν ἀναστάς.

113. This assertion, implying that Hector was superior to Achilles, is not to be taken literally. It is evidently intended merely to pacify Menelaus: cp. 9. 352 ff.

125. An adaptation of this line formed the answer of the Spartan envoy, when Hiero stipulated for the command of the Greek army against Persia; ἦ κε μέγ' οἰμώξειεν ὁ Πελοπίδας Ἀγαμέμνων κ.τ.λ. (*Ildt.* 7. 159). Nestor's reference to Peleus may perhaps be understood as an indirect reminder of the absence of Achilles.

127. The occasion, as we gather from the fuller account in 11. 765-790, was when Nestor and Ulysses were going round Greece collecting the army. μέγ' ἐγήθεεν, so that his grief would be proportionately great now.

128. τόκον, 'the parentage,' cp. 20. 203 ἴδμεν δ' ἀλλήλων γενεήν, ἴδμεν δὲ τοκήας.

134. ἀγρόμενοι, 2 Aor. Part. of ἀγείρω. ἐγχεσίμωροι, cp. 2. 692.

136. τοῖσι, 'for them,' as *their* champion; or in the local sense, 'among them.'

138. ἐπὶ κλησιν, 'as a surname': cognate Acc., § 37, 2, 3.

143. The κορύνῃ (a club or mace) needed room. The combatant, probably swung it round his head before delivering the blow.

149. δέ of the apodosis.

153. θάρσει ϕ , 'by its (my spirit's) hardihood.'

156. παρήγορος, lit. 'fastened at the side,' hence 'hanging loose,' 'swinging' or 'sprawling' about: from αείρω, like συν-ήγορος, 'yoked together,' cp. 10. 499 (with the note). It is applied to an unsteady or erratic man, 23. 603 ἐπεὶ οὐ τι παρήγορος οὐδ' ἀεσίφρων ἦσθα πάρος. The passage is imitated by Æschylus, Prom. 363 καὶ νῦν ἀχρεῖον καὶ παρήγορον δέμας κείται κ.τ.λ. τις qualifies παρήγορος (a sort of π. = in a sprawling, helpless *kind of way*): cp. Od. 17. 449 ὥς τις θαρσαλέος καὶ ἀναιδής ἐσσι προΐκτης: 18. 327 σύ γέ τις φρένας ἐκπεπαταγμένος ἐσσί.

158. ἀντήσειε μάχης, i. e. 'would meet with an antagonist.'

160. οὐδ' οἷ (Plur. of οὐδ' ὅς), with a verb in the Second Person.

161. ἐννέα πάντες, 'nine, all told.'

166. The ϕ of Ἐνυαλίῳ forms one syllable with the α of ἀνδρεϊφόντῃ.

171. πεπάλασθε, so Aristarchus: most MSS. have πεπάλαχθε. As the word for 'throwing' lots is πάλλεσθαι (Il. 15. 191, 24. 400), the true reading here is probably πεπάλεσθε (and so in Od. 9. 331 πεπαλέσθαι). This Reduplicated Aor. (§ 4) appears in the Part. ἀμ-πεπαλῶν.

173. ὃν θυμὸν ὀνήσεται, 'will be comforted in his own heart too.'

175. ἐσημήναντο, 'marked,' with some token (σήμα) scratched on it. The mark was a private one, which the herald could not read.

179. λαχεῖν. The Acc. with the Inf. is used in prayers, cp. 2. 413.

187. κυνέη βάλε. Dat. as in πεδίῳ πέσε (5. 82), &c.

188. ὑπέσχεθε, 'held out,' to receive the lot.

191. χαίρω δὲ καὶ αὐτός, i. e. not only am I bound by the lot to fight, but I rejoice myself to do so.

192. δοκέω νικησέμεν, 'methinks [lit. I seem that] I shall conquer.'

197. ἐκὼν serves chiefly to give force by contrast to ἀέκοντα: cp. 4. 43 ἐκὼν ἀέκοντί γε θυμῷ, and Od. 5. 155 παρ' οὐκ ἐθέλων ἐθελούσῃ. For the Subj. δίηται, see § 29, 6. The γε emphasises βίη in contrast to ἰδρείη. Of his *strength* Ajax is quite sure.

199. ἔλπομαι, 'I trust,' 'flatter myself'; with ironical affectation of speaking with less positiveness.

203. νίκην goes with δός, not with ἀρέσθαι: 'give victory, and the winning of a glorious boast.'

210. The construction as in 1. 8. ἔριδι ξυνέηκε μάχεσθαι.

θυμοβόρου, 'gnawing the heart': as we say 'heart-breaking.'

212. βλοσυροῖσι, 'grim,' 'fierce'; derivation still quite uncertain.

217. οὐ πως ἔτι εἶχεν, 'he had no longer any way to,' he could not now &c. ὑποτρέσαι, 'shrink before him.'

218. χάρμη, 'to meet in battle,' Locative Dat., as l. 187.

221. On Ὕλην or Ὕδην, see 5. 708.

222. αἰόλον, 'glancing,' 'flashing': the effect of light falling on the metal plates, especially in the movement of battle.

223. ταύρων, 'of (hides of) bulls.' So 4. 105 τόξον αἰγός, 'a bow of (the horns of) a goat.' ὄγδοον, 'as the eighth layer.' ἐλαύνω is the regular word for smith's work, cp. 12. 296., 20. 270. Tychius indeed was a worker in leather (l. 221): but the division of labour had not then been carried far.

226. οἶόνθεν οἶος, 'alone for yourself,' significant repetition from l. 39.

228. μετ' Ἀχιλλῆα, 'after Achilles' (in order).

229, 230. See 2. 771, 772.

232. καί emphasises πολέες, 'not one, but many.'

ἄρχε, 'begin,' i. e. take the first spear-throw, cp. l. 244.

235. πειρήτιζε, 'try me,' i. e. try to frighten me.

238. βῶν, 'an ox-hide shield,' cp. 12. 105 τυκτῆσι βόεσσι, and 12. 137 βόας αὔας. βῶν is said to be Doric for βοῦν: it is probably the original form, cp. Sanskrit *gaus*, Acc. *gām*. It was read in this place by Aristarchus: other ancient readings are βούν (Aristoph.), βῶ (Herodian).

239. τό μοι ἔστι ταλαύρινον πολεμίζειν. The chief question here is whether τό is Nom. or Acc. If Nom., it refers either to the shield, or (more probably) to the whole fact just asserted: 'which thing (viz. the skill to use a shield) is mine wherewith to be a stout-shielded warrior.' If τό is an Acc., it is used adverbially (as in 3. 176 τὸ καὶ κλαίονσα τέτηκα, &c.), and the sense is, 'wherefore I have wherewith to be a stout-shielded warrior.' For this use of the Inf. after ἔστι cp. 2. 291 (with the note). Cp. also 2. 451 ἐν δὲ σθένος ὤρσεν ἐκάστω καρδίῃ ἄλληκτον πολεμίζειν ἡδὲ μάχεσθαι.

With ταλαύρινον πολεμίζειν is to be compared the phrase ταλαύρινος πολεμιστής, applied in the Iliad to Ares (5. 289, &c.), meaning 'a shield-enduring warrior,' one stubborn in the use of his shield: ταλά-φρινος like ταλα-πενθής, ταλα-πείριος, ταλα-εργός, all of which express *endurance*. Here ταλαύρινον may be an Adjective used predicatively, 'to fight as a sturdy wielder of the shield,' or an Adverb with much the same force (cp. ἄλληκτον πολεμίζειν).

240. ἐπαῖξαι, 'to dash on through': ἐπί as in ἐποίχασθαι, ἐφέπειν.

241. δηῖψ μέλπεσθαι Ἀρτῇ, 'to sing and dance, make sport, for Ares the destroyer.' Cp. Tyrtæus, fr. 16 ἄγετ' ὦ Σπάρτας ἔνοπλοι κούροι ποτὶ τὰν Ἀρεος κίνασιν (Död.). Notice the oxymoron in μέλπεσθαι: § 60.

242. The γάρ introduces the *reason* for giving notice that he is about to strike; viz. unwillingness to take Ajax at a disadvantage.

243. λάθρη, with βαλέειν (l. 242).

ὀπιπτεύσας, 'watching his advantage.' On the form see 4. 371.

249-254 are repeated from the former combat, 3. 355-360.

259. See 3. 348.

261. στυφέλιξε, 'rudely checked him in the fury of his onset.'

262. ἐπῆλθε, 'passed over,' ἐπί as in ἐποίχασθαι (cp. l. 240). Or it may mean simply 'reached.'

τμήδην, 'in cutting manner,' i. e. cutting its way through.

269. ἐπέεισε, 'threw (his force) into the cast.'

270. εἶσω . . ἔαξε, 'broke in,' broke so as to pass inwards.

272. ἀσπίδι ἐγχριμφθεῖς, 'crushed against the shield,' with the shield jammed against his body by the blow of the stone.

276. Ταλθύβιός τε καὶ Ἰδαῖος, note the 'chiasmus'; Ἰδαῖος is the Trojan, Ταλθύβιος the Greek.

281. καί, with ἅπαντες.

282. Night is thought of as a power to whom certain acts would be displeasing: cp. 14. 261 ἄζετο γὰρ μὴ νυκτὶ θοῇ ἀποθύμια ἔρδοι.

284. κελεύετε, Plur. because both heralds are meant.

286. ἧ περ ἂν οὗτος, sc. ἄρξῃ.

289. περί, 'beyond,' 'surpassingly.'

292. ἐτέροισί γε, 'to one side or the other.' Hector does not confine his view strictly to Ajax and himself.

294. ὡς κ.τ.λ. follows νῦν μὲν πανσώμεσθα κ.τ.λ.

296. αὐτὰρ ἐγὼ κ.τ.λ. After σύ τ' ἐϋφρήνης . . Ἀχαιοὺς we expect ἐγὼ τε (or καὶ ἐγὼ) Τρῶας ἐϋφρήνω, but an independent sentence is substituted: see § 58, and the notes on 3. 80., 6. 478., 7. 11, 418., 8. 346., 12. 237, 447.

298. αἱ τέ μοι εὐχόμεναι κ.τ.λ. These words seem to imply some sort of divine honours: cp. 11. 761 πάντες δ' εὐχετόωντο θεῶν Διὶ Νέστορί τ' ἀνδρῶν, 22. 394 ᾧ Τρῶες κατὰ ἄστν θεῶ ὡς εὐχετόωντο.

θεῖον δύνονται ἀγῶνα, 'will enter the assembly of the gods,' i. e. held in their honour; perhaps with the notion of their presence at the festival. In 18. 376 the same phrase is applied to the meetings of the gods themselves. Cp. 15. 428 νεῶν ἐν ἀγῶνι, 'in the gathering-place of the ships,' i. e. the camp.

301. ἐριδος πέρι, lit. 'over strife,' i. e. with nothing in dispute apart from the contest itself. Thus the meaning is practically the same as ἐξ ἐριδος (l. 111), viz. 'in pure combativeness': cp. ἀπὸ σπουδῆς, l. 359.

305. δίδου, Impf. 'gave at the same time,' 'gave in return,' § 27.

310. ἀελπτέοντες, = ὅτι ἀελπτοὶ ἦσαν, 'not having had hope.'

313. γένοντο, 'came to be,' 'got to,' cp. 8. 117.

316. ἀμφὶ θ' ἔπον, 'dealt with it,' 'set to making it ready.'

321. διηνεκέεσσι, 'continuous,' 'the unbroken length of the back'; imitated by Virgil, *Æn.* 8. 183 *perpetui tergo bovis*. The back was the portion of honour, *Od.* 4. 66., 8. 475: cp. *Hdt.* 6. 56, where it is mentioned as one of the special privileges of the Spartan kings on a campaign.

325. πρόσθεν, refers to the advice given in 2. 362 ff.

328. πολλοὶ γάρ κ.τ.λ. The reason is put first, the main proposal of the speech beginning at l. 331 τῷ σε χρή κ.τ.λ.

332. κυκλήσομεν, *Aor. Subj.*, 'let us wheel,' i. e. carry on wheeled waggons.

334. This is the only place where we hear anything of the bones of the dead being taken back to Greece. The line is probably spurious.

336. *ἐξαγαγόντες*, with *ἐκ πεδίου*, 'making it rise from the plain.'

337. *ἄκριτον*, 'undistinguished,' in an unbroken line (not making a separate mound for each).

338. *εἶλαρ*, 'as a shelter.' *αὐτῶν*, 'the men' (ourselves).

339. *πύλας*, not necessarily more than one gate: see 2. 809., 12. 340.

340. *εἴη*, Opt. of a comparatively remote purpose, § 34, 2. Possibly however we should read *εἴη* or *ἦη*, cp. 23. 47.

342. *ἀμφὶς ἐοῦσα*, 'being round it.'

343. *ἐπιβρίση*, 'press in with overwhelming weight.'

346. *τετρηχυῖα*, 'disordered,' cp. 2. 95 *τετρήχει δ' ἀγορή*. The two epithets *δεινὴ τ.* supplement each other, = 'in fearful disorder.'

Πριάμοιο θύρῃσι, see 2. 788.

352. *ψενσάμενοι*, 'having been false to,' 'having broken.'

353. This line is probably spurious, or at least corrupt, as the use of *ἵνα μή* can hardly be defended. If it is retained, the sense must be 'to the end that we do not act thus,' i.e. 'there is no good to be hoped for, such that we should not give up Helen.' But probably the speech ended with *τῷ οὐ νύ τι κέρδιον ἡμῖν*, 'there is no good in store for us,' which some rhapsodist or critic thought abrupt.

357. *φίλα* is the predicate in sense: 'this that you now say is not pleasing to me.'

358. *μῦθον*, a proposal, a 'thing to say.'

359. *ἀπὸ σπουδῆς*, 'in earnest.'

362. *ἀπόφημι*, 'I say right out,' 'declare,' cp. 9. 309 *χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποειπεῖν*.

364. *οἴκοθεν*, i.e. of my own store.

366. *θεόφιν*, an Instrumental or 'comitative' form, see § 40.

371. *ἐγρήγορθε*, Pf. Mid., 'keep awake,' cp. *ἐγρήγορθαι* (10. 67).

375. *αἶ κ' ἐθέλωσι παύσασθαι κ.τ.λ.* The apodosis is not expressed; = 'if they will—, let it be so.' Cp. 6. 150 (note).

376. *δυσηχέος*, 'evil-sounding.'

380. This line is not in the best MSS., and is doubtless an interpolation. The phrase *κατὰ στρατὸν ἐν τελέεσσιν* is not appropriate; it should be *κατὰ πτόλιν*, as in l. 370. The line is doubtless taken from 18. 298, where *κατὰ στρατόν* is rightly used.

387. *αἶ κέ περ . . γένοιτο* is probably a courteous formula, 'an it please you.' The Opt. is due to the past Tense *ἤνώγει*.

393. *ἦ μήν*, 'to be sure the Trojans bid him,' = 'although they bid him.'

400. *Ἀλεξάνδροιο*, with *δεχέσθω*, 'from Alexander,' cp. 1. 596.

401. *καὶ ὅς κ.τ.λ.* 'even to him who' &c.

402. *ὀλέθρου πείρατ' ἐφήπται*, cp. l. 102.

403. ἐπίαχον, 'shouted therewith,' in assent.

408. ἀμφί, 'about,' of a matter at issue between *two* parties.

409. οὐ γάρ τις φειδῶ νεκύων κ.τ.λ. 'there is (i. e. there should be) no grudging, as to the dead, in regard to soothing them with fire,' i. e. 'no one should be unwilling to appease the dead with fire.' οὐ φειδῶ = οὐ χρῆ φείδεσθαι (like οὐ νέμεσις, 'it is not a case for anger,' &c.).

πυρός is Gen. of *material*, as πρήσαι πυρός, &c.

411. ὄρκια δὲ Ζεὺς ἴστω, 'to the treaty (i. e. about the burning of the dead) let Zeus be witness.'

418. νέκυάς τ' ἀγέμεν, ἕτεροι δέ, a slight anacoluthon: instead of νέκυάς τε ὕλην τε (or νέκυάς τε καὶ ὕλην) ἀγέμεν, the second object is expressed by an independent clause (§ 58).

421-3. προσέβαλλεν . . οἱ δ' ἦντεον, i. e. 'as the sun was striking with his darts, they began to meet.' This is still the day which began at l. 381: the embassy being over at or soon after day-break. It appears to end at l. 432, though the coming on of night is not mentioned.

425. The dead were taken home by their friends, so that ἀμαξίων ἐπάειραν implies διέγωνσαν. Hence ἀλλά: it was hard to know them, *but* as they washed off the blood they (did, and) took them up on the waggons.

427. κλαίειν denotes loud wailing, such as was practised by Eastern nations: hence the prohibition is not inconsistent with δάκρυα θερμὰ χέοντες. The description in ll. 424-426 refers to both Greeks and Trojans: then the mention of Priam in l. 427 confines ll. 427-429 to the Trojans. The whole passage (421-432) is curiously symmetrical, the twelve lines falling into four equal stanzas.

433. After οὔτε ἤως we expect οὔτε νύξ, for which is substituted the more specific ἔτι δ' ἀμφιλύκη νύξ, 'it was still twilight': cp. l. 418. The day now described is doubtless the one after the embassy and burial of the dead: cp. l. 421.

434. ἔγρετο, 'was roused,' i. e. mustered. La Roche conjectures ἤγρετο, from ἀγείρω, 'was assembled,' comparing ἀγρόμενοι above (l. 332). But this seems unnecessary. There is a similar doubt between the two verbs at 23. 287 ταχέες δ' ἱππῆες ἀγερθεν (al. ἔγερθεν).

447. νόον καὶ μῆτιν ἐνίψει, 'declare his thought and purpose,' i. e. take the gods with him in his plans. Cf. Od. 2. 137 μῦθον ἐνίψω, Od. 11. 148 ὁ δέ τοι νημερτὲς ἐνίψει.

453. ἦρω. Most MSS. have ἦρωϊ, which may be scanned by shortening ω before the final ι. πολίσσαμεν ἀθλήσαντε, 'built by our labours.'

456. τοῦτο δείσειε νόημα, 'be frightened by this thought,' a kind of cognate Acc., like τό γε δειδίθι, &c.

463. τοι, a *Dat. ethicus*, 'that you may get the wall levelled.'

467. Lemnos seems to be neutral. In the sixth century it was inhabited by barbarians, the Pelasgians mentioned by Herodotus (v. 26, vi. 137).

468. Ἰησονίδης, mentioned again in 21. 41., 23. 747. This is one of the few references in the Iliad to the Argonautic expedition.

470. Ἀτρεΐδης, with δῶκεν ἀγέμεν, 'gave to be brought to the Atreidae.'

473 ff. The Greeks pay with their spoil—raw material and slaves.

478. σφιν, viz. the Greeks, the main subject of the preceding sentence.

479. χλωρόν, paleness being the 'colour of fear'; cp. 10. 376., 15. 4.

BOOK VIII.

WITH this book the story of the Iliad enters upon a new stage, marked by the direct intervention of Zeus. Hitherto, beyond sending the Dream which brought the Greek army into the field, he has taken no step towards fulfilling his promise to Thetis. The other gods have been active on behalf of their favourites, and the result has been indecisive. Zeus now forbids them to give aid to either side, and himself comes down to Mount Ida in order to secure the victory of the Trojans (ll. 1-52). He sends his thunder-bolts among the Greeks, and causes them to fly before Hector. Diomedes for a moment resists, but has to yield to the thunder (53-197). When the Greeks are driven to their new rampart, Zeus relents for a time, and they make a stand. Teucer does good service with his arrows, till he is smitten with a stone by Hector, and the Trojans once more press on to the Greek lines (198-349). Then the two goddesses, Here and Athene, attempt to come to the rescue, but are recalled by Zeus (350-483). Finally night interrupts the battle, and the Trojans encamp on the battle-field.

From this summary it is plain that the eighth book stands in the closest relation to the first. What Zeus then promised, he now sets himself to perform. As Athene complains (l. 370) 'he has brought to pass the counsels of Thetis, who kissed his knees and took him by the beard, entreating him to honour Achilles.' And Zeus himself declares (l. 473 ff.) that Hector shall be victorious until Achilles again takes the field. With regard to the intervening books (II-VII), we are met by the difficulty which was pointed out by Grote, and indeed formed the basis of his well-known theory of the Iliad. How is it, he asked, that the purpose of Zeus has been so long dormant? How can we reconcile the vigilant interference of this book with the indifference of Books II-VII? The explanation, in his view, was that these books did not belong to the original poem, but were added when (as he put it) the 'Achilleis' was enlarged into an Iliad. Without attempting here to discuss this theory in general, we may make one or two remarks which have a direct bearing upon the eighth book:—

(1) The angry and threatening speech of Zeus at the beginning of

the book almost presupposes some such history as we have in Books II-VII. It is unmeaning unless his will has been already thwarted by the other gods.

(2) The poetical value of the eighth book consists mainly in the contrast which it makes to the earlier books. The agency of Zeus, the ineffectual attempts of the other gods, the hopeless defeat of the Greeks—all the leading ideas of the book depend for their effect on the very different character of the former battles.

(3) The prominence of Diomede is almost as marked as in his *Aristeia*: see ll. 90-197, ll. 253 ff., and especially the speech of Hector, l. 532 *εἴσομαι εἰ κέ μ' ὁ Τυδείδης κ.τ.λ.* There is a direct reference in ll. 105-108 to one of his exploits, the capture of the horses of Aeneas (5. 263, 323): see also l. 99 (note). Reference of a more general kind may be seen in ll. 152 ff.

1. ἥως μὲν . . ἐκίδνατο . . Ζεὺς δὲ . . ποιήσατο, i.e. as dawn was spreading, Zeus summoned an assembly.

7. τό γε, explained by the Inf. διακέρσαι, 'let no one try this, to set at nought (lit. cut across) my word' (see *H. G.* § 258).

10. Join ἐθέλοντα ἀρηγέμεν, 'whom I shall observe choosing to help.'

12. οὐ κατὰ κόσμον, with πληγείς, 'smitten in no seemly wise': cp.

2. 264 πεπληγὼς . . ἀεικέσσι πληγῇσι.

18. εἰ δ' ἄγε πειρήσασθε, cp. I. 302.

20. Most MSS. have πάντες δ': but δέ is here out of place. Some put a colon after κρεμάσαντες and take it with the preceding line.

24. αὐτῇ γαίῃ, 'with earth as well': § 38, 3.

25. Some (following Aristarchus) think that Olympus, the earthly mountain, is here opposed to οὐρανός, where Zeus holds his end of the chain. But Olympus, though not = 'heaven,' reaches up to heaven, and the two are constantly associated (5. 750, &c.).

28-40. These lines were obelised by Aristarchus.

34. οἶτον . . ὄλωνται, cognate Acc., cp. 3. 417. Subj., see § 29, 4.

37. τεοῖο, for σείο, found only here and in l. 468.

39. θυμῷ πρόφρονι, 'with serious mind,' i.e. meaning it seriously.

48. Γάργαρον, Acc. of the part, in Apposition to the whole ('Ἰδην).

53. δεῖπνον, the mid-day meal, see II. 84-86. It is commonly taken before a battle, cp. 2. 381., 19. 171. The evening meal is δόρπον, cp. 7. 370, 466., 8. 503., 9. 88, &c. In Attic the δόρπον disappears, and the δεῖπνον takes its place: just as the modern 'dinner' takes the place of the old-fashioned 'supper.'

54. ἀπὸ δ' αὐτοῦ, 'and thereupon,' 'straightway.'

58, 59. Repetition of 2. 809, 810: and ll. 60-65 of 4. 446-451; ll. 66, 67 of II. 84, 85.

67. ἤπτετο, 'took hold,' i.e. hit their aim, told on the enemy.

68. ἀμφιβεβήκει, 'bestrode,' i. e. stood at the middle and highest point.

70. δύο κῆρε, 'two fates,' i. e. two lots signifying death. The dual ἐξέσθην in l. 74 would show that there were two lots for each side. But the two lines 73, 74 were rejected by Aristarchus. τανηλεγέος, an unexplained word, probably from ἀλέγω, like δυσ-ηλεγής, 'grievous,' ἀπ-ηλεγέως, 'without recking,' νηλεγής, 'reckless' (Alcm.). It may mean 'causing long care.'

72. ἔλκε, 'drew up,' so as to give the scales free play, cp. 12. 434.

75. αὐτός, i. e. as his own act, in contradistinction to the result of the weighing.

77. ὑπό, 'beneath,' i. e. in their knees.

81. ἐτείρετο, 'was in trouble.' There was also a reading ἐδάμνατο.

83. πρῶται τρίχες, 'the foremost hair' (of the mane). ἵππων, 'of a horse': Plural as 4. 142 παρήϊον ἔμμεναι ἵππων.

84. καίριον, a vital place: cp. 11. 439.

85. ἀλγήσας, Aor. of the access of pain. ἀν-ἐπαλτο, from πάλλομαι.

86. ἵππους, 'the chariot and horses.'

κυλινδόμενος περὶ χαλκῷ, 'writhing round the arrow point': cp.

13. 441 ἐρεικόμενος περὶ δουρί, also 13. 570., 18. 231, &c.

87. παρηγορίας, the wounded horse being a παρήγορος, see on 7. 156.

88. φασγάνῳ αἵσσω, 'with quick movement of his sword.'

89. ἡνίοχον, here in a wide sense, of the παραιβάτης or chief warrior.

91, 92. In the ἐπιπώλησις, 4. 293 ff., Ulysses comes between Nestor and Diomedes: hence in going to help Nestor, Diomedes would pass the place of Ulysses. It is curious that Ulysses is omitted in ll. 261 ff.

95. μή τίς τοι, 'see that some one does not —,' ironical warning.

99. προμάχοισιν ἐμίχθη, a phrase hardly in place here, since the Greek πρόμαχοι had all fled. It is taken from 5. 134, of which this line is an echo.

103. λέλυται, 'is unstrung,' 'is failing.'

105-107. Repetition of 5. 221-223.

108. μῆστωρ. So the best MSS. read; others have μῆστωρα. See the note on 5. 272.

111. εἰ, 'whether.' The common reading is ἥ, but most MSS. have εἰ, and the use of ἥ in single indirect questions is very doubtful.

μαίνεται, 'rages,' esp. of an unchecked course, cp. 6. 101., 9. 238., and of a spear, 16. 74 οὐ γὰρ Τυδείδew Διομήδεος ἐν παλάμῃσι μαίνεται ἐγχεΐη Δαναῶν ἀπὸ λοιγὸν ἀμύναι.

115. εἰς with βήτην (for εἰσεβήτην), governing ἄρματα.

119. ὁ δέ. The Art. repeats the Subject of the preceding clause, cp. 1. 191 (§ 47, 1).

122. ὑπερώησαν. 'started back.' ὑπό as in ὑποείκω, 'to give way before' (an enemy).

124. πύκασε, 'covered close,' 'shrouded.'

ἡνιόχοιο, with ἄχος, 'grief for his chariot-driver': § 39, 1.

126. μέθεπε, 'set about finding': cp. 5. 329. ὁ δέ, as 119.

129. δίδου, Impf. 'at the same time gave,' = 'while he gave': § 27.

χερσίν, 'into his hands,' Dat. of the end of a motion.

130. ἀμήχανα ἔργα, 'deeds against which no contrivance would avail,' hopeless mischief. This sudden change in the battle seems very improbable. No leading Trojan has been killed; and we are not told that any general rally of the Greek army has taken place.

136. κατα-πτῆ-την, an Aor. from the root πητ-, πτη-, with the same meaning as the longer root πτηκ- from which πτήσσω is formed.

140. οὐχ ἔπετ' ἀλήκη, 'strength is not furnished,' 'does not serve,' cp. 4. 314 ὥς τοι γούναθ' ἔπειτο.

141. ὀπάξει, 'grants,' 'furnishes,' = ἔπεσθαι ποιεῖ, cp. 4. 415 τούτῳ μὲν γὰρ κῦδος ἄμ' ἔφεται.

143. εἰρύσσαιτο, 'protect from,' 'bar' (lit. 'cover,' 'shelter'). But in 1. 239 θέμιστας εἰρύεται the meaning is 'protect,' 'uphold.'

147. τόδε is explained by Ἔκτωρ γάρ κ.τ.λ., 'it is that Hector,' &c.

150. ἀπειλήσει, 'will boast.'

154. ἀλλά of the apodosis, cp. 1. 82.

159. στονόεντα, 'full of groans,' as being the cause of groaning.

163. γυναικὸς ἄρ' ἀντὶ τέτυξο. The Plupf. with ἄρα = 'thou art after all,' as it now appears, cp. 3. 183., 12. 164. ἀντὶ, 'in place of,' = 'as good as'; cp. Od. 8. 546 ἀντὶ κασιγνήτου ξείνός θ' ἱκέτης τε τέτυκται.

164. κακὴ γλήνη, 'wretched minion.' The word γλήνη properly denotes a 'bead,' or bead-like object; cp. τρί-γληνος, 'with three drops.' Hence it is used for the ball of the eye; also more generally, = 'play-thing,' 'bauble,' (cp. γλήνεα, 'ornaments,' 'jewgaws,' Il. 24. 192); hence as a term of reproach, 'pretty thing,' 'toy,' 'minion,' &c.

166. δαίμονα δώσω, 'I will bring the hand of fate upon you.' δαίμων is put by a boldness of phrase for δαίμονος αἴσα (Od. 11. 61), or the like. But Zenodotus read πότμον ἐφήσω, certainly a more Homeric expression.

168. στρέψαι, 'as to turning,' = 'whether or not to turn.'

171. σῆμα τιθεῖς .. νίκην, 'giving a sign which was (i. e. signified) victory.' On ἑτεραλκία (= heaven-sent) see 7. 26 (note).

175. κατένευσε, 'has granted' (confirmed by his nod).

177. νήπιοι, an interjectional Nom., cp. 1. 231.

178. ἀβληχρά, lit. 'soft.' οὐδενόσωρα, 'not worth a thought.'

183. This line is wanting in the best MSS. The sentence ends well at αὐτούς, cp. 14. 47.

185. This line was rejected by Aristarchus, because the use of four-horse chariots is not Homeric. Moreover, the dual ἀποτίνεται would not naturally be used of four.

186. ἦν μάλα πολλήν κ.τ.λ. Instead of a general Verb suitable to

κομιδήν (such as *παρείχε*, or *ἐκόμιζε*), we have the specific *μελίφρονα πυρὸν ἔθηκε*, κ.τ.λ. This is an anacoluthon of a kind unusual in Homer.

189. Rejected by the ancients, on account of the strangeness of giving wine to horses, which is spoken of here as if it were the ordinary practice.

190. *ἡ ἐμοί*. Here we must supply out of *πυρὸν ἔθηκεν* κ.τ.λ. the more general idea 'set food before,' 'attended to' (Zeugma).

193. *πᾶσαν χρυσεῖην ἔμεναι*, 'that it is all of gold,' Inf. depending on *κλέος οὐρανὸν ἵκει* (=it is reported). No such shield is mentioned elsewhere.

197. *ἐπιβησέμεν*, Fut. Inf. 'that I shall force to embark.'

198. *νεμέσησε*, Aor. 'was moved to indignation.'

200. *ἀντίον ἦῤῥα*, 'addressed,' 'bespoke.' Elsewhere these words generally mean 'spoke against,' or 'in reply.'

204. *βούλεο*, 'you used to wish.' So Heyne: most editors take it as an Imperative, 'do you wish,' 'you on your part ought to wish.'

206. *Ζῆν*, an old form of the Acc., related to *Ζεύς* nearly as *βῶν* to *βοῦς* (7. 238).

207. *ἀκάχοιτο καθήμενος*. 'he would have the vexation of sitting quiet,' i. e. he would have to sit idle, however vexed he might be.

209. *ἄπτο-επές*. The first part of the word is probably from a root meaning to 'throw' or 'dash' (whence also *ἑάφθη*): hence it means 'one that flings about words at random.' Cp. *ἄμαρτο-επές*, 13. 824.

213. *ὅσον ἐκ νηῶν ἀπὸ πύργου τάφρος ἔεργε*. The space described is probably the interval between the fortification (the wall with the outer trench) and the ships. Some (as Hentze, following Giseke and La Roche) take *ἀπὸ πύργου τάφρος ἔεργε* to be the important words, = 'the space from the wall to the trench,' and understand *ἐκ νηῶν* to mean merely 'outside the ships' (cp. 15. 391 *τείχεος ἀμφεμάχοντο θοάων ἔκτοθι νηῶν*). This seems forced, and it is not likely that the trench was at any distance from the wall. Faesi, on the other hand, joins *πύργου τάφρος*, 'the trench of the fortification'; but this is a strange phrase, and it is harsh not to take *ἀπὸ πύργου* together. Perhaps we should read *ἐπὶ πύργῳ*, taking *ἐπὶ πύργῳ τάφρος* as = 'the wall with its trench.'

215. *εἰλομένων*, with *τῶν* (213), the words *ἵππων τε καὶ ἀνδρῶν ἀσπιστάων* being epexegetic and parenthetical.

219. *αὐτῷ*, 'of himself,' before *Ἱερε* acted. *ποιπνύσαντι*, 'bestirring himself' (lit. 'working himself out of breath,' *ποιπνύω* being an Intensive from the root *πνυ-*).

222. *μεγακῆτεϊ*, 'with a great depth of hull,' *κῆτος* meaning 'a hollow.' When *μεγακῆτης* is used as an epithet of the sea, the notion is that of a great hollow full of water (cp. *μέγα λαῖτμα θαλάσσης*).

223. γεγωνένμεν is an Inf. of *consequence* after ἐν μεσσήτω ἔσκε, 'was in the middle for shouting,' i. e. so that one could shout from it and be heard. Note that γέγωνα implies being heard.

224-226. These three lines are wanting in all good MSS.

227. γεγωνώς. The Pf. is regularly used of the tone or pitch of the voice: § 26, 3.

229. ὅτε δὴ φάμεν, explaining εὐχολαί, 'the boasting of the time when we thought.'

230. ὁπότ' ἐν Λήμνῳ, sc. ἦτε. The ellipse is certainly harsh. Others join ὁπότ'.. ἡγοράασθε, supposing that the Verb which should govern ἄς is forgotten, or understood out of ἡγοράασθε.

233. ἄνθ', for ἄντα, 'opposite,' 'facing.'

234. ἀξιοί, in the literal sense, 'the counterpoise to,' 'a match for.'

236. = 'has any king ever been befooled like me'?

239. ἐνθάδε ἔρρων, 'as I came on this quest.' The proper sense of ἔρρω (*φέρω*) is obscure. It may have meant 'to go,' or 'to turn' (root *var*). In general, however, it has a distinctly unfavourable force; note esp. the Imperative ἔρρε, 'be off,' 'go about your business,' ἔρρέτω (9. 377, &c.).

243. αὐτοὺς δὴ περ, 'ourselves at least,' if we are not to conquer the Trojans.

247. τελειότατον, i. e. the surest to make the sign good, to bring fulfilment. The sign is the escape of the fawn by falling near the altar of Zeus.

250. πανομφαίῳ, 'from whom all voices (i. e. omens) come.'

254. πάρος, 'before,' 'in front of': the only instance of πάρος governing a Gen. σχέμεν, 'to have held,' i. e. 'guided,' 'driven.'

257. ἔτραπεν, 'had turned,' when the blow was struck.

261. τὸν δὲ μετ', sc. ἐξήλασαν, understood out of ll. 253-5; οὐ τις πρότερος.. εὗξατο.. ἐξελάσαι being = πρῶτος ἐξήλασε.

The list of nine chiefs differs from that of 7. 162-8, by including Teucer and Menelaus, and leaving out Thoas and Ulysses. As to Ulysses, cp. 8. 92-98.

266. παλίντονα. This is either a general epithet of the bow, 'bending back,' 'elastic,' or (more probably) it denotes a particular kind of bow (so certainly in Hdt. 7. 69, where it is used to distinguish the bows of the Arabians), viz. those with the ends curving in the opposite way to the centre, .

268. ὑπεξέφευεν, 'would withdraw' (lit. bear up away from him).

269. παπτήνας. At this point the construction is interrupted, and taken up again in l. 271 αὐτὰρ ὁ κ.τ.λ. The harshness of this is softened by the clause ἐπεὶ.. βεβλήκοι, which has the same Subject as the principal sentence, and therefore supplies a quasi-construction. Cp. 9. 358 νηήσας εὖ νῆας, ἐπὴν ἄλλαδε προερεύσσω, ὕψει κ.τ.λ. = 'I will load

the ships, and when I have launched them you will see,' &c. See § 58.

270. *βεβλήκοι* is the reading of Aristarchus: for the Opt. see § 34, 1, *b*. Several good MSS. have *βεβλήκει*.

272. *εἰς Αἴανθ'* seems to go with *αὐτίς ἰών* rather than with *δύσκειν*.

277. This line is wanting in most MSS.

279. *τόξου ἄπο*, cp. 24. 605 *τοὺς μὲν Ἀπόλλων πέφνεν ἄπ' ἀργυρέοιο βιοῖο*, i. e. with a shot from the bow.

282. *οὕτως*, 'as you are doing'; so in l. 244.

284. *κομίσατο*, 'took up,' 'took into his charge.' For the order *ἔτρεφε . . κομίσατο* cp. 1. 251., 5. 118, 359.

285. *ἐκκλείης ἐπίβησον*, 'bring to honour,' lit. 'cause to stand on fair fame'; cp. 2. 234 *κακῶν ἐπιβασκέμεν νῆας Ἀχαιῶν*.

289. *πρεσβήϊον*, elsewhere called *γέρας*, a gift of honour.

295. *πρὸτ' Ἴλιον*, 'towards Troy,' does not imply that the Trojans had been driven far.

302. *ὁ δέ*, without change of Subject, cp. 119.

304. *ἐξ Αἰσούμηθεν ὀπυιομένη*, 'taken to wife from Aesyne,' 'a wife brought to Priam from Aesyne.'

306. *ἦ τ' ἐνὶ κήπῳ*, sc. *ἐστί*.

308. *ἤμυσε κάρη*, 'drooped his head'; cp. Virg. Aen. 9. 436—

lassore papavera collo

Demisere caput, pluvia cum forte gravantur.

311–319. Repetition of the incident of ll. 119–129, mostly in the same words.

325. *αὐερόνonta*, sc. *νευρήν*, 'as he was drawing the bow.'

παρ' ὤμον, with *βάλεν*, taken up again by *τῇ ῥα* in l. 327. It appears from l. 328 that the stone struck the bowstring and Teucer's hand and shoulder at the same instant.

332. *ὑποδύντε*, 'getting under him,' taking him up.

338. *τίς τε*. For this use of *τέ* see § 49, 9.

340. *ἰσχία τε γλουτούς τε*, Acc. of the part concerned, § 37, 4; a sort of epexegetis of *κατόπισθε*. The Acc. with *ἄπτεσθαι* is not found.

ἐλίσσόμενόν τε δοκεύει, 'and watches, is on guard, against its wheeling about.' So the Bear watches (*δοκεύει*) the hunter Orion, Il. 18. 487–8.

341. *ᾠπαζε*, 'stuck to,' 'was busy with': the notion is that of *handling, dealing with*, rather than of *following*.

346. *πᾶσι θεοῖσι*, with *εὐχετόωντο*. The two clauses connected by *τε . . καί* are not symmetrical, the Indic. *εὐχετόωντο* being substituted for the Participle (which we expect, to answer to *κεκλόμενοι*); 'shouting to one another and praying aloud with uplifted hands to all the gods.' Cp. 3. 79, 80 (note).

348. *ἀμφιπεριστρώφα*, 'wheeled about this way and that.'

349. *Γοργοῦς ὄμματ'*, 'eyes [as the eyes] of the Gorgon,' cp. 11. 36.

355. ῥιπή, 'by the onset,' the 'swing' of his attack.

358. οὗτός γε, emphasised in contrast to πατήρ οὐμός in l. 360, Zeus being the real enemy.

361. ἐμῶν μενέων ἀπερωεύς, lit. 'one that causes the starting back,' the collapse or recoil, 'of my furious efforts.'

363. It is best to join τειρόμενον ὑπό, 'when in distress under (by reason of) the tasks,' &c.

367. προὔπεμψεν, sc. Εὐρυσθεύς. The story may be the same as the one told by Dione, 5. 395-402.

368. κύνα. The name Κέρβερος is not Homeric.

369. αἰπά, 'steep-falling,' rapid.

373. ὅτ' ἂν . . εἶπῃ, 'when he *shall* call me,' Subj. of confident prophecy, § 31, 2.

376. θωρήξομαι, Aor. Subj.

378. Join γηθήσει νῶϊ προφανέντε, 'will be glad at our appearing.' It is in sense an Acc. of the *thing*; cp. 13. 352 ἤχθετο γάρ ῥα Τρωσὶν δαμναμένους, 'he was vexed at their being conquered by the Trojans': see § 37, 7. προφανέντε was read by Aristarchus. Most MSS. have προφανείσα or προφανείσας. For the Masc. form cp. l. 455 πληγέντε.

381-396. This passage consists entirely of lines taken from the similar description, 5. 719-752.

399. πάλιν τρέπε, sc. Athene and Here. ἄντην, sc. ἐμοῦ. The omission of the Pronouns suits the abrupt tone of the command.

400. οὐ καλά, 'not well,' i. e. it will be no pleasant matter, if we meet &c. Litotes, § 59.

405. ἃ κεν μάρπησιν κεραυνός, 'with which the thunderbolt fastens,' = which it makes by fastening on them: Acc. of the Internal Object, like 5. 795 ἔλκος τό μιν βάλε Πάνδαρος ἰῶ.

406. ὅφρ' εἰδῇ κ.τ.λ., 'that she may know what it means when.'

411. πρῶτησιν δὲ πύλῃσι, 'at the beginning of the gate,' i. e. close outside the gate, when they were already on the way.

413. τί . . μαίνεται κ.τ.λ., 'what madness is this in your hearts?'

415. ἢ τελέει περ, 'even as he will fulfil,' = 'and he will fulfil the threat too.'

418. οὐδέ κεν . . ἀπαλθήσεσθον. The form of the *oratio recta* is retained here, so as to avoid using κέν with an Inf.: see 9. 684.

420-424 were rejected by Aristarchus, who thought them unsuited to the character of Iris.

423. ἀλλὰ σύ γ' αἰνοτάτη, sc. ἐσσί or (better) ἔσσει, 'but *you* will be beyond endurance if,' &c. The *Venetus* (A.) gives as a variant ἀλλὰ σοί, αἰνοτάτη, (sc. νεμεσίζεται), which may be right.

431. δικαζέτω, 'let him deal his judgments,' decide their fate; cp. 1. 542 κρυπτάδια φρονέοντα δικαζέμεν.

439. δίωκε, 'drove swiftly.'

440. Poseidon appears in Homer as a deity of the horse and the chariot; cp. Il. 23. 584 ἵππων ἀψάμενος γαίῃοχον ἐννοσίγαιον ὀμνυθι, also 23. 277, 307. Horses were sacrificed to the Scamander, 21. 132.

441. λῖτα, 'cloths.'

443. πελεμίζετο, 'rocked.'

444. ἀμφίς, 'apart from.'

447. τετίθησθον, 'are downcast,' lit. 'quieted.' τη- = *quiē-* (quiē-s, &c.).

448. κάμετον, 'wearied yourselves out by,' 'fainted in the work of.'

450. πάντως, 'in any case,' whether you do so or not. οἶον, = ὅτι τοῖον (cp. 4. 157); order of clauses as Od. 15. 212 οἶος ἐκείνου θυμὸς ὑπέρβιος οὗ σε μεθήσει.

457-468 are made up of 4. 20-25 and 8. 32-7. The lines 466-468 are wanting in the best MSS.

470. ἥους, 'in the morning,' Gen. of *time*, § 39, 2. μᾶλλον, 'more' (than now), with ὀλλύντα in l. 472. καί emphasises the Compar., 'more' (rather than less).

474. παρὰ ναῦφι, 'from the ships,' the form in -φι serving as an Ablative.

475, 476. Rejected by Aristarchus, because (1) ἤματι τῷ would not be used of the very next day, and (2) they did not fight over Patroclus by the ships, but in the open plain. Moreover, there is no apodosis to οἱ μὲν.

482. οὐδ' ἦν ἐνθ' repeats οὐδ' εἴ κε, l. 478, there being no full stop at l. 481: cp. 6. 58 μῆδ' .. μῆδ' ὅς .., and 9. 385-391.

487. ἀέκουσιν is the important word; cp. 7. 7.

491. νεκύων διεφαίνετο, 'appeared clear among the dead,' between the spaces covered with dead.

500. ὁ νῦν ἐσάωσε μάλιστα, 'which this time has done most in saving.'

503. ἐφοπλισόμεσθα, 1 Aor. Subj. 'let us furnish forth.'

505. ἄξεσθε (so Aristarchus), Aor. like ἔπεσον, ἔξον (§ 9, 3). The MSS. generally have ἄξασθε: cp. ἄξοντο (l. 545), and ἄξετε (3. 105).

507. σῖτόν τε, sc. κομίζεσθε or the like, understood out of οἰνίζεσθε: a Zeugma.

ἐπί, 'with,' to accompany the corn and wine.

512. μὴ μὲν .. ἐπιβαῖεν, a strong assertion under the form of a wish: 'they will not embark, let us not think it,' &c. Cp. Od. 7. 316 μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο, 22. 462 μὴ μὲν δὴ καθαρῷ θανάτῳ ἀπὸ θυμὸν ἐλοίμην.

513. ὥς τις κ.τ.λ., 'so that some one shall,' &c., expressing *purpose* rather than *consequence*. τις is a litotes (see § 59), as we sometimes say 'one or two,' 'a good many.' Cp. Od. 11. 502.

πέσση, 'may chew the cud of,' i.e. 'enjoy' (ironically); cp. 2. 237.

515. For στυγέω = 'dread,' see 1. 186.

519. λέξασθαι, 'to lay themselves,' 'take their posts.'

521. Join ἔμπεδός τις, 'a sure kind of watch.'

524. ὑγίης, 'sound and good'; the word occurs only here in Homer: cp. the note on ψευδής (4. 235).

525. τὸν δ', 'but I shall have another word to speak,' &c. This is a sort of oxymoron (§ 60): for Hector does not mean another speech, but action. Cp. 5. 164., 10. 496, 515.

526. εὐχομαι ἐλπόμενος is the reading of Aristarchus: ἔλπομαι εὐχόμενος, which was read by Zenodotus, is supported by the metre (since ἔλπομαι was originally φέλπομαι). This however is not quite decisive, since we might read εὐχομ' ἐελπόμενος.

527. κηρεσσιφορήτους, 'carried by fates,' viz. to their own destruction: cp. 2. 302 οὐς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι, and 2. 834 κῆρες γὰρ ἄγον μέλανος θανάτοιο (= 'they were doomed by fate').

528. οὐς κῆρες φορέουσι, 'whom fates are carrying.' This epexegetis of a compound epithet is Homeric: cp. 9. 124 ἀλλοφόρους, οἱ ἀέθλια ποσσὶ φέροντο; Od. 1. 299 πατροφονῆα. ὃ οἱ πατέρα κλυτὸν ἔκτα.

529. ἐπὶ νυκτί, 'for the night'; so ἐπ' ἡματι (10. 48., 19. 229).

ἡμέας αὐτούς, 'our own position': in addition to the watch kept round the city (l. 521).

531. ἐγείρομεν, 1 Aor. Subj.

535-537 were wanting in the edition of Zenodotus. They certainly repeat, somewhat awkwardly, ideas already contained in the context; cp. διαείσεται εἰ κε with εἴσομαι εἴ κε (l. 532), and αὐριον (l. 535) with ἐς αὐριον (l. 538).

535. ἀρετὴν is Acc. *de quo* (§ 37, 7): 'he will know as to his prowess, whether he will abide my spear,' i. e. 'whether his prowess will enable him to abide.'

538-541. 'Would I were immortal,' &c., 'as surely as this day,' &c.

541. ἡμέρῃ ἥδε properly means the day now passing. Possibly the 'day' is regarded as beginning with the preceding evening: as the Jews (e. g.) computed from sunset to sunset.

548. This verse, and ll. 550-552, are not found in any manuscript, but are preserved in the Platonic (or pseudo-Platonic) dialogue 'Alcibiades II,' p. 149 εὐρήσεις δὲ καὶ παρ' Ὀμήρῳ ἕτερα παραπλήσια τούτοις εἰρημέναν φησὶ γὰρ τοὺς Τρῶας ἔπαυλιν ποιουμένους ἔρδειν ἀθανάτοισι τελεέσσας ἐκατόμβας, τὴν δὲ κνῖσαν ἐκ τοῦ πεδίου τοὺς ἀνέμους φέρειν οὐρανὸν εἴσω ἡδεῖαν τῆς δ' οὐ τι θεοὺς μάκαρας δατέεσθαι, οὐδ' ἐθέλιν·

μάλα γὰρ σφιν ἀπήχθετο Ἴλιος ἱρή,

καὶ Πρίαμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.

550. δατέοντο, 'partook of,' a sense not elsewhere found.

553. πτολέμοιο γεφύρας, cp. 4. 371. The phrase is generally applied to a battle actually going on. Here it may mean that they kept to the order in which they fought.

558. οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθήρ, 'the vast mass of air

is broken away from beneath the face of the sky.' In 16. 300, where this passage recurs, the context shows that it is intended to describe a sudden clearing away of clouds. Accordingly αἰθήρ must include the whole body of clouds, especially the upper strata, which break up and reveal the clear sky. In this place nothing has been said of clouds, and hence the difficulty as to the meaning.

560. Ξάνθοιο. The name Ξάνθος is here used as the ordinary or 'human' name of the Scamander, contrary to the Homeric practice.

BOOK IX.

THE subject of this book—called anciently Πρεσβεία, or Λιταί—is the attempt which Agamemnon makes to appease the anger of Achilles. He offers to give up Briseïs, to add many splendid gifts, and after the war to make Achilles his son-in-law, and ruler of seven cities in the Peloponnesus.

The narrative is simple. The Greeks have only been saved from destruction by the sudden coming on of darkness (8. 500), and are in a state of panic (9. 1-8). Agamemnon calls together the Assembly, as silently as possible, and proposes flight (9-28). Diomedes rebukes this faint-heartedness in vigorous words; and Nestor supports him, advising Agamemnon to hold a Council in his tent (29-88). At the Council, on the advice of Nestor, Agamemnon proposes his offer of atonement, and an embassy is sent accordingly to Achilles (89-181). Then follows the scene in the tent of Achilles, which occupies the main part of the book (182-668), followed by the short scene in which the envoys report the failure of their efforts (669-713).

The position taken up by Achilles in refusing to make his peace with the Greek army deserves attention, both as part of the story of the poem, and as an exhibition of his keen and 'inexorable' temper. It is not, as has been thought, that the terms offered him by Agamemnon are in any way insufficient. It is that, having been wronged once, he refuses to trust Agamemnon any more (344 ff.), will have nothing to do with him (374 ff.), rejects every possible atonement (378-386), and desires only vengeance (see the note on l. 387). This attitude has been condemned as inconsistent with Greek feeling. The ninth book, Mr. Grote says, 'carries the pride and egotism of Achilles beyond even the largest exigencies of insulted honour, and is shocking to that sentiment of Nemesis which was so deeply seated in the Grecian mind' (cp. the

words of Phoenix, l. 523 *πρὶν δ' οὐ τι νημεσσητὸν κεχολῶσθαι*)¹. The answer is given by Achilles himself in ll. 645 ff., where he admits that the appeal of Ajax is perfectly reasonable,—‘but my heart swells with rage when I think of what the son of Atreus has done.’ The gifts, in short, are all that custom or sentiment required, but they fail to appease a hero over whom passion, so long as it lasts, has absolute dominion. It must be remembered, too, that in the Homeric age personal feeling, rather than any rules or system of morality, was the main influence in determining conduct.

The value of the ninth book for the dramatic arrangement of the *Iliad* is obvious. Without it the chief actor is off the stage, so to speak, from the first to the sixteenth book (except for the few lines II. 599 ff.). To break this long interval by a book in which he is the principal figure, and in which his anger is shown at its culminating point—just before signs of relenting first appear (see p. 363)—is assuredly a stroke of art worthy of any poet.

Many critics, however, have followed Mr. Grote in holding that the ninth book is no part of the original *Iliad*. They do so chiefly on the ground that ‘there are passages in the eleventh and following books which prove that the poet who composed them could not have had present to his mind the main event of the ninth book,—the outpouring of profound humiliation by the Greeks, and from Agamemnon especially, before Achilles, coupled with formal offers to restore Briseis and pay the amplest compensation for past wrong’ (*History of Greece*, pt. I. ch. xxi). The chief passages in question are II. 608 ff. (on which see the note), 16. 71 ff., and 16. 84 ff. On the other hand the embassy is referred to in the speech of Thetis (18. 448), and more than once in the reconciliation scene (19. 140, 194, 243): but these passages may be interpolations².

This is not the place for a full discussion of this question, but it may be noticed that Mr. Grote’s arguments ultimately rest on the assumption that the atonement offered, and the humiliation of the Greeks involved in it, are a sufficient ‘honouring of Achilles,’ and therefore a sufficient answer to the prayer of Thetis. It may be questioned, however, whether this is not an inference from modern or at least post-Homeric sentiment. It would be difficult to show that Agamemnon’s offer is regarded by the

¹ Note however that *νέμεσις* in Homer is very different from the divine *νέμεσις*, provoked by any form of pride or arrogance, which is a leading idea in Herodotus and the Attic drama. On this point see Mill, *Diss. and Disc.* vol. ii, p. 318.

² The words of Nestor in II. 794 f. seem to refer to what Achilles says about his destiny (9. 410): but it is possible that the passage in the 11th book suggested the other.

poet as deeply humiliating. In any case the poet of the ninth book clearly thought it consonant to the character of Achilles to reject the offers made, and to insist on his 'pound of flesh'—the defeat of the Greek army. Thus he makes Achilles say that he will not be moved by gifts, however great, till Agamemnon 'pays back the whole bitter outrage' (l. 387). In the same spirit, in the later speech to Patroclus from which more than one of Mr. Grote's arguments are derived, Achilles says that he had not thought to end his wrath until the battle reached his ships (16. 61-63)—implying that he would listen to no terms short of the destruction of his enemy. And this agrees with the language which he holds in the first book: cp. 1. 409 ff., where Zeus is to cause the Greeks to be slain *κατὰ πρύμνας τε καὶ ἄμφ' ἅλα*, and thus Agamemnon is to know his folly—i. e. not merely to confess it, which Mr. Grote would think enough, but to feel all its bitter consequences.

These considerations, however, do not do more than show that the ninth book, if it is an addition, is a skilful and effective one. Other arguments have been found in peculiarities of language, and in allusions indicating a more advanced state of knowledge than is found elsewhere in the Iliad. With regard to the language, see the notes ll. 42, 143, 337, 417, 684. Traces of a later geography may be seen in the mention of **Egypt** (l. 382), and of Delphi (under the older name **Πυθώ**, l. 405), the use of the name **Ἑλλάς** (ll. 447, 478), the Dolopes (l. 484), and the seven towns of Pylus (in ll. 150 ff., cp. 2. 591). See also the notes on the division of the spoil (l. 333), the destiny of Achilles (l. 410), and the allegorical or quasi-allegorical passage, ll. 502 ff.

The style of the ninth book is unequal. The scene in the tent of Achilles is exceptionally fine: it may be doubted, however, whether the sustained rhetoric of the speeches is quite Homeric. The earlier part of the book is much below this level, though not perhaps inferior to most of the seventh and eighth books. Of this fact (if it be one) various explanations might be given. In any case, if the ninth book is pronounced to be a later accretion, the eighth can hardly stand as part of the original scheme. The disasters which it relates serve no dramatic purpose except to prepare for the great scene of the embassy.

2. **φύξα**, 'panic': no clear distinction is to be drawn between **φύξα** and **φόβος**.

The story now goes back to the time of sunset (8. 487), when the Trojan pursuit was stopped by darkness.

3. **βεβολήατο**, 'were tossed about' (in mind).

5. **Βορέης** must here be scanned **Βορρέης**: cp. the Attic **Βορρᾶς**.

6. **ἄμυδις**, 'together with' [their coming].

κελαινόν is predicative; the wave grows dark as it rises in a crest.

7. *παρέξ*, 'along' (*παρά* being the important word, § 43).

11. *κλήδην*, 'by name,' singly (= *ἐξονομακλήδην*).

15. *αἰγίλιψ* is only found as an epithet of *πέτρῃ*: it is one of those whose meaning is unknown.

18-28, repetition of 2. 111-118, 139-141.

32. *μαχήσομαι*, 'will join issue with,' 'find fault': 5. 875., 6. 329.

34. *ἀλκὴν ὀνειδίσας*, 'hast reproached me with my prowess,' i.e. with the want of it: cp. 1. 65 *εὐχολῆς ἐπιμέμφεται*. *πρῶτον*, 'before,' viz. in the *ἐπιπώλησις*, 4. 370 ff.

35. *ταῦτα δὲ πάντα ἴσας*, 'know all about that,' viz. whether I am *ἀπτόλεμος* or *ἀναλκις*. Cp. 10. 250.

37. *διάνδιχα*, 'two ways,' i.e. in unequal measure.

39. ὃ *τε*, attracted to the gender of the predicate *κράτος*: so 1. 33 ἡ *θέμις ἐστί*.

40. *ἔλπεαι* is ironical: 'do you flatter yourself that the Greeks are what your speech supposes them?'

41. ὥς=ὅτι οὕτως: 'do you think them so weak, since you speak thus,' i.e. as you seem to do by thus speaking of them.

42. ὥς *τε* *νέεσθαι*, the only instance in the Iliad of ὥς *τε* (or ὥστε) with the Inf.; cp. Od. 17. 21.

46. εἰ δέ, used as in the phrase εἰ δ' ἄγε: see 1. 302 (note).

48. *τέκμωρ*, see on 7. 31.

54. *μετά*, = 'among,' generally takes the Acc. with Verbs of motion only: but cp. Od. 16. 419 *μεθ' ὁμήλικας ἔμμεν ἄριστον*.

56. *πάλιν ἐρέει*, 'will speak the reverse way,' 'gainsay.'

τέλος μύθων, as we say, 'the last word,' all that is to be said.

57. ἦ μὲν *κ.τ.λ.*, 'yet you are young,' 'and that although you are but young': see on ἦ *καί*, 3. 215. With this rendering the words serve to heighten the qualified praise of the preceding sentence. They are more usually taken to refer only to the clause οὐ *τέλος ἵκεο μύθων*, and with an apologetic force: 'you have not reached the perfection of counsel— it is true that you are but young.' This is supported by ἦ *μὴν καί* in 2. 291 (see the note): but it is less simple, and throws too much stress on the subordinate clause *ἀτὰρ οὐ . . μύθων*.

58. *πεννυμένα βάσεις . βασιλῆας*, 'thou hast wise words for the kings': *βάζω* with a double Acc. means to 'speak to,' as 16. 207.

59. *κατὰ μοῖραν ἔειπες* is not a mere repetition of *πεννυμένα βάσεις*. Nestor says 'you show wisdom, for your advice is good.'

62. 'Not even Agamemnon' is put in because he was the person affected by Nestor's proposal.

63. *ἀφρήτωρ* refers to the *φρήτρη* (Attic *φρατρία*), a sort of 'clan,' *ἀνέστιος* to the single house; *ἀθέμιστος* is a wider word, including all the rights and duties of a citizen. Thus the meaning is 'outside all ties of private or public life.' Cp. the imitation in Cicero, Phil. xiii. 1.

64. The drift of this passage is not clear. According to the common view, the mention of 'civil war' is aimed at Agamemnon's quarrel with Achilles,—Nestor in this way hinting at the subject which he wishes to bring before a βουλή. But the word πόλεμος is surely inapplicable, even as a hint, to anything that had passed between the two chiefs. Mr. Paley considers that the sentence 'glances at Diomedes and his too warlike speech.' If so, why is *civil* war specified?

66. ἕκαστοι, 'each company,' of the seven, cp. l. 85. Aristarchus read φυλακτῆρας, so that the sense would be, 'let each division post its watch.' λεξάσθων, cp. 8. 519.

68. ἔπειτα, 'after that,' i. e. as to the next step to be taken.

69. ἄρχε, 'lead the way,' 'take action': explained by δαίνυ κ.τ.λ.

70. Nestor's language is curiously emphatic, considering that it was customary for the chiefs to feast in Agamemnon's tent (4. 343., 7. 313). Possibly Nestor wishes in this way to hint at the importance of the proposal which he intends to make.

72. ἡματίαι, 'daily.' Θρήκηθεν, Lemnos, from which the Greeks were said in 7. 467 to get wine, is doubtless included under the term 'Thrace.' Cp. however Od. 9. 196 ff.

73. ὑποδείξι, 'means of entertainment': collective rather than abstract.

75. χρεώ, a shorter form of χρειώ, 'need,' used with the Acc. owing to a peculiar ellipse of ἰκάνει or the like (cp. χρειώ γὰρ ἰκάνεται, 10. 118., 11. 609, also χ. ἵκει, 10. 142). The ellipse is so far forgotten that we even find χ. ἐστί, χ. γίγνεται, but still with an Acc. of the *person*.

77. τάδε γηθήσειεν, Acc. § 37, 1.

89. ἀολλέας ἦγε, 'brought to a meeting together.'

97. ἐν σοὶ μὲν λήξω κ.τ.λ., cp. Virg. Ecl. 8. 11, *a te principium tibi desinet*.

99. θέμιστας, properly 'declarations of θέμις,' hence 'the right of judgment,' of saying in each case what is θέμις. See Maine's *Ancient Law*, p. 4. σφίσι, 'for them,' viz. the people.

100. πέρι, 'above others,' = 'in the first instance.'

102. ὅτι κεν ἄρχῃ, 'whatever it is in which he (the one whose advice you take) leads the way': σέο ἔξεται, 'will attach to you,' i. e. you will be (regarded as) the author of it: cp. Od. 11. 346 Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε (depends upon).

106. ἐξ ἔτι τοῦ ὅτε, 'ever from the time that,' &c.

107. Ἀχιλλῆος, with κλισίην.

110. ἔτισαν, viz. by the defeat of the Greeks, as l. 118.

115. ψεύδος, a kind of cognate Acc. with κατέλεξας, 'no false tale hast thou told of,' &c.: cp. Od. 7. 297 ταῦτα . . ἀληθείην κατέλεξα.

ἄτας, 'acts of ἄτη,' i. e. blindness or infatuation.

117. φιλήσῃ, 'has come to love,' Aor., as 3. 415.

118. δάμασσε δέ, i. e. in having subdued.

121. ὀνομήνω, 'I will set forth,' i. e. state the particulars: Subj. of *purpose*, § 29, 1.

122. ἀπύρους, 'untouched by fire,' i. e. not yet used: cp. 23. 267.

τάλαντα, much smaller than the talents of historical times; cp. 23. 269, where two talents are less than the value of a λέβης.

127. ὄσσα, answers to τόσσα in l. 125; the clause οὐδέ κεν ἀκτῆμων κ.τ.λ. is inserted as a kind of after-thought.

130. ἐξελόμην, 'I took out' as a γέρας, before the division.

133. μή is used after Verbs of *swearing*, cp. 10. 330., 15. 36.

τῆς (sc. Βρισηίδος) is governed by εὐνῆς: 'her bed.'

137. χρυσοῦ καὶ χαλκοῦ, Gen. of *material*, § 39, 4.

138. εἰσελθών, sc. τὸ ἄστυ: as 4.34 εἰσελθοῦσα πύλας (of entering as a conqueror).

141. ἰκοίμεθα, Opt. of the more remote consequence, in contrast to εἰ δέ κεν .. δώσω· ἀλαπάξαι, § 34, 1.

143. τηλύγετος, see the note on 5. 153. θαλίῃ ἐνι, 'amid good cheer.' The use of ἐν with abstract words is commoner in this book than in the *Iliad* generally: cp. 11. 319, 378, 491.

144. τρεῖς δέ κ.τ.λ. This sentence is subordinate in sense to τῶν κ.τ.λ.: 'I have three daughters, of them let him take,' &c., being equivalent to the complex sentence 'of the three daughters that I have, let him take,' &c. This is a species of Parataxis (§ 57): cp. l. 334.

145. Electra and Iphigenia are names unknown to Homer. Cp. the echo of this line in Soph. El. 157 οἷα Χρυσόθεμις ζῶει καὶ Ἰφιάνασσα.

146. ἀνάεδνον. The ἔδνον is the price paid by the bridegroom to the bride's father: μείλια are complimentary presents given with (ἐπί) the bride.

153. νέαται Πύλου, 'last in Pylus': cp. 11. 712, where the phrase is applied to Thyroessa, on the northern border. As to Pylus, see the note on 2. 591.

156. θέμιστας, 'customs,' customary dues: the δωτῖναι are probably offerings given (or supposed to be given) of free will.

158. τοι, 'surely,' i. e. it is at least one argument for yielding, that Hades is unyielding. The thought is elaborated in a famous fragment of the *Niobe* of Æschylus:

μόνος θεῶν γὰρ Θάνατος οὐ δῶρων ἔρᾳ·
οὔτ' ἂν τι θύων οὔτ' ἐπισπένδων ἄνοις·
οὐ βωμός ἐστιν, οὐδὲ παιωνίζεται,
μόνον δὲ Πειθῶ δαιμόνων ἀποστατεῖ.

159. τε, in a general statement, see § 49, 9.

160. ὑποστήτω, 'place himself under' me. Elsewhere ὑποστήναι generally means 'to promise.' Agamemnon is now sketching out the speech to be addressed to Achilles by the envoys.

164. οὐκέτ' ὄνοστά, lit. 'no longer to be found fault with,' i. e. which go beyond what might be made light of or refused.

165. κλητούς, 'chosen men.'

167. εἰ δ' ἄγε, see I. 302. τοὺς seems to be a Relative, οἱ δέ being the apodosis; but see § 47, 3. ἐπιόψομαι, 'will look over,' 'choose'; so Od. 2. 294 τῶν μὲν τοι ἐγὼν ἐπιόψομαι ἢ τις ἀρίστη.

168. The presence of Phoenix is strange, since he was one of the Myrmidones. This is the first time that he is heard of in the Iliad.

171. εὐφημήσαι, *linguis favere*, = 'to observe silence.' The word does not occur elsewhere in Homer.

176. ἐπαρξάμενοι δεπάεσσιν, 'pouring in first drops into the cups all round.' These first drops were emptied in libation, and the cup was then filled. ἐπί means going 'over' or 'round' the company, as in ἐποίχεσθαι, &c. ἀρξάμενοι signifies the offering in sacrifice of a 'first portion' of anything (see Riddell and Merry on Od. 3. 340).

180. δενδίλλων, 'glancing,' giving meaning looks.

181. πειρᾶν, with ἐπέτελλε.

182. τῷ, Ajax and Ulysses, who are the envoys proper.

184. μεγάλας φρένας, 'the proud heart'; cp. the phrase μέγα φρονέω.

187. ζυγόν, 'bridge,' where the pegs (κόλλοι) were to which the strings were fastened.

189. κλέα ἀνδρῶν, 'the famous deeds of men': Plur. as I. 115.

191. δέγμενος, 'waiting,' apparently to take up the song: so the Muses sang ἀμειβόμεναι (I. 603). ὁπότε, with δέγμενος, cp. 2. 794.

192. προτέρω, Comparative of πρόσω, 'forward.'

194. αὐτῇ, 'as it was,' still in his hand.

196. δεικνύμενος, 'with a gesture of welcome.'

197. ἦ τι μάλα χρεώ, 'surely there is some great need,' i. e. 'you must be bringing some very pressing message.' Or the meaning may be simply, 'it is well that you are come, you that are dear to me,'—with no direct reference to the present need.

203. ζωρότερον, 'a more potent (lit. vigorous) draught.'

206. ὁ γέ, 'the other,' sc. Achilles. ἐν πυρὸς αὐγῇ, 'where the fire-light fell': no other light being then in use.

214. ἁλός, Gen. of *material*, § 39, 4.

219. τοίχου τοῦ ἐτέρου, 'by the other wall,' Gen. of *place*.

220. θυηλάς, the first-fruits of the sacrifice.

223. Ajax nodded to Phoenix, but Ulysses determined to speak first himself.

224. δείδεκτο, 'pledged,' cp. 4. 4.

225. οὐκ ἐπιδευεῖς, sc. εἰσὶ, 'they (men) are not in want,' = there is no want. Perhaps we should read οὐκ ἐπιδευές: cp. 19. 180.

228. The original reading was doubtless ἐπήρατα φέργα, cp. 5. 429. 8. 453.

230. ἐν δοιῇ, sc. ἐστί, 'the case is in doubt.' σωσόμεν κ.τ.λ. 'with regard to saving the ships or their perishing,' i. e. whether we shall save the ships or lose them. νῆας serves as Object to σωσόμεν, and Subject to ἀπολέσθαι. The Inf. σωσόμεν is perhaps an Aor., § 9, 3.

231. δύσεαι ἀλκήν, 'put on prowess,' as though it was a garment or piece of armour, i. e. make ready to exert your strength.

235. σχήσεσθαι, 'that they will be kept back.'

ἐν νηυσὶ . . πεσέεσθαι, said here of the Trojan attack, as 13. 742 ; elsewhere of the flight of the Greeks, as 2. 175., 12. 126.

241. στεῦται, see 2. 597., 3. 83.

243. ὀρινομένους, 'driven about,' 'confounded': cp. 8. 183.

245. εἷη, Opt. of the further consequence, in contrast to ἐκτελέσωσι. Possibly however we should read it as a Subj., εἴη or ἦη : cp. 7. 340.

248. ἐρύεσθαι ὑπό, 'to save from under.'

250. κακοῦ may be taken with μῆχος, as well as with ἄκος : 'There will be no device for (no way of treating) mischief done, so as to find a cure for it': the construction being like 7. 409 οὐ γάρ τις φειδῶ νεκρῶν κατατεθνηώτων γίγνεται . . μελίσσόμεν. This suits the order of the words better than to make κακοῦ depend only on ἄκος (with most editors). ἔστ' (proparox.), as La Roche points out, must be ἔσται, which also suits the sense better than the Present : for Ulysses does not mean that every evil is incurable, but that this one *will be* so.

πρίν, 'beforehand,' i. e. before the mischief is done.

255. μεγαλήτορα θυμὸν ἴσχειν, 'keep in check thy lofty spirit': cp. 1. 109 μεγαλήτορι θυμῷ εἶξας.

261. ἄξια, 'sufficient,' outweighing the wrong done, cp. 8. 234.

262. εἰ δέ, with an Imper., as in 1. 46. καταλέξω, Aor. Subj.

263. ἐν κλισίῃσι, i. e. of things already in his possession : when Troy is taken (1. 277) he will add much more.

264-299 repeat ll. 122-157 with little change.

279. νήσασθαι, 'you may heap up,' Inf. for Imper.

300. ἀπήχθετο, Aor., 'has become hateful,' see on 6. 140. μᾶλλον, 'all the more' (for his offers), 'more than ever'; so in the recurring phrase ἐχολώσατο κηρόθι μᾶλλον (Il. 21. 136, Od. 9. 480, &c.): cp. Od. 2. 202 ἀπεχθάνεαι δ' ἔτι μᾶλλον, 'you only get yourself more hated.'

303. σφι, 'with them,' among them, in their eyes. For μάλα before μέγα see § 55, 2.

309. τὸν μῦθον. The Art. stands as antecedent to ἧ περ : 'the thing which I mean,' &c.

ἀποειπεῖν, 'to speak out,' cp. 7. 416., 23. 361., Od. 1. 373., 16. 340.

311. τρύγῃτε, 'murmur': cp. τρυγῶν, 'the turtle-dove.'

316. οὐκ ἄρα τις . . ἦεν, 'there is not after all,' Impf. as 4. 155.

317. μάρνασθαι, after οὐ χάρις (ἐστί), 'there is no matter of thanks

in fighting,' i.e. there is no gratitude. With οὐ χάρις, cp. οὐ νέμεσις (3. 156), &c.

318. μένοντι, 'for one who stays behind,' cp. ὀπισθε μένων (1. 332).
μάλα, = 'ever so much.'

320. This line is perhaps an interpolation. It certainly does not bear on the conduct of Agamemnon, which is the main subject.

321. περίκειται, 'advantage is laid up.' περί as in περίειμι, 'excel,' περιγίγνομαι, 'get the better.'

ἐπεὶ πάθον, 'after I have suffered,' = 'although I have suffered.'

322. πολεμίζειν, 'for fighting,' as the *means* or *condition* of war.

325. ἱανον, 'passed the night.' The original meaning of ἱαύω is not 'to sleep' (it never implies actual sleeping), but 'to dwell,' 'lie,' esp. in a military sense, 'to be quartered,' 'posted.' So the Aor. ἄεσα (i. e. ἄφεσα).

327. ὁάρων ἔνεκα σφετεράων, 'for *their* wives'; Achilles is thinking of Helen (cp. 1. 339), but chooses to speak in general terms, as though her case did not differ from that of other wives in Troy. σφετεράων can only refer to ἀνδράσι: it is an emphatic Possessive—'their wives, not ours.' For this use of the Reflexive Pronoun cp. 6. 500 αἱ μὲν ἔτι ζῶν γόνον Ἑκτορα ᾧ ἐνὶ οἴκῳ.

333. διὰ . . δασάσκετο, Tmesis. The representation of Agamemnon dividing the spoil at his own will does not agree with what is said elsewhere: cp. especially 1. 161, 162—

καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν,

where the point is that Agamemnon is taking away what he did not give—what was given by the 'sons of the Achaeans'; and so 16. 56—

κούρην ἣν ἄρα μοι γέρας ἔξελον νῆες Ἀχαιῶν
δουρὶ δ' ἐμῷ κτεάτισσα, πόλιν εὐτείχεα πέρσας,
τὴν ἂψ ἐκ χειρῶν ἔλετο κρείων Ἀγαμέμνων.

Cp. also 1. 127, 368, and (for a different account) 11. 704. On such a point, however, a discrepancy or inaccuracy in a passionate speech does not prove much. Achilles may mean that the spoil was divided at the will of Agamemnon.

334. ἄλλα δ' . . βασιλεῦσι, subordinate in sense to τοῖσι . . κείται; the whole sentence being = 'the other prizes which he has given to chief warriors and kings are assured to them': cp. 1. 144.

337. δεῖ. This is the only instance of the word in Homer.

339. ἦ οὐχ, 'was it not simply for Helen'?

342. τὴν αὐτοῦ, 'his own.' But this use of αὐτός is unsupported: we should probably read ἣν αὐτοῦ, cp. 10. 204.

345. οὐδέ με πείσει is parallel in sense to εὖ εἰδότος, = 'I that know him well, and will not be persuaded: § 57.

352. ἴσχειν, 'to check,' 'hold back.'

353. οὐκ ἐθέλεσκε has an ironical tone, 'had no mind.' ἀπό, 'away from.' As to the superiority of Achilles cp. 7. 113 (note).

355. οἶον, generally taken either as an Adj., 'alone,' 'in single combat' (as if οἶος οἶον), or = ἅπαξ. It would make better sense if it could qualify ἐνθα, — 'there only,' 'there and no further': but there is no clear instance of such an adverbial use. ἔμμενε, 'used to await.'

359. There is here a change of construction: after the Participles ῥέξας and νηήσας we expect a Verb such as πλεύσομαι, for which the more picturesque ὄψαι . . νῆας ἐμάς is substituted. The change is saved from harshness, however, by the clause ἐπὴν ἄλαδε προερεύσσω, with which ῥέξας and νηήσας can be construed: cp. 8. 269.

364. ἐνθάδε ἔρρων, see 8. 239; cp. ἐρρέτω (*infra*, l. 377).

367. ἔλαχόν γε, 'got as my *share*,' in the general division: the γε points the contrast to γέρας, the *prize* which (as he here says) Agamemnon had given. See l. 333 (note).

374. οὐδὲ μὲν ἔργον, 'nor assuredly in a deed,' i. e. still less in action than in counsel. With ἔργον we must understand (out of συμφράσσομαι) some such word as πρήξω (Zeugma).

376. ἄλλis δέ οἱ, i. e. 'let him be satisfied with having done it once': cp. Virg. *Æn.* 9. 140 *sed periisse semel satis est; peccare fuisset ante satis*. ἔκηλος ἐρρέτω, 'let him hold his peace (not try to persuade me) and go about his business.' For ἐρρέτω see on 8. 239.

378. ἐν . . αἴσῃ, 'in the share or place of —,' i. e. 'as of the value of —.' The exact meaning of καρ-ός can only be guessed at. If it is connected with κείρω, it may mean a 'paring,' 'scrap,' 'chip,' &c.; cp. the Lat. *floci facere*. In any case the meaning is 'I care for him not a jot.'

381. This is the only mention of **Egypt** in the *Iliad*.

387. ἀπὸ . . δόμεναι, 'pays back,' 'pays for,' i. e. suffers due punishment for. The words do not refer to any sort of restitution or apology, but to the defeat which was the just penalty of Agamemnon's wrongdoing.

392. βασιλεύτερος. This seems an angry or scornful echo of Agamemnon's words, l. 160 ὅσπον βασιλεύτερός εἰμι: cp. 1. 186, 281.

393. σώωσι, cp. l. 424.

394. μάσσεται, 'will seek out,' perhaps a contemptuous word. The MSS. have γυναικα γαμέσσεται, see § 50, 2.

396. ῥύονται, 'defend,' hence (by a euphemism) 'rule over,' cp. 16. 542 ὅς Δυκίην ἔρυντο δίκησί τε καὶ σθένει ᾧ: cp. also 6. 403.

399. ἐἰκνίαν, for *φεῖκνίαν*, § 3, 1.

405. Πυθώ is the later Delphi. This is the only place in the *Iliad* where the temple is mentioned: see *Od.* 8. 80.

408. λεῖσστή. In this form the η has been shortened before the following vowel: cp. ἡὺς and ἐὺς, νηός and νεός, &c.

410. με, governed by φερέμεν (cp. 2. 302 οὐς μὴ κῆρες ἔβαν θανάτοιο

φέρουσαι), 'that two fates are bearing me to the issue of death,' i. e. that my life may be ruled by one or other of two destinies. This is the only reference to a choice of destinies open to Achilles. In the first book Thetis only complains that his life is to be short.

413. ὤλετο, 'is lost.' The Aor. is used without reference to time, as in the statement of a general rule, see § 25, 2.

417. καὶ δ' ἂν . . παραμυθησαίμην, 'I should advise, am disposed to advise.' This use of the 1 Sing. Opt. is very rare in the Iliad.

418. δῆτε, Fut. 'ye shall find'; in form it seems to be a Subj.

422. ἀπόφασθε, 'declare'; so in l. 649, cp. ἀποειπεῖν (l. 309).

τὸ γὰρ γέρας κ.τ.λ., i. e. it is the privilege of the γέροντες to hear such messages, and to take counsel about them.

424. σόφ. The spelling of this form and the corresponding 2 Sing. (l. 681) is uncertain. The Scholia on l. 681 say that Aristarchus gave both σαῶς and σοῶς: the *Venetus* has σοῶ here, σόης in l. 681: most MSS. have σόη, σόης (cp. σόωσι, l. 393). In both places the Opt. suits the sense rather better than the Subj. As the Verb is σαώω (from σάος, 'safe') the Opt. would be σαό-οις, σαό-οι, contracted σώ-οις, σώ-οι, thence by exchange of quantity σό-φς, σό-φ. See § 8, B, 3.

426. ἀπομηνίσαντος, see on 2. 772.

431. ἀπέειπεν, 'spoke out,' cp. l. 309; see also 8. 29.

433. περὶ . . δίε, see 5. 566 (note).

434. μετὰ φρεσὶ βάλλεαι, 'turn over in your mind,' 'debate,' hence 'intend.' But ἐνὶ φρεσὶ βάλλεο (l. 297) means 'attend to.'

437. ἔπειτα, 'in such case,' cp. 10. 243., Od. 1. 65, 84.

ἀπό, 'away from.'

440. ὁμοίου, originally ὁμοί-οο, § 19. 3. On ὁμοίως see 4. 315.

446. νέον, Adverb with ἥβώντα, 'newly come to manhood.'

447. There is some difficulty about the meaning to be given to the term Ἑλλάς here and in l. 478. Reading the two passages together, we should naturally take it to be the kingdom of Amyntor, from which Phoenix fled to Peleus king of Φθίη. It might also be taken to be the name of some wider district, within which the kingdom of Amyntor was situated. The only other mention of Amyntor Ormenides is in 10. 266, where his house is said to be at Ἑλεών: the only Homeric Ἑλεών being in Boeotia (2. 500). Later mythologists (Apollod. 3. 7, 7) placed Amyntor at Ὀρμένιον (in northern Thessaly), which in the Catalogue is under Eurypylus (2. 734); but this may be a mere guess from the patronymic Ὀρμενίδης. If it is right, we may suppose that in the ninth book Ἑλλάς has a wide sense, perhaps = northern Thessaly. This, again, may be easily combined with the statement of Aristotle (*Meteor.* 1. 14) that the original Hellas lay round Dodona and the Achelous. All that is clear, however, is that Ἑλλάς is not the same here as in the

Catalogue (2. 683), where it is one of the places in the kingdom of Peleus.

The family of **Amyntor** is not represented in the Catalogue. It belongs to the older pre-Trojan story, like that of Oeneus (2. 641).

448. **νείκεα πατρός**, 'quarrel with my father.'

449. **περιχώσατο**, 'was angered about'; cp. 16. 497 **ἐμεῦ περιμάρναο**: 17. 240 **οὐ τι τόσον νέκνος περιδείδια**. Some take **περί** in the adverbial sense, 'was exceedingly angered'; but the weight of usage seems against this.

452. **ἐχθήρειε**, 'might take a dislike to.'

453. **δοισθéis**, 'guessing,' i. e. becoming aware.

455. **ἐφέσσεσθαι**, Fut. Mid. of **ἐφ-ίζω**, 'that he should never seat,' 'take on his knees': cp. *Od.* 16. 442 **καὶ ἐμὲ πτολίπορθος Ὀδυσσεὺς πολ- λάκι γούνασιν οἷσιν ἐφессάμενος κ.τ.λ.**

456. **ἐτέλειον**, Impf., 'were destined to fulfil.' The gods 'beneath the earth' punish violation of the moral law, esp. within the family: cp. *Virg. Æn.* 6. 608—

Hic quibus inuisi fratres, dum vita manebat,
Pulsatusve parens, et fraus innexa clienti, &c.

458-461. These four lines are not in any MS. of the *Iliad*. They come from Plutarch, *De aud. poet.* § 8, who says that Aristarchus left them out as unsuitable to the character of Phoenix. This is very improbable, as Aristarchus in such a case would have only marked the lines with the *obelus*. The lines do not fit very well into the context.

461. **ὥς μὴ .. καλεοίμην**, explanation of **δήμου φάτιν κ.τ.λ.** (the Opt. expressing the *wish* that was suggested): 'put in my mind the thought of what men would call me, how I must not be called a parricide' (so Hentze, *a. l.*).

463. **πατρός**, with **μέγαρα**, not Gen. absolute.

465. **αὐτοῦ**, explained by **ἐν μεγάροισι**: cp. 6. 431 **αὐτοῦ μίμν' ἐπὶ πύργῳ**.

470. **εἰνάνυχες**, Adj. with the meaning of an Adverb of *time*. **μοι ἄμφ' αὐτῷ**, 'round myself.' **νύκτας**, Acc. of *time*, 'during the nights.' As to **ἱαυον** see on l. 325.

472. **αἰθούση**, the colonnade inside the entrance of the **αὐλή** or courtyard: cp. *Od.* 22. 449 (with Mr. Merry's note).

473. **προδόμφ**, a portico at the entrance of the house.

478. **δι' Ἑλλάδος**, see l. 447.

482. **τηλύγετον**, see 5. 153. **ἐπί**, 'furnished with.'

484. **Δολόπεσσιν**, not elsewhere mentioned in Homer.

489. **προταμών**, i. e. giving you the first piece cut.

493. **ὅ**, 'that,' see § 48, 2.

498. **ἀρετή**, the most comprehensive word, 'worth,' 'power,' &c.

499. **καί** emphasises **τούς**, 'even they, surely' (**μέν**).

500. παρατρωπῶσ', 'turn from their purpose': τρωπᾶω is to τρέπω as στρωφάω, νωμάω to στρέφω, νέμω. But see *H. G.* § 55, 9.

502. καὶ γὰρ κ.τ.λ., explaining λισσόμενοι: 'men pray—for there are such beings as Prayers,' &c.

The description that follows is in accordance with the primitive habit of thought which regards every agency or influence as *personal* in its nature. Compare the passage about Ate in *Il.* 19. 91 ff.—

Πρέσβα Διὸς θυγάτηρ Ἄτη, ἣ πάντας ἀάται
οὐλομένη· τῇ μὲν θ' ἀπαλοὶ πόδες, οὐ γὰρ ἐπ' οὔδει
πίλνεται, ἀλλ' ἄρα ἥ γε κατ' ἀνδρῶν κράατα βαίνει.

Cp. also the picture of Strife, *Il.* 4. 441 ff., and of such powers as Flight, Tumult, &c. (*Il.* 9. 2., 18. 535). In this instance the personification is drawn out with more detail than usual, and in a style that suggests *allegorising*—that is to say, a process in which the poet was fully conscious of the difference between the *thing* prayer and the *persons* that he was imagining. Whether such a mental process as this is one which can be attributed to a poet of the Homeric age is a difficult historical question. Mr. Grote at one time regarded the passage as allegorical, but afterwards changed his mind, being convinced 'that the idea of allegory in reference to the construction of the mythes was altogether inadmissible.' See Grote, *Hist. of Greece*, I. p. 570 (ed. 1846), with the note on p. 574 (ed. 1851), and Mill, *Dissertations and Discussions*, vol. ii. p. 305.

504. ἀλέγουσι, 'look to' the mischief Ate does.

508. αἰδέσεται, 1 Aor. Subj., 'shall respect.' ἄσπον ἰούσας, 'when they approach him.'

509. δέ, of the apodosis, as in l. 511.

ᾠησαν, gnomic Aor., § 25, 2.

515. Note the use of the Opt. to express an *unfulfilled condition*, § 30, 6.

518. ἔμπης, 'still.'

522. ἐλέγξῃς, 'put to shame,' viz. by not heeding them.

525. ὅτε κεν .. ἴκοι, the only instance of ὅτε κεν with an Opt.

529 ff. The Κουρήτες do not appear in the Catalogue, and the Aetolians are no longer under the family of Oeneus, which was now extinct (2. 638–642). Note the order of the narrative: the poet begins with the main fact, the war of the Curetes and Aetolians, and then goes back to its causes. So in 6. 158 ff.

534. ὄ, § 48, 2. θαλύσια, the sacrifice of the first-fruits of the year.

537. οὐκ ἐνόησεν, 'did not think of it (at all).'

538. δῖον γένος, 'offspring of Zeus,' applied to Artemis as Διὸς κοῖρη μέγαλοιο (l. 536). Some refer it to the boar (as the Chimaera is called θεῖον γένος, 6. 180): but the order of the words is against this.

539. χλούνην, a word of unknown meaning.

540. ἔθων has the force of an Adverb, 'after its wont' (εἰωθότως), cp. 16. 260 οὐς παῖδες ἐριδμαίνωσιν ἔθοντες.

541. προθέλυμα, 'in layers,' i. e. so thickly that they overlapped as they lay; so of shields, 13. 130 φράξαντες .. σάκος σάκει προθελύμφ: cp. τετραθέλυμος, 'made of four layers of hide.' In later poets (and perhaps in 10. 15) it is used as = πρόρριζος.

547. ἄμφ' αὐτῷ, 'over it,' viz. the boar.

552. The Curetes were the besiegers, according to l. 531: hence the τεῖχος mentioned here must be the fortification of their camp. The Greeks were at the time in the same position.

554. οἰδάνει, Transitive, 'causes to swell.'

557. Εὐνήνη is a Fem. patronymic, 'daughter of Euenus.'

559. εἴλετο τόξον, 'took up his bow,' viz. when Apollo took Marpessa from him (l. 564).

561. τήν δέ, viz. Cleopatra. For the name given to commemorate the mother's story, cp. 'Megapenthes' son of Menelaus (Od. 4. 11), and 'Odysseus' (Od. 19. 407 ff.) The story of Alcyone as told by later poets seems to be unknown to Homer.

566. ἐξ ἁρέων, 'in consequence of the curses.'

567. κασιγνήτοιο. In the later form of the story Althaea had several brothers, who were killed by Meleager. φόνιοι, 'on account of the slaughter,' with ἀχέουσα.

568. γαῖαν .. ἀλοῖα, the form of invoking the gods under the earth.

570. πρόχην καθεζομένη, 'sinking down on her knees.'

571. δόμεν, with ἡράτο and ἀλοῖα, 'that they should give.'

573. τῶν δέ, sc. the Curetes, with ὄμαδος.

580. πεδίοιο is a partitive Gen., like the Gen. of material.

ταμέσθαι is parallel in construction to ἐλέσθαι, instead of depending on it: cp. 3. 79, 80.

583. κολλητάς, 'knit together,' 'well made fast.' σανίδας, 'folding-doors.' γουνούμενος, lit. 'clasping the knees,' but here in the derived sense, 'as he entreated'; since Oeneus was outside the door of the room.

589. βαῖνον .. ἐνέπηρθον, Impf. 'were now mounting,' &c.

593. ἄνδρας μὲν κ.τ.λ., subordinate in sense, 'how they slay the men,' &c. ἀμαθύνει, 'levels with the ground.'

594. ἄλλοι, 'others,' i. e. 'strangers': cp. 3. 301 ἄλοχοι δ' ἄλλοισι δαμείν, 6. 456 πρὸς ἄλλης ἱστὸν ὑφαίνοις.

598. εἷξας ᾧ θυμῷ, i. e. not for the gifts, but moved by this appeal.

599. καὶ αὐτῶς, i. e. without them.

601. κάκιον, 'less well,' sc. than now, when you are offered gifts.

602. ἐπὶ δώροις, 'on the terms of receiving gifts.'

605. τιμῆς, generally taken to be contracted from τιμήεις, as τιμῆντα (18. 475) for τιμήεντα, τεχνῆσαι (Od. 7. 110) for τεχνήεσαι.

608. φρονέω, nearly = δοκεῖ μοι, 'my mind is,' 'I choose.' Διὸς αἵση,

'in the award of Zeus.' The phrase generally means simply the 'destiny assigned by Zeus' (as 17. 321., Od. 9. 52); but here there is a play on the other sense of αἶσα, viz. 'estimation,' 'place in a scale of honour,' cp. ἐν καρὸς αἴση (l. 378).

609. ἥ μ' ἔξει, 'which (αἶσα) shall abide with me,' cp. 17. 143 ἥ σ' αὐτῷ κλέος ἐσθλὸν ἔχει.

613. Ἀτρεΐδῃ . . φέρων χάριν, 'doing the pleasure of Atrides.'

615. καλὸν τοι, 'it is well for you,' i. e. your duty rather is.

617. αὐτόθι, 'where you are.' λέξω, § 9, 3.

619. Achilles is now so far moved as to doubt about returning.

620. ἐπ' ὀφρῦσι νεύσει, cp. 1. 528.

625. τελευτή, 'accomplishment,' i. e. result. μῦθοιο, 'of our speech.' i. e. of the message which we bring (τῇδ' ἔγ' ὀδῶ).

629. ἄγριον is predicative: 'has made his spirit cruel within him,' i. e. hardened his heart to be cruel. With θέτο, cp. 1. 637 θυμὸν . . θεοὶ θέσαν.

632. φονῆος, with ἰδέξατο, 'a man takes atonement from the slayer of his brother.' On τίς τε see § 49, 9.

636. δεξαμένῳ (the reading of the best MSS.) is to be taken directly with ἐρητύεται, neglecting the more obvious construction with τοῦ. Cp. 10. 188., 14. 141., Od. 23. 206. The common reading is δεξαμένου.

640. ὑπωρόφιοι, 'under thy roof,' and therefore having the right to αἰδῶς which attached to guests.

642. κήδιστοι, 'the most valued,' 'nearest.'

645. τι, with εἴεσαι, qualifies the admission, = 'what you have said is all in a manner to my liking, but —'; cp. Od. 9. 11 τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι, σοὶ δ' ἐμὰ κῆδεα θυμὸς ἐπετράπετο στονύοντα εἶρεσθ', i. e. 'everything is here to make me happy, but —.'

647. ἀσύφηλον, Acc. Neut., seems to mean 'an insulting thing': but the derivation of the word is unknown. ἔρεξεν takes a double Acc.

648. μετανάστην, 'a sojourner,' one who has no rights of citizenship, and may therefore be outraged with impunity.

650. The ἀγγελίῃ follows, introduced by γάρ = 'namely.'

654. ἀμφί, 'round,' 'in the neighbourhood of.'

655. μάχης, with σχήσεσθαι, 'will refrain himself from the battle.'

657. σπείσαντες. A libation was usual as a parting ceremony, cp. 1. 712, also Od. 7. 138 φῖ πυμάτων σπένδεσκον ὅτε μνησαίαιτο κοίτου.

661. ἄωτον, 'the flock.'

671. δειδέχατ[ο], cp. 4. 4.

673. μ', i. e. μοι, § 51, 5. πολύαινος, 'worthy of much praise'; or (as Buttm. Lex. s. v. αἶνος) 'of much wise speech.'

681. σόως, see l. 424.

684. καὶ δ' ἄν . . παραμυθήσασθαι, the only instance of ἄν with an

Inf. in Homer: the result of turning l. 417 καὶ δ' ἂν . . παραμυθησαίμην into the *oratio obliqua*.

691. ἔπηται, Subj. because the event is future, § 34, 2, c.

698. μὴ ὄφελες, 'would that you had not —': logically the μὴ belongs to λίσσασθαι.

BOOK X.

THE tenth book, entitled Δολωνεία, forms a detached episode of the Iliad. During the night which follows the unsuccessful embassy Diomede and Ulysses sally forth to reconnoitre the enemy's position. From the spy Dolon, who has been sent forth by Hector with a similar object, they hear of the newly come Thracian king Rhesus, whose horses and armour are of more than mortal beauty. They kill Rhesus with many of his followers, and ride the horses back to the Greek camp.

The relation of the *Doloneia* to the rest of the Iliad has long been matter of discussion. The Greek commentators mention a tradition (not noticed however in the oldest scholia) that it was originally a separate poem, and was inserted in its present place by Pisistratus. This tradition has no value as evidence, since it cannot rest on any other ground than the intrinsic probabilities of the case: but it shows that these had excited the attention of ancient scholars. It is not likely, indeed, that the book ever existed as a separate poem: but that it is later than the bulk of the Iliad is almost certain. The following are the chief reasons for this opinion:—

1. The tenth book comes in awkwardly after the ninth. That there should be some episode to occupy the night before books xi-xvii is natural, and dramatically appropriate. But the ninth book satisfies this want completely. A second quite distinct episode interferes with the effect of the first.

2. The introductory part of the book is cumbrous, and out of proportion to the adventure of the two heroes. First Agamemnon and Menelaus are awake with anxiety: then they go and waken the other chiefs in succession—all being fully described (1-179). The chiefs then go together to visit the watch, and hold a council on the battlefield of the day before, to concert measures in the desperate position of affairs. Nestor proposes that some one should go and try to find out what the Trojans are doing. Diomede volunteers to go, and chooses Ulysses as his companion (180-253). The real story of the book then begins.

3. There is no trace of Rhesus and his Thracians in any other part of the Iliad.

4. The language shows exceptionally numerous traces of later forma-

tion. Such are,—the Perfects in -κα from derivative Verbs, **βεβίηκεν**, **παρώχωκεν**, **ἀδηκότες**: the Aor. **θήκατο** (for **ἔθετο**, § 5, 2): the 3 Sing. Pres. **μεθιέῃ** (l. 121): the Second Fut. Pass. **μιγήσεσθαι** (the only instance of the tense in Homer): the form **νῦν** (l. 105) in the sense of 'now.'

5. The examples of a post-Homeric use of the Article are more marked than in any other part of Homer: see esp. ll. 11, 97, 231, 277, 322, 408. The Prepositions have a more *abstract* meaning: as in **πάντας ἐπ' ἀνθρώπους** (l. 213), **ἐν πάντεσσι πόνοισι** (ll. 245, 279, cp. the note on 9. 143), **ἐκ γενεῆς** (l. 68). Other peculiarities are the adjectival use of **οὐδέν** (l. 216), **δεῖδω μὴ οὐ**—(l. 39), and the Opt. in ll. 211, 247, 557.

6. In one or two instances forms are clearly *pseudo-archaic*, i. e. are incorrect imitations of older forms. Such are the Opt. **παραφθαίησι** (see on l. 346), the Gen. or Dat. Sing. **κράτ-εσφι** (see on l. 156), the Subj. **ἐπείγετον** (l. 361): perhaps also **σπεῖο** (for **σπέο**) and **τιθήμενος**.

7. The vocabulary is peculiar¹. Among the **ἅπας εἰρημένα** are some technical terms for armour, &c., as **καταῖτυξ**, **πίλος**, **σαυρωτήρ**, **ἐπιδιφριάς** (= **ἄντυξ**), **ἐκταδίη** (**χλαῖνα**), **κτιδίη** (**κυνέη**), **λυκήη**. Others of significance are, **φύξις** (ll. 311, 398, 447), **διοπτήρ**, 'a spy,' and **διοπτεύω**, **ἀβροτάζω**, **ἀηθέσσω**, **δραίνω**, **δέελος**. We may add **ὄπλα** in the sense of 'arms,' which is only found in ll. 18. 613., 19. 21. Some words in this book are common in the Odyssey, but not found in the Iliad: as **δόσις**, **φῆμις**, **δαίτη**, **δόξα**: to which may be added the rarer **ᾠτέω**, **ἀδηκότες**, **ὀρφναίη** (**νύξ**), and the forms **εἶσθα** and **τοῖσδεσσι**.

8. The style and tone of the book is unlike that of the Iliad. It is rather akin to comedy, not in the vein which sometimes appears in the Iliad (e. g. in the Olympic scenes), but of a rough, practical kind. The whole incident has the character of a farcical interlude, and as such it is out of harmony with the tragic elevation of the Iliad.

4. **δρμαίνοντα**, 'stirring,' 'turning over': so l. 28 'stirring up' war.

6. **ἀθέσφατον**, an epithet of rain, cp. 3. 4.

8. **στόμα**, the 'edge' or 'front' of war, as 19. 313 **πολέμου στόμα δύμεναι αἱματόεντος**. This sense appears in 14. 36 **ἡϊόνος στόμα μακρόν** 'the long line (or edge) of a beach.'

13. The only other mention in Homer of the **σύριγξ** and the **αὐλός** is in the Shield of Achilles, 18. 495, 526, in a scene where they are much more in place than here.

15. **προβελύμους**, 'in bunches, handfuls,' lit. 'in layers': unless the word here has its post-Homeric sense, 'out by the roots,' see the note on 9. 541.

16. **Διῖ**, Dat. because the tearing of hair was a form of appeal to Zeus: cp. the phrase **Διῖ χείρας ἀνασχέιν**, 6. 257.

¹ See Düntzer, *Hom. Abhandl.* p. 322.

18. Join *πρῶτον ἀνδρῶν*, 'to Nestor before any other man.'
19. *εἰ*, 'to see if,' 'in the hope that he might —.'
25. The statement in l. 1 that all were asleep except Agamemnon is now corrected: Menelaus also could not sleep. So of Nestor, l. 96.
26. *μή τι πάθοιεν*, to be taken with *ἔχε τρόμος*.
34. *ἔντεα* is inaccurate: Agamemnon had not put on his armour, only a cloak of lion's skin over his chiton. The Homeric warriors only wear armour when actually fighting.
38. *Τρώεσσιν*, 'for the Trojans,' i. e. to be spy on them.
44. *ἐρύσσεται*, 1 Aor. Subj. 'will shelter.'
47. *αὐδήσαντος*, 'from one that told it,' 'from voice of man.' Elsewhere *αὐδάω* means to 'raise the voice,' 'speak' (Lat. *loquor*, not *dico*).
48. *ἐπ' ἡματι*, 'with a day,' i. e. belonging to one day, 'as a day's work'; *ἐπί* as in the compound *ἐφημέριος*.
50. *αὐτῶς*, 'by himself,' with no divine help to explain it.
56. *ἱερὸν τέλος*, perhaps 'the strong band'; see on 5. 499.
- 57-59. Reference to the account of the watch, 9. 80 ff.
61. *πῶς γάρ* —, a form used when the question goes abruptly to the reason of a speech: 'which do you command? Am I accordingly to stay or go,' &c. Cp. 1. 123. Cobet, however, is probably right in preferring *πῶς τάρ* (*Misc. Crit.* p. 322).
- μῦθος*, 'by your word'; i. e. 'what is the drift of your *μῦθος*.'
62. *μένω*, Subj. *μετὰ τοῖσι*, 'with them,' viz. the watchers.
67. *ἐγρήγορθαι*, Pf. Inf. Mid., cp. *ἐγρήγορθε*, 7. 371.
68. *ἐκ γενεῆς*, 'by descent,' epexegetis of *πατρόθεν*. Cp. Thuc. 7. 69 *ἕνα ἕκαστον ἀνεκάλει, πατρόθεν τε ὀνομάζων καὶ φύλην*.
69. *μεγαλίζεο*, 'make much of your favours,' i. e. 'be grudging.'
74. *παρά*, 'beside' the tent, not within it: so Diomedes, l. 151.
82. *οὗτος*, with the 2 Sing., 'who are you there that come—?'
84. *οὐρήων*. Mules are mentioned elsewhere: 1. 50., 23. 111, 115.
96. *δραίνεις*, a Desiderative, 'art for doing.'
97. *τούς*, the later use of the Art., see ll. 231, 277, 322, 408.
98. *ἀδηκότες*, 'wearied.' *ὑπνω*, not 'sleep,' but 'sleepiness.'
100. *μή πως*, 'whether they may not —.'
111. *εἴ τις . . καλέσειεν*, a command put in the form of a wish or suggestion, cp. l. 222.
115. *νεικέσω*, 1 Aor. Subj., § 29, 1. Join *νεικέσω ὥς εὔδει*, 'I will reproach him that he thus sleeps,' i. e. 'with sleeping': cp. 1. 211.
123. *ἐμὴν ὁρμήν*, 'an impulse from me,' my initiative.
124. *μάλα*, with *πρότερος*, 'actually before me.'
127. *ἵνα γάρ*, 'where in fact.' *ἵνα* need not be Demonstrative: rather it is the use of *γάρ* which is idiomatic (*H. G.* § 348, 3).
129. *οὕτως*, 'it being so,' 'if it is as you say.'
133. *φοινίκεσσιν* must be scanned as four syllables, with synizesis.

139. *περὶ φρένας*, cp. the note on I. 103.

141, 142. *τίφθ'* . . *ἵκει*, lit. 'because of what do you thus wander, in respect of which need has so much come'? i. e. 'what is this need, so great that you wander'? The form of the sentence is nearly the same as 4. 32 *τί . . τόσσα κακὰ ῥέζουσιν, ὃ τ' ἀσπερχές μενεαίνεις* (see the note). Thus *ὃ τι δὴ χρεῖω τόσον ἵκει* = 'I ask because the fact that you *do* wander shows that the need has become so great.'

But possibly *ὃ τι . . ἵκει* is a second direct question; the indirect form being used as in Od. I. 170 *τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἢ δὲ τοκήες; ὑπποίης τ' ἐπὶ νηὸς ἀφίκεο*; See also l. 409, with the note.

147. This line seems wrongly introduced here from l. 327.

153. *ἐπὶ σαυρωτῆρος*, 'so as to stand on the butt-end.'

156. *κράτεσφι* is apparently meant to be Dat. Sing., see § 40. It is not formed correctly on the analogy of *στήθεσφι*, *ὄχεσφι*, &c., since the stem is not *κρᾶτεσ-* (cp. the Gen. *κρατ-ός*, Dat. *κρατ-ί*, &c.). It is probably 'pseudo-archaic,' i. e. an imitation (not a genuine survival, or even an unconscious extension) of the Case-forms in *-φι*.

160. *θρωσμφ̑ πεδίοιο*, 'the springing of the plain,' i. e. the rising ground, apparently near the Greek camp: cp. II. 56 with 8. 560.

164. *σχέτλιος*, properly 'cruel,' 'hardhearted,' is a playfully ironical way of expressing admiration: 'hard art thou, old man' (Lang).

166. *ἔπειτα*, 'in that case,' viz. if you were to cease from toiling.

173. Cp. the use of this phrase in II. 6. 11 *ἐπὶ ξυροῦ γὰρ ἄκμῃς ἔχεται ἡμῖν τὰ πράγματα . . ἢ εἶναι ἐλευθέροισι ἢ δούλοισι*. For the Inf. *βῶναι* cp. 9. 230 *ἐν δοιῇ δὲ σωσέμεν ἢ ἀπολέσθαι κ.τ.λ.*

181. *οὐδέ*, the *δέ* of the apodosis, after *οἱ δ' ὅτε*—.

182. *ἐγρηγορτί*, 'on the alert,' apparently from the Pf. *ἐγρήγορα*.

183. *δυσωρήσωσιν*, Aor., 'are disturbed in their watch.' The MSS. have *δυσωρήσονται*, which should at least be *δυσωρήσωνται*.

187. *τῶν*, with *βλεφάροιν*, 'from their eyelids.'

188. *νύκτα*, Acc. of *duration* of time.

φυλασσομένοισι, Dat. with *ὕπνος* . . *ὀλώλει*, as *σφίσιν* in l. 186; the possible construction with *τῶν* being neglected, cp. 9. 636.

189. *ὅππότε* . . *ἄτιον*, = 'in case they should ever hear,' 'against the time when they should hear,' cp. 2. 794 *δέγμενος ὅππότε κ.τ.λ.* *ἐπὶ* goes with *ιόντων*, 'coming on,' 'attacking': or possibly with *ἄτιον*, but *ἐπαίω* is not found in Homer.

191. This line is wanting in some of the best MSS.

195. *κεκλήατο βουλὴν*, Acc. of the *terminus ad quem*, an exceptional use, see § 37, 6.

199. Repeated from 8. 491, but with a different meaning, being used here of the ground beyond the battle-field on the Greek side.

201. *ὀλλύς*, with *ἀπετράπετο*, = 'turned back from destroying.' *ὅτε* *δὴ* is also to be taken with *ἀπετράπετο*.

209. ἀπόπροθεν, 'far off,' viz. from their city.

211. For κε several good MSS. give τε. With this reading the Optatives πύθοιτο and ἔλθοι may be taken as carrying on the πύθοιτο of l. 207: cp. Od. 18. 368. But see l. 247 and l. 557.

212. ὑπουράνιον, 'extending under heaven,' i.e. as far as heaven reaches: cp. Od. 15. 349 εἴ που ἔτι ζώουσιν ὑπ' αὐγᾶς ἡελίοιο—'anywhere that the sun shines': and the phrase ὑπ' ἡῶ τ' ἡελιόν τε.

215. ἕκαστος δώσουσι, the usual distributive use of the Sing. ἕκαστος, but somewhat awkwardly combined with τῶν πάντων: 'they, each of them all, will give.' Cp. Od. 8. 392 τῶν οἱ ἕκαστος ἐνείκατε.

217. δαῖται are the regular common meals of the γέροντες, εἰλαπῖναι the special feasts. This part of the reward answers to the Attic σίτησις ἐν πρυτανείῳ.

224. Join σύν δύο: cp. σύντρεῖς (Od. 9. 429), ξυνεείκοσι (Od. 14. 98), σύμπαντες. ἐρχομένῳ, Nom. as 3. 211 ἄμφω δ' ἐξομένῳ γεραρώτερος ἦεν Ὀδυσσεύς: see § 58. καί τε in a gnomic sentence as 9. 159: § 49, 9.

226. βράσσων, Comparative of βραχύς, 'short,' hence 'poor,' 'feeble.'

λεπτή, lit. 'thin,' the opposite of πυκνή.

238. σὺ δέ marks the opposition between the two clauses, although the Subject is the same: cp. 1. 191, &c.

243. ἔπειτα, 'then,' = 'that being so.'

244. πρόφρων is the predicate, sc. ἐστί, ἀγῆνωρ being only a constant epithet of θυμός.

247. νοστήσαιμεν, 'we may return,' a rare use of the Opt. without ἄν or κεν: cp. l. 557. The use seems characteristic of this book.

252. παρ' ὅκωκεν is the reading of Aristarchus: the MSS. generally have παρ' ὅκηκεν. The phrase πλέων νύξ τῶν δύο μοιράων is difficult. 'More than two-thirds' (Faesi) is in too obvious contradiction to τριτάτη δ' ἔτι μοῖρα λέλειπται. The explanation adopted by Ameis—'most of the night, namely (consisting of) two thirds'—is difficult in grammar, but is probably right. The division into three parts was well recognised, cp. Od. 12. 312 ἦμος δὲ τρίχα νυκτὸς ἔην. On the Art. see § 47, 2, d.

263. ἐντέτατο, cp. 5. 728.

264. ἔχον, 'held fast,' = 'were fastened.'

265. πῖλος, 'felt,' with which the helmet was lined.

266. There was an Ἐλεών in Boeotia, see 2. 500: but there may well have been other places of the name. As to Amyntor see 9. 447 (with the note). Ἀμύντορος is governed by δόμον in the next line.

268. Σκάνδειαν, Acc. of the *terminus ad quem* of the motion implied in δῶκε: as 7. 79 σῶμα δὲ οἵκαδ' ἐμὸν δόμεναι πάλιν, Od. 15. 367 τὴν μὲν ἔπειτα Σάμηνδ' ἔδοσαν. Aristarchus read Σκάνδειάνδ', perhaps rightly.

273. κατ', to be taken with λιπέτην (Tmesis).

277. ὄρνιθ[ι], 'at the omen of the bird.'

280. φίλαι, cp. 5. 117.

281. *ἔῴκλειας* (contraction for *ἔῴκλε-έας*), sc. *ἡμέας*. On the Acc. see 2. 113 (note).
286. *πρό*, 'ahead of,' 'on in front.' The story has been told in 4. 376-398, 5. 800-808.
292. *ἦνιν*, see 6. 94. The *ι* is treated as long, and this was probably the original quantity, cp. 11. 36.
300. *ἄμυδις κικλήσκειτο*, 'called together': cp. 9. 5., 13. 336.
303. *ὑποσχόμενος τελέσειε*, 'promise and accomplish.'
304. *δώρῳ ἐπι*, 'with, on the terms of, a gift,' cp. 9. 602.
311. *φύξιν*, 'flight,' a word only found in this book (11. 398, 447).
324. *ἀπὸ δόξης*, 'away from expectation,' 'disappointing.'
326. *μέλλουσι . . βουλευεῖν*, 'are likely to be holding counsel.'
330. *μὴ μὲν . . ἐποχήσεται*. For *μή* with the Indic. in *oaths*, cp. 9. 133. *τοῖς ἵπποισιν*, 'that chariot,' Art. referring to l. 322.
344. *πεδίῳ*, partitive Gen., like *ὁδοῦ* in 4. 382.
346. *παραφθαίησι*. This is the best attested reading: it is meant for an Opt., the *-σι* being added in imitation of the Subj. in *-ησι* (for *-η*). Thus it is a 'pseudo-archaism.'
350. *ἀφραδίησιν*, 'in heedlessness.'
351. *ὅσον τ' ἐπὶ*, 'the distance over which —.' *ὄρα*, lit. 'limits,' 'measures,' heteroclite Plur. of *ὄρος* or *ὄρος*. The 'measure of a mule' is taken to be the length of furrow which it makes before stopping to turn: cp. the later Greek *πλέθρον*, lit. 'turning' (*πέλω*), Lat. *vorsus*. Cp. Od. 8. 124.
353. *νειοῖο*, 'over fallow'; Gen. as in *πεδίῳ διώκειν*, &c.
355. *ἔλπετο*, 'he flattered himself.'
356. *πάλιν*, 'backwards,' i.e. having given a contrary order.
357. *δουρηνεκές*, 'a spear-throw,' as far as a spear carries.
358. *λαιψηρά*, predicative, 'plied his knees right quick.'
361. *ἐπείγετον* seems to be a Subj. with short Thematic vowel: if so, it is not formed correctly (§ 13, B), and is doubtless a pseudo-archaism (see on l. 346). If it is meant as an Indic. the change to the Subj. *προθέησι* is harsh. Curtius read *ὑλήεντα, ὅ τε προθέησι*.
364. *λαοῦ*, viz. the Trojans. *διώκετον*, irregular form for *ἐδιωκέτην*.
365. *μιγήσεσθαι*, the only Second Fut. Pass. in the Iliad.
368. *φθαίη ἐπευξάμενος*, 'should be beforehand in making the boast,' = *πρότερον ἐπεύξαίτο*.
370. *κιχήσομαι*, 'will reach,' i.e. strike.
375. *βαμβαίνων*, 'staggering,' reduplicated from *βαίνω*: or (perhaps better) 'stammering.'
- 378-381. Cp. 6. 46-50 and 11. 131-135.
390. *γυῖα*, Acc. § 37, 4.
391. *ἄτησι*, 'kinds' or 'pieces of befooling': cp. 9. 115.
394. *θοήν*. The epithet 'swift' is probably suggested by the sudden-

ness with which night comes on, especially in a southern climate. We must consider that 'Night' meant the actual darkness, which spreads over the sky after sun-set, and is withdrawn again at dawn.

398. *βουλευούσι μετὰ σφίσιν οὐδ' ἐθέλουσι*. So Aristarchus read, making Dolon repeat the words of Hector (l. 311) without change of Mood or Person. The best MSS. have *βουλεύοιτε* and *ἐθέλοιτε*. With this reading *σφίσιν* must be of the Second Person, 'take counsel among yourselves'; a use of the Reflexive Pronoun which is not found in Homer, except perhaps with the Adj. *ἑός*, *ὅς*. The use of the Opt. in *oratio obliqua* is also un-Homeric. Hence the true reading is *βουλευούσι . . ἐθέλουσι*. The change to the 2 Plur. Opt. was doubtless made because it was thought that Dolon when speaking of the Greek army to two Greeks must use the Second Person. In this case, however, the Third Person is quite as natural, since Ulysses and Diomedes, to whom he is speaking, are not with the Greek army at the time.

403. *ὀχέεσθαι*, 'for being carried' [in a chariot drawn by them]; i. e. they are hard to tame and drive.

409. *ἄσσα τε κ.τ.λ.* The change to the indirect form of question may be defended by Od. i. 171 *ὀπποίης τ' ἐπὶ νηὸς ἀφίκεο*; But it is very possible that lines 409-411 are wrongly repeated from ll. 208-210. They are not noticed in Dolon's answer.

416. *φυλακάς*, Acc. by attraction to the Relativial clause *ὃς εἶρει*.

417. *κεκριμένη*, 'told off,' posted expressly as a watch.

418. *οἷσιν ἀνάγκη*, 'who needs must,' as they are defending their homes, cp. l. 422. *Τρώων* is emphatic, opposed to *ἐπικούροι*.

424. *πῶς γάρ* —, 'nay, how —'? But we should probably read (with Cobet) *πῶς τάρ*, see l. 61. Some MSS. have *πῶς τ' ἄρ*.

428. *πρός* with the Gen. means 'in the direction of,' without implying motion either *to* or *from*.

429. The *Λέλεγες* and *Καύκωνες* are not in the Catalogue.

431. *ἵπποκορυσταί*, see 2. 1 (note).

434. *οἶδε*, used adverbially, 'here are the Thracians.'

437. The Nom. is used as a kind of exclamation, cp. i. 231., 2. 353.

442. *πελάσσετον*, Aor. in -σον, § 9, 3.

447. *μοι*, *Dat. ethicus*, used ironically.

457. *φθεγγομένον*, 'as he cried aloud' (not 'spoke,' as Aen. 10. 554).

463. *ἐπιδωσόμεθ'* is the reading of Aristarchus; most MSS. have *ἐπιβωσόμεθ'*. From 22. 254—

*ἀλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα, τοὶ γὰρ ἄριστοι
μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων,*

it may be inferred that *ἐπιδωσόμεθα* = 'we shall call to witness,' though this meaning is not very suitable here. *ἐπιβωσόμεθ'* is not strongly supported by Od. i. 378 (= 2. 143) *ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἔοντας*, since it there means 'I will call to my aid.'

466. δέελον δ' ἐπὶ σῆμά τ' ἔθηκε. The sense is clear, viz. that he put a mark at the place (ἐπὶ), to guide him to the tree on which the arms were. δέελος is doubtless for δήελος, an older form of δῆλος, which occurs once in Homer (Od. 20. 333); cp. εὖ-δείελος, 'clearly seen' (Od. 2. 167), which should probably be written εὐδήελος. The reading in the text, however, cannot be right, as τε has no meaning (§ 49, 9), and is in an impossible place. Possibly it should be simply struck out: the hiatus in σῆμα ἔθηκε is harsh, but not entirely without parallel (Od. 5. 135., 24. 209, 430).

475. ἐπιδιφριάδος, apparently the same as the ἄντυξ or 'rail.'

476. προπάροιθεν, 'beforehand' (of *time*).

479. πρόφερε, 'bring out,' 'show': cp. Od. 6. 92 θοῶς ἔριδα προφέρουσαι, = 'in keen rivalry.'

480. μέλεον, 'idly,' an Adverb, as 16. 336 μέλεον δ' ἠκόντισαν.

482. τῷ, i. e. Diomede.

483. ἐπιστροφάδην, 'turning from one to another.'

485. ἀσημάντοισιν, cp. 15. 325 σημάντορος οὐ παρεόντος.

487. ἐπώχετο, 'went *over* or *round*' [destroying].

489. πλήξειε, Opt. of indefinite frequency, § 34, 1, b.

493. ἀήθεσσον, 'were unaccustomed.'

495. τὸν τρισκαιδέκατον, 'him for the thirteenth.'

496. κακὸν ὄναρ, 'an evil sort of dream,' i. e. not a dream at all, but the real Diomede: a good example of oxymoron (§ 60).

497. τὴν νύκτα, 'for that night.' But neither the Article nor the Acc. of *duration* is in place here. This line is probably spurious.

499. σὺν δ' ἤειρεν, 'he coupled them,' 'harnessed them together': cp. 15. 680 ἐπεὶ ἐκ πολέων πίσυρας συναίρεται ἵππους, also the derivative συνήορος, 'yoke-fellow.' He must at the same time have *bridled* them (perhaps this is implied by the word συναίρω), and mounted one: cp. 11. 514, 527.

502. πιφαύσκων, 'as a signal,' to let him know that he had the horses ready.

505. ῥυμοῦ, 'by the pole.' An ancient chariot was of small size; probably it did not give more than standing-room for two men. Still the idea of carrying a chariot back to the Greek camp was an over-bold one, which the poet did well not to represent as carried out.

506. ἦ κ.τ.λ. This is the second member of the double question, answering to ἦ ὃ γε (l. 504): the clause ἦ ἐκφόροι being only a subordinate alternative to ῥυμοῦ ἔξερύοι. Cp. 6. 378 ff.

τῶν, Art. of contrast, 'should slay *instead* more Thracians.'

511. μή expresses *warning*, § 29, 5.

512. Join θεᾶς ὅπα, cp. 2. 182.

513. ἵππων ἐπεβήσето, 'mounted the horses' (i. e. one of them): elsewhere the phrase means 'mounted the chariot.' The want of a distinct

term helps to show that riding was still unfamiliar. Besides this place, it is mentioned in Il. 15. 679 ff., in the description of a show performance called *κελητίξειν*, and in Od. 5. 371, where Ulysses bestrides a plank, *κέληθ' ὥς ἵππον ἐλαύνων*. But it never appears in Homer as a thing in ordinary use.

515. *ἀλαοσκοπήν*, 'a blind look-out,' = 'failure to look out.' The renderings 'vain watch,' or 'careless watch,' rather miss the point of the oxymoron, viz. that *ἀλαοσκοπή* is the *opposite* of *σκοπή*, meaning therefore no watch at all. The Ven. (A.) has *ἀλαὸς σκοπήν*.

516. *μετὰ .. ἔπουσαν*, 'busy with,' 'taking in hand': see on 6. 321.

521. *φονῆσι*. This word is only used in the Plural, here and 15. 633. It has a more concrete sense than *φόνος*; 'the *act* or *circumstances* of slaying.'

524. *θυνόντων*, 'as they came in hot haste.'

528. *ἔναρα*, of Dolon, l. 458 ff.

531. This line is wanting in some of the best MSS. It occurs in 11. 520, where it is more appropriate.

534. *ψεύσομαι ἢ ἔτυμον ἐρέω*; shall I deceive (i. e. be wrong) or speak the truth (be right)?' The doubt refers not to the next line, but to the hope expressed in l. 536, that the horses heard may prove to be driven by Ulysses and Diomedes. *κέλεται δέ με θυμός* is an apology for speaking when he was not sure. The line occurs also in Od. 4. 140.

535. *ἀμφί*, because the sound was in *both* ears: cp. 2. 41, also the note on 1. 103.

537. *ἐλασαίατο*, 'may have driven': cp. l. 538, also Od. 21. 395.

538. *μή τι πάθωσιν*, 'lest they have suffered,' cp. 1. 555.

544. Cp. 9. 673.

547. For the Nom. cp. l. 437.

548. *οὐδέ τί φημι*, as we should say, 'and may claim that —.'

557. *δωρήσαιτο*, 'can bestow'; for the Opt. cp. Od. 3. 231 *ρεῖλα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι*—of which passage this seems to be an imitation.

πολὺν φέρτεροί εἰσι, sc. the gods: cp. Od. 22. 288 *ἀλλὰ θεοῖσι μῦθον ἐπιτρέψαι, ἐπεὶ ἢ πολὺν φέρτεροί εἰσι*.

559. *τὸν δέ σφιν ἄνακτα*, 'but their master'; Art. of contrast, § 47, 2, *δ*. This sense of *ἀναξ* is rare in the Iliad.

571. *ἱρόν*, 'a sacrifice,' at which the arms were to be dedicated: elsewhere the Plural (*ιερά* or *ἱρά*) is used in this sense. For *ἑτοιμασσαιάτο*, used of providing a sacrifice, cp. 19. 197., Od. 13. 184 (Hentze). Others (as Heyne) take *ἱρόν* to be 'an offering,' *ἀνάθημα*. The custom of dedicating arms is not elsewhere found in Homer.

573. Acc. of *part*, § 37, 4. *ἀμφί*, because *both* thighs are meant: cp. 1. 535, also 6. 117.

577. λίπ' ἐλαίῳ. In this phrase λίπα is apparently an Adverb in -α (related to λιπαρός as κάρτα to καρτερός, λίγα to λιγυρός, &c.), meaning 'richly,' 'thickly.'

BOOK XI.

THIS book begins the last of the three great days of fighting which test the ability of the Greeks to do without Achilles. It relates the earlier part of the battle, which proves to be decisive of the issue. The leading champions on the Greek side—Agamemnon, Diomedes, Ulysses—besides heroes of the second rank (Machaon and Eurypylus), are wounded and forced to quit the field. After this the changing fortunes of the next four books only serve to delay the inevitable catastrophe.

The book is entitled Ἀγαμέμνωνος ἀριστεία, a description which applies strictly to ll. 1-283. The profound discouragement manifested by Agamemnon in the two preceding books now disappears and for a time he is the one irresistible warrior. The Greek army, which at the end of the eighth book had been driven within the lines of the new fortification, is now drawn up outside the trench (45-55): the Trojans are on the field where they encamped. The battle is at first equal; then the Trojans are driven back to the Scaean gates (67-180). Hector is warned by Zeus to retreat until he sees Agamemnon leave the field (181-217). Agamemnon slays many Trojans, but at length is wounded, and retires to the ships (218-283). Hector again comes to the front of the battle, but is repulsed by Diomedes (284-367). Paris however wounds Diomedes with an arrow (368-400). Ulysses is left alone, and is presently wounded: Menelaus and Ajax come at his call, and he escapes to the ships (401-488). On the left of the battle, meanwhile, Hector has been fighting by the banks of the Scamander, opposed by Nestor and Idomeneus: and here Machaon is wounded by Paris, and goes back to the ships with Nestor (489-520). Hector, after doing great deeds in the same part of the battle, crosses over to oppose Ajax, who retires slowly (521-574). Eurypylus, who comes to his aid, is wounded by Paris (575-595).

The scene then changes to the camp. Nestor and Machaon are on their way thither when Achilles sees them, and sends Patroclus to enquire who the wounded man is (596-654). Nestor replies to Patroclus in a long speech (655-803), in which he relates a story of his own youthful prowess (670-762). He ends by advising Patroclus to entreat

Achilles, if he will not come himself, at least to send Patroclus and the Myrmidons (763-803). On the way back Patroclus is met by the wounded Eurypylus, and is persuaded to stay with him and cure his wound (804-848).

The main subject of the book is the ruin now manifestly coming upon Agamemnon and the Greek army, in obedience to the will of Zeus. As in the eighth book, all other divine agency is suspended. The Aristeia of Agamemnon is but the pause before the storm (cp. the speech of Zeus, ll. 186-194). The progress of defeat is marked in the first part of the book (down to l. 595) by the successive wounding of the chief Greek warriors. In the latter part it is emphasised by the speeches of Nestor and Eurypylus, and above all by the interest shown for the first time by Achilles, whose sudden intervention is a sign that we are now approaching the crisis of the story. Thus the narrative of the eleventh book forms the turning-point in the plot of the Iliad. It prepares us for the predetermined result of the earlier battles, from which Achilles with his contingent has held aloof, and thus leads the way to the later events, in which Patroclus first, and then Achilles himself, is the chief figure.

The sending of Patroclus (ll. 599-617) is so told as clearly to bring out this cardinal point in the structure of the Iliad. The exclamation of Achilles, that now the Greeks will come round his knees with supplications, since their need is sore beyond endurance (l. 609 f.), marks the approaching climax of the earlier part,—that, namely, of which the governing idea is the absence of Achilles and the consequent defeat of the Greeks. Again the remark, when Patroclus comes out of his tent at the call of Achilles, that it was the beginning of evil for him (l. 604 *κακῷ δ' ἄρα οἱ πέλεν ἀρχή*), is a sufficient hint of the new course which the action of the poem is destined to take—viz. that the destruction of the Greeks will be averted, and that the death of Patroclus will put an end to the 'wrath,' and bring Achilles once more into the field. Indeed the sending of Patroclus is itself an anticipation of this all-important change in the temper of the hero. Thus it prepares us for that development of the story which we have in books xvi-xxii, and upon which the incomparable dramatic interest of the Iliad mainly depends.

It is worth notice that the change from the battle on the plain to the tent of Nestor, like other changes of scene in the Iliad, is so managed as to cause the least possible break in the action. The interval during which Nestor is on his way to the ships (521-595) is filled by incidents: Hector who had been in the same part of the field goes to resist Ajax: Eurypylus, in supporting Ajax, receives his wound: Achilles sends Patroclus. Similarly the conversation of Nestor with Patroclus gives time for Eurypylus to reach the camp: and the meeting of Patroclus

and Eurypylus keeps us in mind of the battle still drawing nearer, and thus leads on to the *τειχομαχία* of the next book. Cp. the notes on I. 493., 3. 121., 6. 119.

It is true that some of the details in this part of the Iliad are not free from difficulty. It is strange (e. g.) that Patroclus should delay so long with Eurypylus, and that when he returns to Achilles (at the beginning of book xvi) he should not have a word to say about Machaon. There is some want of clearness, too, in the movements of the heroes during the battle, especially on the Trojan side. In II. 343-346 Hector is opposed to Diomedes and Ulysses, and he is presently put *hors de combat* for a time by Diomedes (355 f). But in II. 497-501 he appears in a different part of the field (*μάχης ἐπ' ἀριστερά*), where he has been doing great deeds against Nestor, Idomeneus, and Machaon,—and whence he is recalled in order to oppose Ajax. Similarly Paris is first near Hector, where he wounds Diomedes; then he is on the left, and wounds Machaon; and finally he is near Ajax, and wounds Eurypylus. But these difficulties are not removed by Lachmann's separate 'lays,' or indeed by any theory of the Iliad.

The story which Nestor tells of the war between the Pylians and Eleans (670-762) is probably a later addition. It is quite out of keeping with the situation, and spoils the effect of the characteristic story which follows (765-790). See the notes on II. 671, 699, 704.

4. *πολέμοιο τέρας*, 'a sign of war.' The nature of this sign which Strife holds in her hands has been variously guessed at. The aegis is once called *Διὸς τέρας* (5. 742); the rainbow is a *τέρας πολέμοιο* (17. 548); lightning is an omen of war (10. 5). Strife is described as holding 'the tumult of fighting' (5. 593). But the explanations suggested by these passages are not satisfactory.

5-9. These verses are a repetition of 8. 222-226.

11. *ὄρθια*, 'in shrill tones.'

13, 14 also occur in 2. 453, 454, where they are more appropriate. Here there has been no talk of returning.

16 ff. The arming of Agamemnon is described here because his *Aristeia* is about to follow.

21. *Κύπρονδε*, 'as far as Cyprus,' cp. 4. 455.

22. *ἀναπλεύσεισθαι*. The voyage to Troy is regularly thought of as 'up' (*ἀνά*), cp. 6. 292 *τὴν ὁδὸν ἣν Ἑλένην περ ἀνήγαγεν*.

24. *οἶμοι*, 'courses,' 'stripes.' *κύανος* is probably 'blue steel.'

26. *ὀρωρέχато*, 3 Plur. Plpf. Mid. of *ὀρέγ-νυμι*, 'were out-stretched,' i. e. represented with out-stretched heads.

28. *τέρας ἀνθρώπων*, 'a sign for men': cp. 1. 4.

30. *περί*, adverbial, 'there was round it.'

32. *θοῦρον*, 'impetuous,' i. e. fit for dashing onset.

35. ἔην, 'there was' (a boss) —.

36. The ι of βλοσυρῶπις is scanned as a long vowel: cp. Od. 3. 382.

ἔστεφάνωτο, 'was set in a ring,' i.e. the Gorgon head was in a circular form, occupying (ἐπί) the centre of the shield, round the ὀμφαλός. Γοργῶ, called Γοργεῖη κεφαλῇ, 5. 741.

37. δεῖμός τε φόβος τε, i.e. figures representing Terror and Flight; see on 5. 739.

40. ἀμφιστρεφείες, 'turned opposite ways.' Perhaps the epithet only applies strictly to two outer heads which are turned away from one in the middle.

41. Repetition of 5. 743.

45. ἐπί, 'thereat,' 'therewith.' ἐγδούπησαν preserves the original γ, lost in δοῦπος and δουπέω (δούπησεν δὲ πεσών). This is the only place where *thunder* is in the power of any god but Zeus.

49. In Homeric battles the παραιβάτης, or fighting man, generally delivers his attack on foot, a few steps in advance of his chariot, which the ἡνίοχος keeps in readiness to secure his retreat. At this stage warriors are πρυλῆες, lit. 'forward' (from πρό, cp. δια-πρύσιον). In the present case all the Greek chiefs advanced as πρυλῆες, forming a line (cp. l. 51 ἐπὶ τάφρῳ κοσμηθέντες), while their chariots followed a short way (ὀλίγον) behind.

50. ἡῶθι πρό, 'forward' (i.e. early) 'in the dawn,' = 'from early morning': cp. 3. 3 οὐρανόθι πρό.

51. ἱππῶν, i.e. the chariot-drivers. The Gen. is governed by φθάν.. κοσμηθέντες, which is = πρότεροι ἐκοσμήθησαν: cp. 23. 444 φθήσονται τούτοις .. ἢ ὑμῖν.

56. Τρῶες, sc. ἦσαν, or ἐθωρήσσοντο, understood from the general effect of the preceding passage. The ellipse however is a harsh one. The line recurs in 20. 3, where there is no difficulty in supplying θωρήσσοντο.

58. θεὸς ὥς τίετο δῆμῳ is a recurring expression, cp. 5. 78., 10. 33.

Τρῳσί is construed with the whole phrase, regarded as expressing a single idea: 'among the Trojans he was honoured as a god with the people.'

62. ἐκ νεφέων, cp. 5. 864. οὐλιος, 'baneful,' cp. 22. 26-31.

63. παμφαίνων, 'twinkling,' cp. 5. 6.

65. πᾶς, 'the whole of him,' 'all over.'

67. The reapers begin in two divisions, one at each end of a furrow, and work till they meet in the middle.

68. ἐλαύνωσιν, 'work along.'

69. πυρῶν ἢ κριθῶν, join with ὄγμον.

72. ἴσας δ' ὕσμινη κεφαλὰς ἔχεν, 'the combat kept their heads level,' i.e. both sides kept their ground, so that they still faced each other in the battle.

78-83. These six lines were rejected by the ancient critics. They certainly seem to imply that the gods were still together (they *all* blamed Zeus—he sat *apart* from the rest), whereas each was in his own house (l. 76). It is strange, too, to find them *all* on the side of the Greeks.

84, 85, repeat 8. 66, 67.

86. *περ* strengthens *ἦμος*: 'just when —.'

δεῖπνον, 'the mid-day meal': see on 8. 53.

89. *περί*, 'all round,' i.e. 'overpoweringly,' 'completely': cp. the places quoted on 1. 103.

91. *ἐν . . ὄρουσ'*, 'dashed in amidst' [the Trojans].

94. *κατεπάλμενος*, 'leaping down at' [Agamemnon].

96. *στεφάνη*, 'the rim of the helmet,' see on 7. 12.

100. *στήθεσι παμφαίνοντας*, a kind of oxymoron; *παμφαίνω* properly expresses the glitter of polished metal, as in the regular phrase *τεύχεσι παμφαίνων* (6. 513., 19. 398). To describe the slain warriors as 'glittering with their (naked) breasts' is a mocking way of telling us that they no longer glittered (in their armour). Aristarchus took *στήθεσι παμφαίνοντας* with *χιτῶνας*, 'the coats of mail that glittered on their breasts'; but this is against the order of the words, and the other explanation (given by Schneidewin, *Philol.* x. p. 356) is much more pointed.

ἐπεὶ περιδύσε χιτῶνας. Some ancient copies had *ἐπεὶ κλυτὰ τεύχε ἀπηύρα*, which may well be the true reading. It was rejected by Aristarchus because it involved understanding *παμφαίνοντας* of the dead bodies. *περιδύσε* in the sense of 'stripped off' is against analogy: and the use of *χιτῶνας* for the whole armour is strange.

104. *παρέβασκε*, i.e. acted as *παραβάτης*.

106. *ποιμαίνοντ[ε]*, Dual. *ἀποιώνων*, Gen. of *price*.

109. *παρὰ οὖς*, 'at the side of the ear.'

114. *συν-έαξε*, 'crunches up': Aor. of *similes*, § 25, 2, *b*.

115. *σφ'*, for *σφε*: double Acc. with *ἀπηύρα*.

116. *τύχησι*, 'happens to be,' cp. *παρετύγχανε* (1. 74).

117. *ὑπό*, 'beneath,' i.e. in the limbs.

122. *Πείσανδρον κ.τ.λ.*, taken up in l. 126 *δύο παῖδε κ.τ.λ.*

123. *μάλιστα*, with *οὐκ εἴασχ'* in l. 125, 'who more than any other was for refusing.'

124. *δεδεγμένος*, 'having received': elsewhere this Pf. Part. always means 'awaiting,' see § 26, 2.

127. *ἄμοῦ δ' ἔχον*, subordinate in sense (§ 57, 4); 'who together guided their swift chariot,' an amplification of *εἶν ἐνὶ δίφρῳ ἔοντας*: they had but one chariot, and used it in common. For this sense of *ἔχον* cp. 8. 254.

128. *σφέας*. The poet does not care to distinguish between the

two, or to tell us which was holding the reins: accordingly he uses the Plural.

129. τῶ δέ, the horses. κυκηθήτην, 'were thrown into confusion.'

131-135. Repetition of 6. 46-50.

138. δή, forms one syllable with the initial α, § 51, 6.

140. ἀγγελίην, cognate Acc. with ἐλθόντα, cp. 24. 235 ἐξεσίην ἐλθόντι, and the note on 3. 306.

141. ἐξ-έμεν (i.e. ἐξ-έμεν), Aor. Inf. of ἐξ-ίημι.

142. τοῦ, Art. of contrast: 'you will pay for the outrage of another, viz. your father.' Zenodotus read οὖ, and this is adopted by some scholars, who hold that the Reflexive ὅς may be used for any Number or Person.

145. ἀπόρουσε, 'leaped from the chariot.' χαμαί, when already on the ground: whereas Pisander was thrust χαμᾶζε.

147. ὄλμον, probably 'a roller.' It occurs in Hesiod in the sense of a 'mortar': but this does not suit the context here. It was the headless and armless trunk, apparently, that was sent rolling—not the head, as in 13. 204.

153. δηϊόωντες, to be taken with both πεζοί and ἱππῆες (ll. 150, 151), not with πόδες.

155. ἀξύλω, 'timberless,' i.e. consisting of brushwood (θάμνοι), which would burn quickly (Döderlein). The usual explanations, viz. (1) 'unthinned' (ἀφ' ἧς οὐδεὶς ἐξυλίστατο), and (2) 'rich in timber' (taking the ἀ- as intensive) are very improbable.

156. εἰλυφόων, 'rolling,' 'whirling [the fire] along.'

160. κροτάλιζον, 'rattled along.' πτολέμοιο γεφύρας, see on 4. 371.

161. ποθέοντες, 'missing the hand of.'

163. ἐκ βελέων, 'out of range of weapons,' cp. 4. 465. ὕπαγε, 'withdrew,' an unusual meaning of the word.

The two lines 163, 164 can hardly be reconciled with the message of Iris, ll. 185-210.

171. ἴσταντο, sc. the first who reached the gate: cp. the next line, οἱ δ' ἔτι κ.τ.λ., 'others were still in flight through the plain.'

174. τῇ . . ἱῇ, 'to one' (not 'the one'), the Art. merely marking the contrast to πάσας, § 47, 2, d.

180. περιπρό, stronger than περί, § 43.

186. τὸν . . μῦθον, 'the message' (which follows).

188. ἐναίροντα is subordinate to θύνοντα, 'raging (furiously busy) with slaughtering.'

192. ἄλεται, 2 Aor. Subj. (with short vowel), answering to the Non-Thematic Indic. ἄλ-το (§ 3).

194. ἐπὶ . . ἔλθῃ, 'shall come on,' Tmesis.

This promise of Zeus is fulfilled with literal exactness. Hector reaches the ships, and though the Trojans are driven back by Patroclus,

and afterwards by Achilles himself, their final repulse takes place just before sunset: see 18. 240. Lines 193-4 recur in 17. 454-5.

211-214. These four lines recur, 5. 494-497., 6. 103-106.

215. ἐκαρτύναντο, 'made strong, solid,' viz. by closing their ranks.

216. ἀρτύνθη, 'was set in order,' was renewed after the Trojan rout.

224. Theano occurs in 5. 70., 6. 298, as priestess of Athene.

227. ἐκ θαλάμοιο, 'from the bridal chamber.' μετὰ κλέος κ.τ.λ., 'he came after the report of the Greeks,' i.e. he was brought to Troy by the news of the Greeks' coming; cp. l. 21.

233. The clause παρὰ κ.τ.λ. is subordinate in sense: 'he missed by his spear turning aside.' See § 57.

234. ζώνην, 'the waist,' the part covered by the girdle (ζωστήρ), cp.

2. 479 Ἀρεΐ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

θώρηκος ἔνερθε, 'below on the cuirass,' i.e. on the lower part of it: the Gen. being partitive, not ablative.

235. ἐπὶ δ' αὐτὸς ἔρεισε, 'pressed it home with all his force': αὐτός implying that the weight of his *body* was added (ἐπί) to the weapon.

πιθήσας, 'letting it have its way,' giving his hand free scope.

236. πρίν, 'before' [it could do so], cp. 13. 161.

237. ἐτράπετ', 'was turned aside as though it were lead.' This does not necessarily mean that it was *bent* back (ἀνεγνάμφθη).

238. τό, sc. ἔγχος. It was the spear itself, not the point of it (αἰχμή), which Agamemnon seized: hence the Neut. τό.

241. χάλκεον ὕπνον, an oxymoron, 'the sleep that is of bronze,' viz. death. Sleep proper is soft and refreshing (μαλακός, λιαρός, λυσιμελής, etc.): but this sleep is hard as iron. Cp. Virgil's imitation, *Æn.* 10.

745. The construction is the cognate Acc.

243. κουριδῆς, cp. 5. 414.

244. χίλια, 'a thousand head': Neut. Plur. as 5. 140 τὰ δ' ἐρῆμα φοβεῖται. So in the next line, τὰ οἱ κ.τ.λ.

250. κασιγνήτοιο πεσόντος, Gen. with πένθος, 'for his brother's fall.

252. χεῖρα, here includes the arm, cp. l. 146.

256. ἀνεμοτρεφές, 'nurtured by the wind,' i.e. toughened by growing in a windy place.

258. ποδός, 'by the foot.' αὐτῷ, 'called to.'

259. ὑπ' ἀσπίδος οὔτησε, 'wounded [by a thrust that passed] beneath the shield'; cp. παρ' ἀσπίδος (4. 468), παρ' ἵππων (4. 500).

261. ἐπ' Ἰφιδάμαντι, 'over Iphidamas,' i.e. with him, to keep him company. Bentley proposed to read τοῦ δ' ἐπὶ φιφιδάμαντι.

264. ἐπεπωλεῖτο, 'passed along,' here of hostile visitation.

266. θερμόν, predicatively with ἀνήνοθεν, 'still rose warm from the wound.'

268. ὀξείαι δ', apodosis to αὐτὰρ ἐπεὶ κ.τ.λ.

270. μογροστόκοι Εἰλείθυιαι, the goddesses who had to do with the

labour of child-birth. The derivation of *μογοστόκος* is disputed. If it is from *μόγο-s* and *τόκο-s* (*τεκ-*), the *σ* is unexplained. Some divide it *μογο-στόκος*, 'staying labour,' from a root *stak*, 'to bring to a stand' (see Curt. *Stud.* ix. 270).

272. ὄξει[αι]. There is no other instance of this elision. Cobet (following Bentley) proposed to read ὄξει' ὀδύνη δύνειν.

275. διαπρύσιον, the Adj. from διαπρό, hence 'piercingly,' in tones that went 'right through.'

288. ὤριστος, for ὁ ἄριστος.

290. ὑπέρτερον εὖχος, 'the higher boast,' i. e. the better ground of boasting, the boast of victory.

296. μέγα φρονέων, 'with great thoughts,' viz. of victory.

297. ὑπερ-αἶ, 'blowing aloft'; cp. καταλλομένη in l. 298.

304. τοὺς . . ἡγεμόνας, 'these were the leaders that . . '

305. πληθύν, 'the common herd,' as 2. 143.

306. Νότοιο, with νέφεα, 'the clouds brought by the South wind'; for the Gen. see on 2. 397. ἀργεσῶ, 'bringing white [clouds].'

βαθείη, 'dense,' hence 'mighty,' 'violent.'

307. πολλόν, 'in great quantity,' used predicatively.

308. πολυπλάγκτοιο, 'much wandering,' that blows about, now this way, now that. ἰωῆς, cp. 4. 276 ὑπὸ Ζεφύροιο ἰωῆς.

313. τί παθόντε, 'what has befallen us that . . ?'

318. ἡμέων ἡδος, 'satisfaction (=benefit) from us.'

319. βόλεται, 'chooses rather.' The form βόλομαι, for βούλομαι, was established by Buttmann (*Lexil.* s. v.)

325. μέγα φρονέοντε, cp. l. 296.

326. πάλιν ὀρμένω, 'when they turned in fury back from their flight'; cp. l. 572 ὀρμενα πρόσσω.

327. ἀνέπνεον, 'had a breathing space' (ἀνάπνευσις, cp. l. 800). Join φεύγοντες Ἑκτορα.

329-332. Repetition of 2. 831-834.

334. κεκαδών, 'having deprived,' § 4.

340. προφυγεῖν, 'wherewith to fly.' ἀάσατο θυμῷ, lit. 'had fallen into folly in his mind,' i. e. had made a great blunder.

347. τόδε, adverbial in sense, 'here.' Ἑκτωρ, in apposition to πῆμα.

348. στέωμεν, by metathesis (exchange) of quantity for στή-ο-μεν, § 13.

350. κεφαλῇφιν, for the Gen., to be taken with βάλε, 'struck in the head'; or perhaps with τιτυσκόμενος, 'aiming at.'

351. χαλκόφι, for the Gen., in the ablative use.

πλάγχθη, cp. l. 285.

353. αὐλώπις, see on 5. 182.

354. ἀπέλεθρον, lit. 'without measure' (πέλεθρον), 'a vast distance.'

357. ἔρωήν, 'the throw'; 'he went after the throw,' i. e. where the throw carried the spear.

358. Join **κατα-είσατο γαίης**, 'had come down to earth again'; the Gen. as 13. 504 **αἶχμη . . κατὰ γαίης ᾤχετο**, also 3. 217 **κατὰ χθονὸς ὄμματα πήξας**. Or take **γαίης** with **ᾔθι**, as a partitive Gen.: cp. Od. 1. 425 **ᾔθι οἱ θάλαμος περικαλλέος αὐλῆς ὑψηλὸς δέδμητο**.

359. **ἔμπνυτο**, 'came to life.' This appears to be the reading of Aristarchus: the MSS. have **ἄμπνυτο**, which properly means 'took breath,' cp. 1. 382 **ἀνέπνευσαν κακότητος**.

364. **ᾧ μέλλεις, κ.τ.λ.**, 'to whom I suppose you pray.' **μέλλω** with the Pres. Inf. generally means 'to be likely.'

365. **ἐξανύω**, Fut. § 12, 3. **καὶ ὕστερον**, 'even though late,' = 'sooner or later,' to be taken with **ἐξανύω**.

367. **τοὺς ἄλλους**, 'others instead,' the Art. of contrast, § 47, 2, *δ*. **ἐπι-είσομαι**, 'I will go after,' cp. 4. 392.

371. **ἀνδροκμήτωρ**, 'wrought by men,' not a natural hillock.

373-375. **ὁ μὲν . . αἶνυτ' . . ὁ δὲ . . ἀνέλκε**, i.e. while Diomede was stripping off the corslet, &c., Paris was drawing his bow: § 27.

πῆχυν, the horn which formed half of the bow: see 4. 110 ff.

380. **βέβληαι**, scanned either as a dactyl, by making **η** short before the following vowel, or (more easily) by eliding the final **αι**.

385. **κέραι ἀγλαέ**, 'whose glory is in a horn,' contemptuous way of describing a bow. But the ancients generally understood it of a peak or top-knot of hair: and so Helbig (*Hom. Epos*, p. 165).

386, 387. **εἰ . . πειρηθείης** expresses *wish* (§ 30, 3): 'if you would try—[when you do] the bow and arrows shall not avail you.'

387. **οὐκ ἂν** with the Subj. is an emphatic Future, § 29, *b*: cp. 3. 54 **οὐκ ἂν τοι χραίσμη κιθάρης, κ.τ.λ.**

388. **ἐπιγράψας**, 'when you have scratched.' **αὐτῶς**, 'for no other reason,' hence 'idly.'

390. **κωφόν**, 'dull,' 'pointless.'

391. **ἐπαύρη**, lit. 'take,' 'lay hold': 'the weapon proves sharp even if it get but little hold,' cp. 11. 573., 13. 649.

392. **πέλεται**, 'behaves itself,' 'proves itself sharp,' Lat. *versatur*.

ἀκήριον, 'lifeless,' cp. 5. 812. Aristarchus read **ἀκήριον ἄνδρα τίθησιν**: but **ἄνδρα** is unnecessary.

393. **ἀμφίδρυφοι**, 'torn (in sign of mourning) on both sides,' (i.e. both cheeks).

395. **πλέες**, 'more,' cp. 2. 129.

396. **τοῦ**, governed by **πρόσθε** in the next line.

399, 400, repeat 273, 274 (describing the retreat of Agamemnon).

404. **τί πάθω**; 'what is to be my lot?'

407. **διελέξατο**. The Aor. is used in impatient questions: = 'why debate thus?' Cp. 2. 323 **τίπτ' ἄνεω ἐγένεσθε**; also 4. 243.

409. **τὸν δέ**, apodosis to **ὅς δέ κ'**.

410. **ἢ τ'—ἢ τ'**, 'whether—or,' a rare combination of Particles.

412. τόφρα δ', apodosis to εἶος ὁ κ.τ.λ.

413. ἔλσαν, 'pressed,' 'thronged on him.' ἐν μέσσοισι, i. e. surrounding him. μετὰ σφίσι πῆμα τιθέντες, 'putting destruction (a destroyer, viz. Ulysses) in their midst'; πῆμα as l. 347 ῥῶϊν δὴ τότε πῆμα κυλίνδεται ὄβριμος Ἑκτωρ.

417. Join ὑπαὶ ὀδόντων, 'there is a noise of rattling made by its teeth.' ὑπαὶ may also be taken adverbially, = 'thereat,' as in Od. 8. 380 πολλὺς δ' ὑπὸ κόμπος ὀρώρει.

418. ἄφαρ, 'readily.'

424. πρότμησιν, 'the belly.'

425. ἀγοστῶ, 'with the palm of his hand.'

427. εὐ-ηφενέος, 'wealthy,' from ἄφενος; with the same lengthening as in ποδ-ήνεμος, δι-ηνεκής, &c. The reading of the MSS. is εὐηγενέος; but a form εὐη-γενής is inexplicable. εὐηφενέος was read by Aristophanes in 23. 81, where the MSS. have εὐηγενέος.

430. ἄτ', from ἄ-ατος, 'insatiable': for ἄ-σα-τος, cp. Lat. *satis*.

433. ἢ κεν . . ὀλέσσης, the Subj. is used of the alternative which depends on the speaker's own agency. ὑπὸ δουρί, with ὀλέσσης.

439. ὅ, = ὅτι.

τέλος κατακαίριον, Nom., 'the end of fatal wounding,' — 'a finally fatal wound,' cp. l. 451 φθῇ σε τέλος θανάτοιο κιχήμενον, = 'death has caught you.' Aristarchus read τέλος κατὰ καίριον ἦλθεν, sc. ἔγχος, understanding the words as = οὐκ εἰς καίριον τόπον ἐτελεύτα ἡ πληγὴ, (Schol.). This explanation is arrived at by taking τέλος καίριον as nearly = καιρὸς τέλειος: as τέλος μύθων in 9. 56 means 'the final word,' τέλος θανάτοιο, 'final' or 'certain death': and so τέλος with an Adj., Od. 9. 5 οὐ γὰρ ἔγωγέ τί φημι τέλος χαρίεστερον εἶναι, 'I say there is no more completeness, no better attainment, of pleasure.' It is to be noticed that καίριος in Homer implies the right or decisive *place* (not *time*, as in later Greek): cp. 4. 185 οὐκ ἐν καιρίῳ ὄξυν πάγη βέλος, and 8. 84 μάλιστα δὲ καίριόν ἐστι. So Xenophon, Hell. v. 3, 5 τοῦ καιροῦ ἐγγυτέρω τοῦ τείχους, 'nearer the wall than was right.' The text of Zenodotus had βέλος, and so the MSS. except Ven. A: cp. 4. 185.

446. ἐβεβήκει, 'took his way,' cp. l. 221.

451. φθῇ σε . . κιχήμενον, 'has reached you first' (before me).

453. καθαιρήσουσι, 'will close': Od. 11. 426 χερσὶ κατ' ὀφθαλμοὺς ἐλέειν. θανόντι περ, 'though dead,' i. e. though this office will be due to your dead body.

454. ἐρύουσι, Fut. περί is adverbial, 'round you.'

457. χροός, 'the flesh,' viz. his own.

458. σπασθέντος, sc. ἔγχεος, Gen. absolute.

462. ὅσον κεφαλῇ χάδε, lit. 'with as much [voice] as his head would hold,' with all his force.

466. ἀμφί, of sound heard, cp. 2. 41 θείη δέ μιν ἀμφέχυν' ὀμφή, 10. 535

ἀμφὶ κτύπος οὐατα βάλλει, also 10. 139., Od. 6. 122., 16. 6., 17. 261., 19. 444.

467. τῷ ἰκέλλῃ, ὥς εἰ, lit. 'like to the case (state of things, &c.) as [it would be] if,' &c., i.e. 'such a cry as he might raise if,' &c. τῷ is Neut., and stands by anticipation for the clause ὥς εἰ κ.τ.λ.: cp. 22. 410 τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον ὥς εἰ —, 'things were just as if—.'

βιάτο, Opt., contracted from βια-οί-ατο.

471. ποθή, *desiderium*, 'sense of loss.'

473. ἀμφὶ . . ἔπονθ', 'were busy about.' The true reading is probably ἔπον, as in l. 482: cp. l. 776.

474. ὥς εἰ τε, 'as if,' 'as it might be.'

477. λιάρόν, sc. ῆ. ὀρώρη, 'are astir,' 'are vigorous.'

478. δαμάσσεται, Aor. Subj.

479. δαρδάπτουσιν, 'begin to rend it.'

484. αἵσσων, 'darting,' 'making quick thrusts.'

486. παρῆξ, 'forth beside him'; see § 43.

493. ὄρεσφιν, ablatival Gen., § 40. ὀπαζόμενος, 'pressed on,' cp. 5. 91.

495. ἐσφέρειται, 'carries with it.'

496. Join ἔφεπε πεδίον, 'dealt with the plain,' viz. swept over it, driving all before him (κλονέων).

502. ὀμίλει, 'was engaged,' a euphemism, the word properly implying friendly companionship (as 5. 86, 834). So ὀαριστής, 'keeping company,' in 13. 291 μετὰ προμάχων ὀαριστύν, 17. 228 πολέμου ὀαριστός.

503. νέων, 'of the youth'; a word not elsewhere used in this way, for the Greek warriors generally. They are so called in contrast to Nestor and Idomeneus (who was μεσαιπόλιος, see 13. 361). Aristarchus read νεῶν, which would be more difficult to explain.

504. χάζοντο κελεύθου, 'would have fallen back from the way,' i.e. yielded before the advance of the Trojans.

506. παῦσεν, sc. μάχης. ἀριστεύοντα, 'as he was doing peerless deeds.'

508. περίδεισαν, 'feared about him'; see on 5. 566.

509. πολέμοιο μετακλιθέντος, Gen. absolute, 'if the tide of battle turned': cp. 14. 510 ἔκλινε μάχην.

514. ἀντάξιος, 'to be set against,' cp. 9. 401 ψυχῆς ἀντάξιον.

515. This line was thought spurious by the ancients, because it limited the worth of the ἡτρός to dressing wounds. But probably the art had not got much beyond this point in Homeric times. Later poets made Machaon excel in surgery, Podalirius in medicine.

521. ὀρινομένους, 'driven,' sc. before Ajax, l. 485.

522. παρβεβaws, 'being mounted beside,' as charioteer.

523. ὀμιλέομεν, 'are engaged with,' see on l. 502.

526. ἔγνων, 'I have recognised,' Aor. of the immediate past.

528. ἰθύνομεν, 1 Aor. Subj. of ἰθύνω, 'direct.'

529. ἔριδα προβαλόντες, 'throwing forward strife,' = 'dashing forward in combat': cp. 3. 7 ἔριδα προφέρονται, also 17. 742 κρατερὸν μένος ἀμφιβαλόντες.

533. μετά with the Acc., here of *motion between*.

535. αἱ περὶ δίφρον, sc. ἦσαν.

537. αἱ τ', 'and those' (others) —.

538. ἀνδρόμεον, 'made of men,' a word elsewhere used with such Nouns as χράς, 'flesh,' κρέας, &c.

539. μίνυνθα δὲ χάζετο δουρός, lit. 'he gave way but a little while from his spear,' a litotes (§ 59), meaning that he did not give way, when he had thrown his spear, but followed it up at once.

542. Αἶαντος . . μάχην, 'fighting with Ajax.'

543. This line is not in any MS. It is found in quotations (Aristot. Rhet. II. 9, &c.). The four lines 540-543 are probably spurious. It is certainly strange that Ajax should be struck with terror (l. 544), if Hector evidently shrank from meeting him (l. 542). The lines may have been interpolated by some one who wished to maintain the superiority of Ajax, as proved by the duel in the seventh book (7. 312).

544. Αἶανθ', for Αἶαντι. ἐν φόβον ὤρσε, 'stirred flight in him,' = 'stirred him to fly.' The phrase is generally used of a *body* of men.

546. ἐφ' ὁμίλου, with τρέσσε, 'he shrank back towards the mass' (τρέω denotes any movement of fear or retreat): Gen. as 3. 5 ἐπ' ὠκεανοῖο ῥοάων: cp. 23. 374. παπτήνας, 'with a glance round him.'

547. γόνυ γουνὸς ἀμείβων, 'shifting knee with knee,' i. e. one behind the other. The Gen. is ablative: exchange is regarded as passing *from* one to another.

548. βοῶν, with μεσσαύλοιο, 'a station for oxen.'

549. ἐσσεύαντο, Mid. in Trans. sense, 'chase,' 'drive,' cp. l. 415.

558. παρ' ἄρουραν ἰών, 'as he is passing a corn-field': the road runs alongside a field, and the ass stops in spite of the boys (ἐβίησατο), and enters it (εἰσελθών).

559. ἐάγη, Pf. Subj. The MSS. have ἐάγη, but the Aor. ἐάγην always has ᾱ. We might read ἐάγει (Plpf.).

561. νηπίη, 'childish,' an unusual application of the word.

565. νύσσοντες, with double Acc., Αἶαντα and σάκος, § 37, 5. ἔποντο, 'were busy,' cp. l. 473.

569. προέεργε, 'kept off.' ὀδεύειν, 'from making way.'

571. τὰ δὲ δοῦρα, Art. of contrast (§ 47, 2, b), 'from the other side the spears' &c.

572. ὄρμενα πρόσσω, 'in their forward flight': opposed to μεσσηγῶ . . ἴσαντο, 'stopped midway,' i. e. short of their aim.

573. ἐπαυρεῖν, cp. l. 391.

584. δόναξ, the 'shaft' of the arrow.

585. ἐχάζετο, sc. Eurypylos (not Paris).

588. ἐλελιχθέντες, 'rallying,' 'turning on the enemy.'

593. πλησίοι, 'near each other.'

594. ἀντίος, 'fronting them,' towards them.

596. μάρναντο . . φέρον, i. e. 'while they were fighting, the chariot was bearing,' &c. δέμας, 'like': properly 'in the fashion,' Acc. § 37, 3.

597. Νηληϊάι, 'of the breed of Neleus,' cp. Τρώϊοι ἵπποι (5. 222). The story goes back to l. 520.

601. αἰπύν, 'hard,' lit. 'steep,' used like Lat. *arduus*: cp. 13. 317 αἰπύ οἱ ἐσσεῖται 'it will be up-hill work for him.'

603. φθεγξάμενος, 'calling,' making his voice heard.

Join κλισίηθεν ἀκούσας, 'hearing from the tent.'

609. νῦν ὅτω κ.τ.λ. This is one of the passages in which the events of the ninth book appear to be ignored: what Achilles here predicts having already taken place, if that book is part of the poem. It is possible however that Achilles intends an insulting reference to the embassy: 'now the Greeks will indeed be at my feet'—i. e. they will come in earnest now, when the Trojans reach their ships.

611. ἔρειο, probably for ἐρέ-εο: if so, it should be accented ἐρεῖο, cp. αἰδεῖο (Curt. *Verb.* II. 47).

622. θῖν', so accented, must be θίνα. We might read θίν', i. e. θινί.

626. θυγατέρα, Acc. in agreement with the Relative τήν because nearer than the Nom. Ἑκαμήδη: see § 58.

627. ἔξελον, 'set aside,' as a γέρας: see on 9. 333.

630. ἐπί, 'on it,' viz. the basket. ποτῶ ὄψον, 'a relish for (to eat with) the draught.'

631. ἱεροῦ, perhaps 'goodly,' see 5. 499: but the epithet is evidently conventional.

633. πεπαρμένον, 'studded,' like the sceptre of Achilles (1. 246). οὔατα, 'handles.'

635. νεμέθοντο, 'were (represented) feeding.' πυθμένες, 'stands.'

636. μογέων, 'with effort,' = μόγῃς.

638. κύκησε, 'mixed a draught' (κυκεών): cp. Od. 10. 234 ἐν δέ σφιν τυρόν τε καὶ ἄλφῖτα καὶ μέλι χλωρόν οἴῳ Πραμνεῖω ἐκύκα κ.τ.λ.

639. Πραμνεῖω. The ancient commentators differed as to the locality of this wine. Probably it was not known in historical times.

642. ἀφέτην, 'had got rid of' (ἀφήμι).

643. τέρποντο, Impf. 'were delighting each other,' i. e. *while* they were doing so, Patroclus stood by the door: cp. l. 596.

647. ἀναίνετο, Impf. 'was for refusing': cp. 23. 204.

648. οὐχ ἔδος ἐστί, 'it is not (time for) sitting': a phrase like οὐ νέμεσις, 'it is not (matter for) anger,' οὐ φειδῶ γίγνεται (7. 409), &c.

649. νεμεσητός apparently means here 'an austere man,' one whose character it is to be angry at wrong (νεμεσσᾶσθαι κακὰ ἔργα, cp. 5. 872). For this force of the Verbal in -τος we may compare ἐπεικτός, 'yielding'

(8. 32), ἔρπειός, 'creeping,' ἀτάρβητος, 'undismayed,' &c. also Lat. *cautus* (from *caveo*), *gratus*, &c. If we press the parallel with αἰδοῖος the sense would be 'towards whom one feels νέμεσις': and this does not suit the context unless νέμεσις = 'fear,' a meaning not found (except perhaps in one use of νημεσίζομαι, Od. I. 263 θεοὺς νημεσίζετο αἰὲν ἔοντας).

653. οἷος ἐκεῖνος δεινὸς ἀνὴρ, 'what kind of man he is—how much to be feared.'

656 ff. 'What means Achilles by thus pitying the Greeks who are wounded?' i. e. what is the use of his sending as he does (ᾤδε) to ask for a single wounded man, when he neither knows (l. 657) nor cares (l. 665) what becomes of the whole army? νῖας is the Plural of generality: [why does he pity] 'wounded Greeks,' = 'this or that wounded man of the Greeks': cp. 4. 142., 8. 83.

658. πένθεος, with οἶδε, 'knows about the distress.'

662. This line is wanting in the best MSS. It does not fit the story, for Nestor had left the field before Eurypylos received his wound.

665. ἐσθλὸς ἔων, i. e. though so well able to save them.

667. πυρός, Gen. of *material*, § 39, 4.

668. ἐπισχερώ, lit. 'in a row,' i. e. 'without check.'

671. Ἠλείοισι. The name 'Eleians' only occurs here: in the Catalogue (2. 619) and elsewhere (Od. 15. 298., 24. 431) they are called Ἐπειοί, as also in the context of this passage (l. 688).

672. βοηλασίῃ, ὅτε, 'a cattle-lifting raid (of the time) when': for the use of ὅτε cp. 8. 229 πῇ ἔβαν εὐχῶλαί, ὅτε δὴ κ.τ.λ.

674. ῥύσι' ἐλαυνόμενος, with ἐγώ (l. 672), 'as I was driving off cattle as a pledge for repayment,' i. e. in reprisal for a raid of the Eleians, see on l. 698.

682. τά, Neut. of cattle, see on 5. 140. Πύλον, see on 2. 591.

684. νέφ. . . κiónτι, 'going as a young man,' 'going fresh.'

686. χρεῖος, 'debt,' arising, as the context shows (l. 688), from loss by a foray of the Eleians.

688. δαίτρενον, 'portioned it out'; elsewhere used of dividing the meat at a feast.

689. κεκακωμένοι, 'having been hardly dealt with.'

690. ἐλθών, Masc. according to the sense, though construed with βίη Ἡρακληείῃ: so 5. 638.

691. τῶν προτέρων ἐτέων, 'in the course of former years,' § 39, 2.

694. ταῦθ' ὑπερῃφανέοντες, adverbial Acc., 'uplifted by these things,' like τόδε χῶεο, &c., § 37, 1.

697. τριηκόσια, 'three hundred head,' see on 5. 140., II. 244.

699. Four-horse chariots are not found elsewhere in Homer, either in war (8. 185 being rejected as an interpolation), or in the Games of Book XXIII. This passage, however, is probably ancient, even if it does not go back to Homeric times. The absence of allusion to

Olympia (which was on Nestor's frontier) and the mention of a tripod go far to prove it to be not later than the institution of the Olympic chariot-race (Ol. 25), with the crown of olive as the only prize.

αὐτοῖσιν ὄχεσφιν, 'their chariot with them,' § 38, 3: cp. 8. 24.

703. τῶν κ.τ.λ., 'for these things, words and deeds,' 'for this wrong by word and deed,' viz. the sending away of the charioteer. La Roche takes τῶν as Masc., sc. Ἐπειῶν, the story going back to l. 695, after the digression about the horses: if so, τῶν is governed by ἐπέων, cp. 2. 576, τῶν ἐκατὸν νηῶν ἦρχε κ.τ.λ. This however is too harsh.

704, 705. As to the power of the king over the division of 'spoil see the note on 9. 333. Here the king first determines what part is to be ἐξαιρετόν for himself, and then gives the rest to be divided: a representation of the matter which does not exactly agree either with Book IX (where the king appears to be absolute), or with Books I and XVI. Perhaps, however, in this instance the king claimed so much as a debt (χρεῖος). Indeed the whole process is described as a restitution, not a division of spoil proper. This was the view of the ancient critics, and accordingly they rejected the next line (705), supposing it to have been wrongly brought in from Od. 9. 42.

706. διείπομεν, (δι-έπω), 'we were setting in order,' 'settling': the Impf. is used with reference to ἦλθον,—'as we were doing so, the enemy came.' Cp. 596, 643.

709. Μολίωνε, called also Ἀκτορίωνε (l. 750), nominally sons of Actor (brother of Augeias), really of Poseidon, and Molione. Hence the name Μολίωνε comes from their mother, or her ancestors.

711. Θρυόεσσα, called Θρύον in the Catalogue, 2. 592 καὶ Θρύον Ἀλφειοῖο πόρον.

712. νεάτη, 'the last place,' cp. 9. 153 νέαται Πύλον.

714. μετεκίαθον, 'had passed across,' an isolated use.

ἄμμι δ' is the apodosis.

717. ἐσσυμένους, Plural, to suit the sense, after λαόν.

721. ὥς, 'thus,' i. e. in such a way that he got a chariot, ll. 738, 744.

722. βάλλων, 'pouring' (its waters), hence Intrans., 'falling.'

724. ἐπέρρεον, Impf. (after the Aor. μείναμεν), 'streamed on *mean-while* after us.'

726. ἔνδιοι, 'at mid-day,' cp. Od. 4. 450.

730, repeats 7. 380.

734. προπάροιθε, 'before' (they could do so). φάνη, 'presented itself,' 'was put before them,' as in Od. 21. 73 ἐπεὶ τόδε φαίνεται ἄεθλον. Cp. also Il. 12. 416., 16. 207., Od. 22. 149.

735. ὑπερέσχεθε, Intrans., 'rose up over.'

740. Ἀγαμήδην. Perhaps we have here an early Homeric form of the legend of Medea. The similarity of name is worth notice.

741. φάρμακα, here 'potent herbs.'

744. *στῆν ῥα*, 'so took my place.'

748. The use of *δίφρος* = 'chariot and horses' is not Homeric. *ἀμφίς*, 'on the two sides' [of each]. *δύο*, viz. *ἡνίοχος* and *παραιβάρης*.

750. *Ἀκτορίωνε*, see on l. 709. *ἀλαπάζω* is used elsewhere of destroying cities or *bodies* of men (*στίχας ἀνδρῶν*, 5. 166, cp. 11. 503), but not of single men.

754. *σπιδέος*, a word only found here, said to mean 'wide.' Aristarchus read *δι' ἀσπιδέος*. Possibly *ἀσπιδής* is the same word as *σπιδής*, with euphonic *α*: cp. *στάχυν* and *ἄσταχυν*, *στεροπή* and *ἄστεροπή*.

755. *ἀνὰ . . λέγοντες*, Tmesis: elsewhere *ἀλλέγω*.

757. *Ἀλισίου ἐνθα κολώνη κέκληται*, 'where is the place called the hill of Alisium.'

759. *πύματον* is the important word: 'the last man I killed and left on the field (was killed) there.' *λίπον* as in l. 99.

761. *θεῶν, ἀνδρῶν*, partitive Genitives: cp. 16. 850 *ἀνδρῶν δ' Εὐφορβος*, 'as among men, Euphorbus.'

762. *εἴ ποτ' ἔον γε*, see on 3. 180.

763. *οἷος*, i. e. unlike me, whose valour was a cause of rejoicing.

τῆς ἀρετῆς, 'that valour,' 'that great valour of his.' But the Art. is out of place: we should doubtless read *ἦς*, 'he alone will profit by his valour,' cp. 17. 25 *ἦς ἥβης ἀπόνητο*.

764. *μετακλαύσεσθαι*, 'will bewail after,' i. e. when it is too late.

767. *νῶϊ δὲ ἔνδον*, so all the MSS. The editors read *νῶϊ δέ τ' ἔνδον*, but *τε* is out of place here, see § 49, 9.

774. *αὐλῆς ἐν χόρτῳ*, 'in the walled-in space of the court-yard,' *χόρτος* = Lat. *hortus*.

776. *ἀμφὶ . . ἔπετον*, Tmesis, 'were busy over.' Zenodotus read *ἐπέτην*, and so *ἠθέλέτην* in l. 782: but the use of *-την* in the 2nd Dual is probably not Homeric.

782. *μάλ' ἠθέλετον*, 'were right willing to go.'

786. *γενεῇ*, 'in birth.' *ὑπέρτερος*, 'higher,' i. e. more nobly born. Archilochus used the word in the sense of 'younger,' probably from misunderstanding this passage.

789. *σημαίνειν*, 'direct,' cp. 1. 289: it is often used of leading in battle, 16. 172, &c.

εἰς ἀγαθόν περ, 'for good, surely': i. e. he will at least obey when you advise to the right purpose (cp. 9. 102 *εἰπεῖν εἰς ἀγαθόν*).

791. *εἵποις*, the Opt. is used as a gentle Imperative, cp. 4. 93.

793. *παραίφασις*, 'persuasion,' lit. 'talking over.'

794. *θεοπροπίην ἀλείνει*, 'shrinks from a divine warning,' i. e. from the evil threatened in some prophecy.

795. *καί τινά οἱ*. This clause adds particulars to the supposition made: 'if he fears a prophecy—if Thetis has revealed one from Zeus—'

796. ἀλλὰ σέ περ, apodosis.

798. φέρεσθαι, Mid., 'to bear as your own.'

799. ἴσκοντες, 'likening you to him,' i.e. taking you for him. ἴσκω or (more commonly) εἶσκω is formed from the root ἰκ-, originally *fik-*, as διδάσκω (cp. διδαχ-ή), τιτύσκομαι (root τῦκ-), &c.

800. ἀναπνεύσωσι τειρόμενοι, 'take breath from their hard straits.'

801. ὀλίγη, 'little is a recovery of breath in war,' i.e. but little, but a short respite, will serve for men to recover breath.

802. κεκμηότας αὐτῇ, 'wearied with the battle-cry,' i.e. with battle.

806. The ships of Ulysses were in the middle, see 11. 5.

807. ἀγορή, 'meeting-place.' θέμις, 'place of justice' (θέμιστες), or rather, in a wider sense, 'place of government,' where all public business went on. For the goddess Themis has to do with all orderly meeting (Od. 2. 69 ἥ τ' ἀνδρῶν ἀγορὰς ἡμὲν λυεῖ ἡδὲ καθίζει, cp. 11. 15. 95., 20. 4).

810. κατὰ μηρὸν οὔστω, join with βεβλημένος (1. 809).

812. ὤμων καὶ κεφαλῆς, Gen. with κατὰ, 'down over' (not *from*): cp. Od. 10. 362 (of pouring water) κατὰ κρατὺς τε καὶ ὤμων: 11. 5. 696 κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς, 'a mist was shed over his eyes.'

820. σχήσουσι, 'will hold in check.'

821. ὑπ' αὐτοῦ δουρί, 'under his spear,' cp. 3. 436.

823. ἄλκαρ, 'defence,' in the concrete sense, 'bulwark'; cp. 5. 644 οὐδέ τί σε Τρώεσσιν ὄτομαι ἄλκαρ ἔσσεσθαι.

824. πεσέονται, sc. Ἀχαιοί: see on 9. 235., 11. 311.

831. προτί, 'from,' with Ἀχιλλῆος: the place of φασίν is unusual.

832. This line is doubtless the source of the later stories about the education of Achilles.

833 ff. ἡτροὶ μὲν . . τὸν μὲν . . ὁ δ' κ.τ.λ., an anacoluthon; the regular form would be ἡτροὶ . . ὁ μὲν . . ὁ δέ. The harshness is softened by the *partial* Apposition ἡτροὶ . . ὁ δέ: cp. the note on 3. 211.

836. Join πεδίῳ Τρώων, as 15. 739 ἀλλ' ἐν γὰρ πεδίῳ Τρώων πύκα θωρηκτάων κ.τ.λ.

838. εἶοι, Opt. without αἶν in a 'potential' sense, as occasionally in Homer, esp. in negative sentences, § 31, 4. Here the interrogative has nearly the force of a negative. Some however read πῶς κεν.

841. μεθήσω, 'give way from you in your distress,' = fail in the task of helping you. Elsewhere μεθήμι takes a Gen. of the thing (πολέμοιο, μάχης, ἀλκῆς) or work neglected.

842. ὑπὸ στέρνοιο λαβῶν, i.e. supporting him by putting an arm round his waist in front.

845. περιπευκές, like ἐχεπευκές (1. 51), 'full of sharpness or bitterness,' i.e. pain. It is not = ὀξύ.

847. ὀδυνή-φατον, 'pain-killing.'

BOOK XII.

THE twelfth book, called the *τειχομαχία*, relates the successful assault which the Trojans now make on the wall and trench of the Greek camp.

The narrative is simple. After Hector and the Trojan leaders have vainly tried to urge their horses across the trench (40-60), Polydamas advises them to leave their chariots and make the attack on foot, which they do accordingly, in five divisions (60-107). Asius alone keeps to his chariot, and attempts to pass the gate of the camp: he is met by the Lapithae, Leonteus, and Polypoetes, who defend the gate (108-194). Hector and his followers, in spite of the omen of an eagle carrying off a serpent, endeavour to break down the wall (195-289). But the decisive attack is led by Sarpedon, with Glaucus and the Lycians (290-330). Menestheus, being next to the part of the wall at which they aim, sends for Ajax, who comes with Teucer to his aid (331-377). Glaucus is wounded; still Sarpedon presses on with his Lycians; but the contest is doubtful, until at length Hector appears on the scene (378-438). He takes up a great stone, breaks in the gate, and leads the way into the camp, followed by the Trojans (439-471).

There has been thought to be a want of continuity between the eleventh and twelfth books. It is true that in the eleventh book we are not told that the Trojans have reached the wall, whereas at the beginning of the twelfth they are busy in the attack. But this gap is a slight one, and is filled by the scene in the tent of Nestor, during which the battle must be supposed to be going on.

The details of the *τειχομαχία* present some difficulties of the kind noticed in the introduction to Book XI. The five divisions in which the attack is made (86 ff.) are not distinguished in the subsequent story. It is not made clear whether the gate which Asius finds not yet shut (120 ff.) is the same as that which Hector eventually breaks open (459 ff.). That they are distinct gates may be inferred from the description of Asius attacking on the left of the Greek camp (118), whereas according to the account in the next book (13. 312, 675-679) Hector entered it in the middle. On the other hand it was held by Aristarchus, with much show of reason, that Homer only recognises one gate (*πύλαι*). Some critics accordingly reject the story of Asius (116-199). Others, again, see objections to the part relating to Sarpedon (290-429). The passage certainly begins as though Sarpedon were to be the real conqueror, rather than Hector; and it is curious that the words in which Hector is said to have 'first leaped within the wall of the Greeks' (*δς*

πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν, l. 438) are applied in the sixteenth book to Sarpedon (16. 558).

The digression at the beginning of the book about the subsequent destruction of the wall by Poseidon and Apollo is probably an addition—perhaps suggested by the passage 7. 443 ff., and by the fact that no trace of the Greek camp was to be seen in later times. See the note on ἡμίθεοι (l. 23).

3. ὁμιλαδὸν implies that it was no longer a conflict of the chief warriors (πρόμαχοι), but of the rank and file (ὅμιλος) as well.

4. σχήσειν, 'to hold out.'

7. ὄφρα . . ῥύοιτο, to be taken with ποιήσαντο and ἤλασαν, the clause οὐδὲ . . ἑκατομβάς being parenthetical.

9. τό, 'wherefore,' § 47, 3.

12. ἔμπεδον is hardly consistent with the breach made by Sarpedon (l. 397), still less with the levelling of the whole wall by Apollo, 15. 361 ff. Here of course it is contrasted with complete obliteration.

14. πολλοὶ . . οἱ μὲν . . οἱ δέ, here = πολλοὶ μὲν . . οἱ δέ, 'many were slain, while others were left': cp. Od. 4. 495 πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο. Thus the first οἱ merely repeats πολλοί in view of the contrast about to be made: cp. Od. 1. 116 μνηστῆρων τῶν μὲν . . τιμῇ δ' αὐτὸς ἔχοι.

22. βοάγρια, 'shields of ox-hide.'

23. ἡμίθεων. This is the only trace in Homer of the notion that the heroes who fought at Troy were in some way distinct from ordinary mortals.

26. ἀλίπλοα θείη, 'make into flotsam,' 'wash down into the sea.'

27. τρίαINAN. The only mention of the trident in the Iliad.

28. κύμασι πέμπε, 'sent along the waves,' to go *with* the waves. The Dat. is comitative, § 38, 3: cp. l. 207 πέτετο πνοιῆς ἀνέμοιο (= ἄμα πνοιῆς ἀνέμοιο).

29. φιτρῶν καὶ λάων, Gen. with θεμέλια, 'foundations consisting of trunks of trees and stones.'

33. κάρ, for κατά, 'down stream.' ἴεν, = ἴε-σαν.

35. ἀμφι . . δεδήει, 'was furious (lit. blazed) round,' governing τεῖχος: cp. 6. 329 ἄστυ τόδ' ἀμφιδέδεγε.

36. δούρατα, 'the timbers:' the wall being a wooden one.

37. Διὸς μᾶστιγι is metaphorical, expressing that they were driven back by the direct intervention of Zeus. Cp. 13. 812., 16. 658.

41, 42. ὅτ' ἂν . . στρέφεται is anomalous, (1) because ὅτ' ἂν is not usual in a simile (§ 33, 1, b), and still more (2) because στρέφεται cannot be a Subj., since the endings with the short vowel are confined to Non-Thematic Tenses: see on 1. 67.

The whole simile, however, is open to doubt. The point dwelt upon

is the way in which an animal at bay wheels about (στρέφεται, ll. 42, 47), making rushes at the mass of its assailants; which is compared with Hector rushing about, not to attack the Greek lines, but to urge the Trojans to cross the ditch.

44. θαμειάς, used adverbially, 'hurl spears thick and fast.'

47. πειρητίζων, not elsewhere used with an Acc.: cp. 15. 615 καὶ ῥ' ἔθελεν ῥῆξαι στίχας ἀνδρῶν πειρητίζων, where the construction is different. The repetition of στίχας ἀνδρῶν in l. 48 is a further awkwardness.

49. εἰλίσσεθ', 'wheeled about,' = ἐστρέφετο: the word is appropriate here, being repeatedly used of a hero urging on his men, as in this book, l. 467 κέκλετο δὲ Τρῳέσσιν ἐλιξάμενος καθ' ὄμιλον (so l. 408), and also of a hunted animal, see 8. 340., 17. 283, 728. Another reading (equally ancient) is ἐλλίσσεθ', 'entreated,' also an expression which is used of a leader's exhortations, cp. 5. 491., 15. 660. Of the two words εἰλίσσετο evidently makes better sense. The chief objection to it is the unusual rhythm produced by construing ἑταίρους with the next line. But it is curious that there is a similar rhythm in l. 44 θαμειάς | αἰχμὰς ἐκ χειρῶν, and l. 51 ἐπ' ἄκρῳ | χεῖλει ἐφεσταότες. Neither reading is satisfactory.

50. οὐδέ οἱ ἵπποι. Weil (Rev. de Phil. vi. 124) proposes οὐδέ τῷ (Hentze).

53. ὑπερθορέειν σχεδόν must here mean 'to leap right over,' 'to cross at a bound,' opposed to περῆσαι, 'to go through.' There is no other instance of σχεδόν with this meaning: but we may trace it in σχεδίος (and αὐτο-σχεδίος), 'immediate,' 'off hand.' Indeed the original meaning of σχε-δόν must have been 'adjoining' (cp. ἐξῆς, ἐφ-εξῆς), from which the meaning 'directly,' Lat. *continuo*, is easily derived.

54. ἐπηρεφείες, 'overhanging.'

56. ἡρῆρει, 'was furnished,' cp. 5. 744. ἵστασαν, 'set up.' The MSS. have ἕστασαν, an impossible form.

59. μενοίνεον, 'were anxious,' 'bethought them eagerly': elsewhere μενοινάω means to 'desire' or 'intend.' The form μενοίνεον, if it is for ἐ-μενοίναον, is exceptional.

πεζοί goes with τελέουσι (Fut.), 'they thought whether they can accomplish it on foot.' For this use of εἰ with the Fut. cp. 1. 83 σὺ δὲ φράσαι εἰ με σάώσεις.

62. ἐλαύνομεν, Pres., 'we are seeking to drive.'

64. ποτὶ δ' αὐτούς, 'on to them,' i.e. 'hard by them,' cp. 7. 337 ποτὶ δ' αὐτὸν (sc. τύμβον) δέιμομεν ὦκα πύργους.

66. στεῖνος, 'it is a confined space.' τρώεσθαι, 'will suffer, come to harm': as τρῶμα in Herodotus means a 'disaster,' 'defeat.'

69. ἦ τ' ἂν κ.τ.λ. This clause is not strictly the apodosis to εἰ μὲν . . ., but is parenthetical in sense: the connexion being, 'if Zeus is on our side, we shall be safe—and this is what I wish—, but if the Greeks rally, we shall be utterly destroyed.' The sentence is of the form exemplified in 1. 135-137.

ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,
 ἄρσαντες κατὰ θυμὸν ὅπως ἀντάξιον ἔσται
 εἰ δέ κε μὴ δώσωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι

where the first of the alternative conditions is not followed by an apodosis, because the second is the only important one.

τοῦτο, 'this object of yours,' explained by νωνύμους ἀπολέσθαι. For τοῦτο (Lat. *istud*) cp. 20. 87 τί με ταῦτα κελεύεις . . μάχεσθαι ;

71. παλίωξις, for παλι-ιώξις, 'a pursuit back' (to Troy).

72. ἐνιπλήξωμεν, 'we crash or plunge into.'

73. ἀπονέεσθαι, Fut. after οἶω.

77. For πρυλῆες see on 11. 49.

82. ἡγέρεθοντο, 'were gathered,' i.e. kept their ranks. ἐφ' ἵππων, 'in their chariots.'

86. διαστάντες, 'parting,' to form the five divisions.

92. Κεβριόνης was Hector's charioteer (11. 521), but now fought on foot while a less good warrior (χερείων) took care of the chariot.

98. The fourth division may be the Δαρδάνιοι, whom the Trojan Catalogue gives as commanded by Æneas and Antenor's two sons (2. 819-823).

101. The allies (ἐπίκουροι) under Sarpedon here form only one of five divisions—a representation hardly consistent with the Catalogue, or with other accounts which describe them as much more numerous than the Trojans (cp. 2. 130., 4. 438).

105. ἀλλήλους ἄραρον, lit. 'fitted each other together,' i.e. 'formed a close array,' as l. 86 σφέας αὐτοὺς ἀρτύναντες.

βόεσσι, 'with ox-hide shields,' cp. 7. 238.

107. σχήσεσθ', sc. Δαναοὺς, 'would hold their ground,' as in l. 126, cp. also 2. 175. But see on 9. 235, where the same line is used of the Trojan attack.

112. πέλασεν, 'drew near,' i.e. 'assailed': see on 4. 449.

113. ἔμελλε κ.τ.λ. The death of Asius occurs, 13. 384 ff.

ὑπὸ . . ἀλύξας, Tmesis.

116. δυσώνυμος, 'of hateful name,' cp. 6. 255.

ἀμφεκάλυψεν, 'spread its shade over him': so of θάνατος, 5. 68.

118. εἶσατο, 'made his attack' (εἶμι).

121. σανίδας, the two 'flaps' or folding sides of the gate. ἐπικεκλιμένας, 'put to,' closed: the opposite is ἀνακλίνειν, cp. 5. 751 ἡμὲν ἀνακλίνειν πυκινὸν νέφος ἡδ' ἐπιθεῖναι.

122. εἴ τιν'. . σωῶσειαν, 'in the hope that they might save.'

124. ἰθὺς φρονέων, 'with onward purpose.' τοὶ δ', 'and the rest,' viz. his followers.

128. Λαπιθάων. The Lapithae are not elsewhere mentioned in the Iliad, though the two leaders are given in the Catalogue (2. 740, 745), and their war with the Centaurs is referred to by Nestor, 1. 263.

134. διηνεκέεσσι, 'far-stretching,' cp. 7. 321.

141. οἱ δ', sc. Polypoetes and Leonteus.

ἦος μέν, 'for so long,' viz. while the Trojans were still at a distance. Notice the order of the story: first we have the main point, that the Trojans found Polypoetes and Leonteus *outside* the gate (ll. 127, 131): then we are told that while the Trojans were at a distance the two men were *inside* (ἐνδον ἐόντες, l. 142), urging the Greeks to resist, but when they saw the attack imminent they rushed forth (ll. 143-145). Thus ὄρνυον might be translated 'had been stirring up.' See on 6. 158., 9. 529.

145. δέ of the apodosis.

147. δέχεται, Pf. with loss of reduplication, 'await,' § 26.

149. πρυμνήν, sc. ἔλην, 'cutting it out by the root.'

ὑπαί κ.τ.λ. repeats 11. 417.

150. τίς τε, 'some one or other,' § 49, 9.

151. τῶν, with στήθεσσι. So in l. 159 τῶν with χειρῶν.

152. ἄντην, 'in front,' since they never turned.

153. καθύπερθε, used as if it were τοῖς κ., or καθύπερθεν οὔσι. This is a very rare irregularity in Homer.

βίηφιν, 'their own might,' cp. l. 256.

160. The description is extended to the Trojans by an after-thought: the simile only referred to the Greeks casting stones from the wall. αὖον, 'with a dry,' i.e. a harsh, grating sound. The words αὖον αὐτέυν seem to contain a play of sound.

163. ἀλαστήσας, 'giving way to his vexation': ἄλαστος, lit. 'not to be forgotten,' hence 'intolerable,' ἀλαστέω, 'to feel things intolerable,' ἀλαστήσαι, 'to break out in protest.'

164. ἦ ῥα . . ἐτέτυξο, 'so then thou art.' For this use of the Plupf. see on 8. 163.

167. μέσον αἰόλοι, 'nimble about the middle.' This, as Buttmann showed (*Lexil.* s.v.), is the original meaning of αἰόλος. More commonly it is used of objects that glance in the light, esp. armour: cp. 5. 195., 7. 222.

168. παιπαλοέσση, probably 'rugged': derivation unknown.

175-180. These six lines were rejected by the ancient critics, and are probably spurious. They anticipate unduly the battles at the other points of attack: cp. ll. 195 ff., where Hector and the main body of the Trojans have not yet attacked.

177. θεσπιδαῖς πῦρ. No attempt to set the Greek camp on fire has been made. Some commentators take the phrase to be metaphorical, describing the fury of the combat: but this is very harsh.

178. λαῖνον, with τεῖχος: but the place of the word is unnatural.

ἀνάγκη, with ἡμύνοντο, also against the usual rhythm.

180. μάχης ἐπιτάρροθοι, 'helpers in the battle.'

181. This line is also probably to be rejected. It has the appearance of having been inserted to connect the previous six lines with the context.

184. ἔσχεθεν, 'held good,' 'resisted.'

189. Join βάλε κατὰ ζωστήρα, taking τυχήσας by itself with βάλε, as 4. 106.

192. αὐτοσχεδίην, 'with a blow at close quarters.'

196. Read τόφρ' οὔ, since οὔ is here a Relative, taken up by οἱ ῥ' ἔτι in 1. 199: 'meanwhile those who followed Hector and Polydamas, who &c. . . they, I say, still hesitated.'

201. ἐπ' ἀριστερά λαὸν ἔέργων, 'keeping the army back to the left,' i.e. skirting it, as he flew from right to left in front of their ranks. For ἔέργων of a *boundary* cp. 2. 845 ὅσους Ἑλλήσποντος ἀγάρροος ἐντὸς ἔέργει, also 2. 617., 24. 544: of the direction of a course (as here) cp. Hdt. 7. 43 ἐπορεύετο ἐνθεύτεν ἐν ἀριστερῇ μὲν ἀπέργων Ῥοίτειον πόλιν (with other places quoted by Stein *a. l.*).

203. ἔτι may go with ἀσπαίροντα or (better) with ζών, 'still alive, for it struggled': cp. 17. 653 ζών ἔτ' Ἀντίλοχον, also 6. 500., 17. 681., 19. 335.

καὶ οὐ πω λήθετο is parallel in sense to ἀσπαίροντα: it struggled and was not yet ready to give up the contest.

204. κόψε, 'struck at,' 'bit.'

αὐτόν is most naturally taken with ἔχοντα as Object to κόψε: 'it struck at *him* [with a slight emphasis on the Pronoun] as he held it,' i.e. it struck in return: cp. 1. 218 ὅς κε θεοῖς ἐπιπείθεται μάλα τ' ἔκλυνον αὐτοῦ, 'they listen to *him*' (in return). Some (as La R.) take αὐτόν of the serpent, 'it struck at him (the eagle) that was holding it.' But this would require ἐ αὐτόν. Leaf suggests κόψε δέ 'F' αὐτὸν ἔχοντα.

207. αὐτός, 'by himself,' § 46, 1. κλάγξας, 'with a cry.' πνοιῆς ἀνέμοιο, 'away with the wind,' generally ἅμα or μετὰ π. ἀ., but the Dat. Plur. by itself may have a 'comitative' sense, § 38, 3.

208. αἰόλον, 'coiling,' 'wriggling': or possibly 'gleaming,' i.e. with the light playing on its coils, cp. 1. 167. The quantity of the first syllable of ὄφιν here has not been satisfactorily explained.

212. οὐδὲ μὲν οὐδέ = the later οὐ μὴν οὐδέ: the first οὐδέ a general denial, the second belonging to ἔοικε.

213. δῆμον ἑόντα, 'one who is a man of the people'; δῆμος used in the predicate for δημότης, or rather for δήμου. Cp. *plebs eris* in Horace, Ep. 1. 1. 59.

παρέξ, 'sideways,' i.e. 'to other purpose.'

218. The MSS. have ὄρνις ἐπήλθε, but Aristarchus read ἦλθε, — rightly, the ι of ὄρνις being long in Homer, cp. 9. 323. Τρωσίν is the 'true' Dat. 'came as a sign for the Trojans.'

222. We may join ἐτέλεσσε δόμεναι, 'did not make an end so as to

give,' 'did not achieve giving.' *φέρων* stands by itself: 'did not, with its bringing, gain the end of giving the serpent to its brood.'

225. *οὐ κόσμῳ*, 'in no orderly fashion,' a litotes, § 59. *αὐτά*, § 46, 2.

227. *δηώσωσιν*, 'shall have slain.' The common reading *δηώσουσιν* is also admissible with *κέν*, § 35.

229. *εἰδείη*, Opt. to answer to *ὑποκρίναιτο*, as in Clauses with *εἰ*: see § 34, 1, *δ*.

231-234 are repeated (with the change of *Πουλυδάμα* for *Ἀντήνορ*) from 7. 357-360.

235. *ὅς κέλειαι*, Lat. *qui iubeas*, 'in that you bid.'

237. *τὴν δ'*, apodosis in sense to *Ζηνὸς μὲν*—, but with independent construction; 'you bid us forget Zeus, and listen to birds.'

239. Since east and west are to the right and left respectively, the spectator must be supposed to look northward; see on l. 201.

244. For the asyndeton see on 3. 406; 4. 37.

246. *σοὶ δέ*, apodosis to *εἴ περ*—.

252. *ἐπί*, 'for' or 'after' them.

255. *θέλγε*, sc. *Ζεύς*, 'melted,' 'caused to faint.'

256. *βίηφι*, 'their own strength': cp. l. 153.

258. *κρόσσας*, 'battlements,' projecting stones on which the breast-work (*ἐπάλξεις*) was built.

261. *αὔερνον*, 'pulled up': see on 1. 459.

264. *ὑπὸ τείχος ἰόντας*, 'as they came up against the wall.'

265. *κελευτιόωντ[ε]*, *κελευτιάω*, Frequentative of *κελεύω*.

268. Zeugma: *νέικεον* is construed grammatically with *μειλιχίοις* and *στερεοῖς ἐπέεσσι*, but in sense fits only the latter. Or, we may take *ἄλλον μειλιχίοις* with *ὀτρύνοντες* in l. 267, putting a comma after *Ἀχαιῶν*. For the return to the independent construction in *νέικεον*, cp. 3. 80., 8. 347.

273. *τετράφθω*, Pf. of *attitude*, § 26. *ὁμοκλητῆρος*, cp. l. 413.

274. The common reading is *πρόσσω ἴεσθε* (-υ υ-υ): but *ἴεμαι*, 'to strive, press on,' has *ι*, and begins with a consonant (*φίεμαι*, § 54).

276. *ἀπωσαμένους . . δίσσθαι*, 'to thrust back the battle and chase—.' On the Acc. (instead of attraction into the Dat.) see on 2. 113.

277. *προβοῶντε*, 'sending forth the call to fight,' cp. *βοῶν ἀγαθός*.

278. *τῶν δ'*, taken up at l. 287 *ὥς τῶν*—.

280. *πιφανσκομένους*, 'bringing to light,' 'showing forth.'

283. The MSS. have *λωτεύντα*, the Epic contraction for *λωτέοντα*. Aristarchus read *λωτοῦντα*, for *λωτόεντα*, 'grassy.'

284. *λιμέσιν*, here the shores of the bays, 'landing-places.' Construe *ἐπικέχυται λιμέσιν τε καὶ ἀκταῖς πολιῆς ἁλός*.

285. *προσπλάζον*, 'dashing against it,' 'throwing it off': cp. 21. 268 *τοσσάκι μιν μέγα κύμα . . πλάζ' ὤμους καθύπερθεν*, i.e. 'knocked him about,' so that he lost his footing. Cp. also, for the literal sense, 11. 351 *πλάγχθη δ' ἀπὸ χαλκῶφι χαλκός*: and for the derived sense 'set

astray,' 'cause to fail,' 2. 132 οἷ με μέγα πλάζουσι κ.τ.λ. This verb πλάζω is quite distinct from πελάζω (πέλας).

289. βαλλομένων, 'as they threw at one another,' Mid. in the reciprocal sense.

293. ἔλξιν, see on 1. 98.

294. ἀσπίδα μὲν —, the apodosis should have been δύο δὲ δοῦρε ἐτίνασσε, but the sentence is taken up again at l. 298 τὴν ἄρ' ὃ γε πρόσθε σχόμενος, and thus its original form is forgotten.

295. ἐξήλατον, 'beaten,' of hammered work.

297. ῥάβδοισι, 'with pegs' or 'pins.' διηνεκέσιν, 'passing through,' sc. the ox-hides. περὶ κύκλον, i. e. 'in a circle all round.' Apparently the pegs held together the edges of the layers of hide.

301. πυκινὸν δόμον, 'the close (tight fitting) building': the σταθμός.

302. αὐτόφι, sc. τοῖς μήλοισι, or perhaps τῷ δόμῳ. But the true reading is probably παραντόθι: cp. 13. 42 (*H. G.* § 157 note).

304. ἀπείρητος, 'without trying,' cp. πειρήσοντα (l. 301).

Διέσθαι, 'to be chased,' so in 23. 475: elsewhere it is Transitive, 'to chase,' cp. 1. 276.

306. ἐν πρώτοισι, sc. ἀνδράσι: the phrase generally means 'in the front rank' of a warrior's own side: but cp. 8. 99 προμάχοισιν ἐμίχθη (with the note).

310. τετιμήμεσθα, 'are held in honour,' Pf., see § 26.

313, 314. See on 6. 194, 195.

316. See on 4. 342.

320. οἶνόν τ', sc. πίνουσι, understood from ἔδουσι by Zeugma.

322. περί, with φυγόντε, 'escaping beyond': the preposition has the same force as in περί-ειμι, περι-γίγνομαι.

326. νῦν δ' ἔμπης γάρ is the right reading (not νῦν δ'—ἔμπης γάρ), since νῦν goes with κῆρες ἐφειστάσι: 'but since as it is—.'

332. πύργον, here 'tower,' but in the next line πύργον Ἀχαιῶν, 'the embattled line of the Greeks.' Some would read ἀνὰ τεῖχος.

337. ἐγγύθεν, with ἐνόησε (l. 335).

γεγωνεῖν, 'to make his voice heard.'

339. σακέων, Gen. with κτύπος, 'noise of smiting of shields,' &c.

340. πᾶσαι γὰρ ἐπώχατο, so Aristarchus read, taking ἐπώχατο as 3 Plur. Plpf. Pass. of ἐπέχω, 'to keep shut,' and understanding πᾶσαι (πύλαι) of a single gate. The latter view is improbable here, as there is no point in saying that the *whole* of the gate was shut. Most MSS. have πάσας γὰρ ἐπώχετο.

343. Θοῶτα, θέων, a play of sound, cp. 2. 758 Πρόθοος θοός.

344. ἀμφοτέρω μὲν μᾶλλον, 'better, indeed, both of the name.' But Zenodotus read Αἴαντε in l. 343. ὃ γάρ, 'which in fact': ὃ need not be taken as a Demonstrative: cp. 1. 217., 10. 127 (*H. G.* § 348, 3).

346. ὦδε, 'in such fashion' (that destruction will be ready).

355. ἡνώγει, 'bade,' i. e. 'bids,' referring to the time of the message being given.

356. μίνυνθά περ, 'if it were but for a little while.'

368. ἀντιῶ, Fut. of ἀντιάω, § 12, 3.

374. ἐπειγομένοισι, *Dat. ethicus*, cp. 7. 7 Τρώεσσιν ἐλδομένοισι φανή-την, Od. 16. 220 καὶ νύ κ' ὕδρομένοισιν ἔδν φάος ἡέλιοιο, &c.

375. οἱ δ', apodosis.

377. μάχεσθαι, with συνεβάλοντο as an Inf. of consequence, 'they met to fight,' as 1. 8 ἔριδι ξυνέηκε μάχεσθαι.

381. ὑπέρτατος, 'on the top,' viz. of the heap.

383. ὑψόθεν, 'from above,' i. e. raising it aloft.

385. ἀρνευτήρι, 'a diver.' ἀρν-εύω meant 'to take a header,' from the likeness of the action to a ram butting.

388. Join ἐπεσσύμενον τείχεος.

389. γυμνωθέντα, 'exposed,' in the act of climbing.

392. Γλαύκου ἀπρόντος, with ἄχος, = 'for the loss of Glaucus.'

393. ὅμως is only found in this use here and in Od. 11. 565: the Homeric word for 'nevertheless' being ἔμψης.

394. δουρί, with νύξ. For τυχήσας cp. 1. 189.

398. ἔσπετο, 'gave way,' 'yielded to his hand.'

399. The Subject to θῆκε is τεῖχος, sc. γυμνωθέν, 'the laying bare of the wall': cp. 11. 584 ἐκλάσθη δὲ δόναξ, ἐβάρυνε δὲ μηρόν (sc. the broken shaft).

400. ὁμαρτήσαντε, 'coming together,' i. e. 'at the same moment.'

404, 405 repeat 7. 260, 261.

407. ἐέλπετο. An ancient variant ἐέλδετο may be right, since the use of ἔλπομαι in this sense with the Aor. Inf. is at least doubtful.

411. ῥηξαμένῳ, sc. τεῖχος, as in 1. 418.

416. φαίνετο, 'showed itself,' 'faced them,' see on 11. 734.

420. ἐπεὶ τὰ πρῶτα, 'when once,' 'from the first moment that —.'

421. The scene here is a 'common field' (ἐπίξυνος ἄρουρα) divided into strips by the οὔρα, i. e. stones serving as landmarks (Il. 21. 405). A dispute arises on the question whether these have been moved.

423. ὀλίγῳ ἐνὶ χώρῳ, viz. the ground which was in dispute.

425, 426 repeat 5. 452, 453.

428. γυμνωθείη, Opt. of indefinite frequency, § 34, 1, c.

429. μαρναμένων, governed by ὅτέψ (to whichever of them).

433. ἔχον is Intransitive, but must be repeated after ὥς τε in a Transitive sense: 'they held on, as a woman holds the scales.'

χερνήτης, Fem. of χερνής, 'a day-labourer'; formed like γυμνῆς, πένης, κούρης—words denoting *classes*. The derivation is uncertain.

434. σταθμόν, 'the weight.' ἀμφὶς ἀνέλκει, 'raises, holding them apart,' viz. in the two scales. The Schol. join ἀμφὶς ἰσάζουσα, against the order of the words.

435. ἀεικία, 'miserable.'
436. τέτατο, 'was stretched,' i.e. held with balanced force, cp. 11. 336 ἔνθα σφιν κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων, also 20. 101.
437. κῶδος ὑπέρτερον, 'the glory of the stronger,' i.e. of victory.
446. πρυμνὸς παχὺς, 'thick at the base.'
447. ὄξυς ἔην. Here the sentence becomes independent, § 57, 4.
452. ὀλίγον, not with ἄχθος, but an adverb with ἐπείγει.
454. πύκα and στιβαρῶς both go with ἀραρυίας: the gate was closely fitted and strong. Some join εἴρυντο πύκα, but this gives a weak rhythm.
456. ἐπημοιβοί, 'overlapping'; a single bolt (κληῖς) was let into both (ἐπαρήρει).
457. ἐρεισάμενος, 'taking a firm stand.'
459. θαιρούς, 'hinges.'
460. οὐκ ἂν τίς μιν ἐρυκάκοι. So the MSS.: Aristarchus read οὐ κέν τίς μιν ἐρύκακεν.
-

INDEX TO THE NOTES.

Accusative:

- terminus ad quem*, 1. 322., 5. 291., 6. 88., 10. 195, 268.
de quo, 2. 409., 3. 192., 5. 85., 6. 50, 151, 480., 8. 378, 535.
 of the *part* affected, 1. 258, 362, 474., 3. 210, 438., 5. 361, 698, 896., 8. 340., 10. 573.
 of the *result* of a sentence, 3. 50., 4. 28, 155, 197., 5. 759.
 of *time*, 10. 188, 497.
 Neuter Pronouns, 1. 289., 5. 185, 757, 827., 8. 413., 9. 77., 11. 694: cp. 1. 294., 5. 757., 7. 456.
 with verbs of *knowing*, &c., 6. 151, 222, 239., 9. 35.
 Double Acc., 1. 362., 3. 438., 5. 329., 6. 70., 8. 48., 9. 58, 647., 11. 565.
 Cognate Acc., 1. 388., 4. 384., 5. 361., 7. 138, 456., 8. 34, 405., 9. 115., 11. 140, 241.
 ἀλλά of the apodosis, 1. 82., 8. 154., 11. 796.
 ἄλλος, 2. 191., 5. 517, 621., 6. 426.
 ἀμφί, 1. 103., 2. 41, 700., 3. 442., 6. 117., 10. 535, 573., 11. 393, 466.
 c. Dat., 7. 408., 9. 547, 654.
 c. Acc., 4. 295., 6. 436.
 ἀμφίς, 2. 13, 384., 3. 115., 7. 342., 8. 444., 11. 748., 12. 434.
 Anacoluthon, 2. 232., 3. 79, 211., 4. 433., 6. 396, 478, 510., 7. 296, 418, 433., 8. 186, 269, 346., 9. 359., 10. 224., 11. 626, 833., 12. 294.

Aorist:

- of a *single* action, 1. 92, 168, 201, 216, 331., 3. 37., 8. 85, 198., 10. 183.
 of *completion*, 1. 418., 6. 140., 9. 117, 300, 321., 12. 271.
 of the immediate past, 3. 428., 8. 500., 11. 526; in impatient questions, 2. 323., 3. 428., 4. 243., 11. 407.
 Gnomic, 1. 218., 4. 160., 9. 509., 11. 114: cp. 9. 413.
 Aor. Participle, 1. 47., 3. 350, 362, 378., 4. 74, 498., 5. 138., 6. 484.
 Aor. Inf. with ἔλπομαι, &c., 3. 28, 112, 366., 5. 288., 6. 285.
 ἀπό, 1. 562., 4. 306, 514., 7. 359., 8. 54, 279., 9. 353, 437., 10. 324.
 in Composition, 1. 515., 2. 772., 7. 362., 9. 309, 422, 426, 431.
 Apodosis, see ἀλλά, αὐτάρ, δέ:
 omission of, 1. 135, 580., 6. 150, 382., 7. 375., 12. 69.
 Article:
 of contrast, 1. 20, 70, 107, 167, 191, 340, 382, 383, 409., 2. 217., 3. 109, 138., 4. 1, 399., 5. 502, 673., 10. 506, 559., 11. 142, 367, 571.
 anticipating an Infinitive or Relativial Clause, 3. 308., 5. 665, 715., 6. 523., 8. 7., 9. 309., 11. 186, 467.
 repeating a Subject, 1. 190, 496., 4. 491., 5. 736., 8. 119, 302.
 with Numerals, 5. 271., 11. 174.
 of *contempt*, 2. 275., 3. 54.

Article:

- with **μῦθος**, I. 552., 9. 309., II. 186.
 as a Relative, I. 125., 3. 351., 9. 167.
 irregular, I. 11., 10. 97., 231., 277., 322., 408., 497., II. 763.
Asyndeton, 3. 406., 4. 37., 351., 5. 805., 819., 12. 244.
Attraction, I. 263., 2. 73., 113., 4. 341., 6. 411., 529., 8. 219., 9. 39., 10. 281., 416., 12. 276.
αὐτάρ, I. 133., 2. 599., 4. 542., 5. 485.
 of the apodosis, I. 133.
αὐτός, I. 4., 47., 51., 218., 356., 4. 237., 470., 493., 5. 450., 7. 338., 8. 24., 75., 9. 194., 342., 11. 235., 699., 12. 204., 207.
αὐτόθι, αὐτοῦ, I. 428., 9. 465., 617.
αὐτως, I. 520., 2. 138., 342., 5. 255., 6. 400., 9. 599., 10. 50., 11. 388.
γάρ, I. 123., 217., 2. 803., 7. 73., 242., 328., 8. 147., 10. 61., 127., 424., 12. 326., 344.
Catalogue of Ships, 5. 543., 612., 708., 6. 457., 10. 429., 11. 671.
Dative: I. 150., 200., 250., 283., 3. 424., 4. 219., 410., 5. 24., 40., 116., 125., 315., 546., 903., 7. 7., 136., 10. 16., 38., 188., 447., 12. 218., 374.
 locative, I. 189., 482., 2. 285., 3. 16., 212., 4. 95., 5. 40., 326., 9. 303., 11. 58.: with a verb of motion, I. 3., 7. 187., 218., 8. 129.
 comitative, I. 528., 3. 168., 193., 194., 6. 243., 12. 28., 207.
δέ of the apodosis, I. 58., 137., 194., 2. 189., 322., 4. 212., 262., 7. 149., 9. 509., 10. 181., 11. 268., 409., 412., 714., 12. 145., 246., 375.
διά, c. Gen., 5. 503.
 c. Acc., I. 600., 2. 40., 57.
εἰ, of wish, 10. 111., 222., 11. 386.
 with a Future, 5. 350., 12. 59.

- εἰ ποτ' ἔην γε**, 3. 180., 11. 762.
εἰ δ' ἄγε, I. 302., 524., 6. 376., 8. 18., 9. 46., 167., 262.
ἐνί, I. 311.: with abstract words, 9. 143., 319., 378., 491.
ἐξ, = 'after,' 5. 865., 11. 62.
 = 'in consequence of,' 9. 566.
ἐπί, 5. 101., 178., 8. 507., 11. 45., 630., 12. 252.
 c. Dat., 4. 178., 8. 529., 9. 482., 602., 10. 48., 304., 11. 261.
 c. Gen., 3. 5., 5. 249., 700., 11. 546., 12. 82.
 c. Acc., 2. 687., 765., 5. 355.
 in Composition, I. 50., 471., 2. 148., 3. 196., 7. 52., 76., 240., 262., 403., 9. 167., 176., 10. 487., 11. 264.
Future, 6. 71., 7. 30.
 with **κέν**, I. 139., 523., 2. 229., 12. 227.
Fut. Participle, 3. 383.
Genitive:
 objective, 2. 356., 4. 417., 6. 335., 450., 7. 409., 8. 124., 9. 250., 448., 11. 28., 250., 542., 12. 392.
 partitive, 3. 400., 4. 382., 5. 73., 162., 265., 9. 580., 10. 344., 11. 234., 358., 761.
 of the *source*, 2. 397., 3. 100., 7. 63., 11. 306., 318.
 of *material*, I. 470., 2. 415., 5. 6., 544., 6. 331., 508., 7. 409., 9. 137., 214., 11. 667.
 of *space*, 6. 2., 10. 353.
 of *place*, 9. 219.
 of *time*, 5. 523., 8. 470., 11. 691.
 of *price*, 3. 366., 11. 106.: cp. 11. 547.
Gen. absolute, 3. 289., 5. 500., 9. 463., 11. 458., 509.
 with **γινῶναι**, 4. 357.
 with **λαβεῖν**, etc., I. 197., 3. 78., 5. 310., 6. 45., 10. 505., 11. 258.
ἦ, I. 77., 3. 215., 430., 6. 518., 7. 393., 9. 57.
ἦμὲν—ἦδέ, 6. 149.

Imitations of Homer, 2. 486.,
4. 405, 468., 6. 411, 492., 7.
125., 9. 63., 11. 786.

Imperfect :

of *relative* time, 1. 495., 6. 192.,
7. 305., 8. 129., 9. 589., 11.
643, 706, 724.

with ἄρα, 9. 316: cp. 3. 183.,
8. 163., 12. 164.

Infinitive :

of *consequence*, 1. 8, 291., 2.
214, 291, 452., 4. 511., 7.
239., 8. 223., 9. 322, 571.,
11. 340., 12. 222, 377.

as an Imperative, 1. 323, 582.,
2. 10, 413., 3. 285., 4. 42.,
6. 92., 7. 79, 179., 9. 279.

with ἄν, 9. 684: cp. 8. 418.

Inf. Aorist, see Aorist.

Irony, 1. 170., 2. 250., 3. 433.,
4. 6., 6. 326, 518., 9. 40, 353.,
10. 447: see also Litotes.

καί, 3. 168., 5. 135, 898., 7. 232,
281., 8. 470., 9. 499., 11. 365.
of the apodosis, 1. 478.

κατά, 1. 44, 271, 424, 484., 2. 366.,
4. 209., 5. 111., 6. 232., 11.
358, 812.

κείνος (predicative), 3. 391., 5.
604: see ὅδε.

Litotes, 2. 393., 5. 31, 218., 7.
199., 8. 400, 513., 11. 502,
539., 12. 225.

μετά, 1. 48: c. Acc., 7. 228., 9.
54., 11. 227, 533.

μή, 2. 195., 5. 233, 487., 8. 95,
512., 9. 698., 10. 511.
in *oaths*, 9. 133., 10. 330.

with Aor. Imperative, 4. 410.

Middle (meaning), 1. 13, 56., 2.
435., 6. 177, 233., 11. 549,
798., 12. 289.

Neuter Plural, of *cattle*, 5. 140.,
11. 244, 682, 697.

with Singular verb, 2. 36.

Nominative: in exclamations, 1.
231., 2. 353., 5. 403., 6. 396.,
8. 177., 10. 437, 547.

ὃ, = 'that', 1. 120., 8. 32., 9.
493, 534., 11. 439.

ὃ τε, 1. 244, 412, 518., 4. 32., 6.
126. ὅ τε, 10. 142.

ὅδε (predicative), 5. 175., 10. 434.,
11. 347.

Optative :

(1) in Principal Sentences—

as an Imperative, 1. 20., 3. 407.,
4. 93., 7. 48., 11. 791.

of *acquiescence*, 3. 74., 4. 18.

with οὐκ ἄν (in *requests*), 2.
250., 5. 32, 456.

without ἄν or κέν, 5. 303., 10.
247, 557., 11. 838.

of an unfulfilled condition in the
past, 2. 81., 3. 223., 4. 223.,
5. 311., 9. 515.

(2) in Dependent Clauses—

of a *remote* or *imaginary*
case, 1. 64., 4. 263., 6. 281,
452., 7. 42, 340., 9. 141,
245.

of *indefinite* frequency, 1. 610.
10. 489., 12. 428.

by 'Attraction', 3. 299., 5. 215.,
12. 229.

in *oratio obliqua*, 10. 398.

Order (ὑστερον πρότερον), 1. 251.,
5. 118, 359., 8. 284.

in narrative, 6. 159., 9. 529.,
12. 141.

οὗτος (= Lat. *iste*) 1. 419, 550.,
5. 761, 831., 8. 282., 10. 82,
129., 12. 69.

ὄφρα, 4. 465., 5. 690., 6. 361.

Oxymoron, 5. 164., 6. 168., 7.
241., 8. 525., 10. 496, 515.,
11. 100, 241, 502.

Parataxis, 1. 4, 10, 18, 134., 2.
122., 4. 443., 6. 148, 192.,
7. 421., 8. 1., 9. 118, 144,
334, 345, 593., 11. 127, 233,
596, 643, 706., 12. 203.

combined with *Anacoluthon*
(i. e. change from a dependent
to an independent construc-
tion), 3. 80., 6. 478., 7. 11,
296, 418., 8. 346., 9. 580.,
12. 237, 447.

Participle; see Aorist.

with indefinite subject under-

- stood, 2. 234, 291, 709., 6.
268., 9. 318., 10. 47.
= Imperfect, 3. 44., 5. 150, 433.,
7. 310., 10. 201., 11. 506.
- Perfect** (meaning), 1. 113, 221,
228, 239., 2. 90, 95, 222, 272.,
4. 4, 11, 107., 5. 228., 6. 125,
488., 7. 171, 346, 371., 8. 227.,
11. 26, 124., 12. 147, 273,
310.
- περί**, 7. 289., 9. 100., 11. 30, 89.
in Composition, 1. 258., 9. 321,
449., 11. 100., 12. 322.
- c. **Dat.**, 1. 317., 5. 566., 8. 86.
c. **Gen.**, 4. 46.
- Play on words**, 2. 700., 4. 104.,
5. 473, 555., 6. 143, 201., 7.
102., 9. 608., 12. 343.
- Plural**:
indistinguishable from the Sin-
gular, 1. 14., 6. 168.
in *concrete* sense, 3. 242., 9. 115,
189., 10. 391, 521.
of *generality*, 3. 49., 4., 142., 5.
506., 8. 83., 11. 128, 656.
see also **Neuter**.
- Post-Homeric**:
stories, &c., 3. 144, 243., 5. 392.,
9. 145, 405., 11. 740., 12. 23.
usages, arts, &c., 7. 334., 8. 185.,
9. 122., 10. 513., 11. 515, 699.
- πρὸτί, πρὸς**, c. **Gen.** 1. 239., 6.
456., 10. 428., 11. 831.
- πρῶτον, πρῶτα**, = 'formerly,' 2.
572., 4. 424., 9. 34.
τὰ πρῶτα, 4. 424., 6. 489., 12.
420.
- Subjunctive**: (1) in Principal
Sentences—
of *purpose*, 1. 137, 184., 6. 340.,
9. 121, 262., 10. 115.
- of *deliberation*, 1. 150., 9. 619.,
10. 62, 63., 11. 404.
- of *solemn prediction*, assurance,
&c., 1. 205, 262., 3. 54., 4.
164., 6. 459., 7. 87, 197., 8.
373., 11. 387, 433.
- (2) in **Dependent Clauses**—
with **εἰ, ὅποτε**, &c. (without **ἄν**
or **κέν**), 1. 80, 164, 341., 4.
351., 5. 6.
with a **Relative**, 3. 287., 5. 6.
after a **Past Tense**, 1. 158, 559.,
2. 4., 5. 128., 9. 691.
- τάρ**, 1. 8., 10. 61, 424.
- τέ** in general statements, 1. 63.,
2. 481., 3. 12., 4. 160, 424., 9.
159., 11. 767.
- τίς**, = 'people,' 3. 353., 8. 513.
qualifying an adjective, 7. 156.,
8. 521., 9. 645.
- τίς τε**, 4. 141., 8. 338., 12. 150.
- τό**, = 'wherefore,' 3. 176., 7. 239.,
12. 9.
- ὕπό**, 1. 486., 4. 421., 5. 74., 7. 6.,
8. 77., 11. 117, 417.
- in **Composition**, 2. 781., 6. 17,
19., 7. 188, 217., 8. 122., 10.
212.
- c. **Gen.**, 4. 423, 498., 11. 259,
417, 842.
- c. **Acc.**, 1. 371., 3. 371., 12.
263.
- ὕστερον πρότερον**. See **Order**.
- φι**, Case-forms in, used for the—
Instrumental, 7. 366.
Genitive (ablatival), 2. 794.,
3. 368., 8. 474., 11. 351, 493.
Dative, 2. 363., 10. 156.
Locative, 2. 480., 12. 302.
- Zeugma**, 4. 128., 6. 465., 8. 190,
507., 9. 374., 12. 268, 320.

Books published during the twelve months ending June 1,
1910, or in the press, or in preparation, are underlined.

LATIN DICTIONARIES

ELEMENTARY LATIN DICTIONARY. By C. T. LEWIS. 7s. 6d.

SCHOOL LATIN DICTIONARY. By C. T. LEWIS. 12s. 6d.

LARGER LATIN DICTIONARY. Founded on Andrews's edition of Freund's Latin Dictionary. Revised, enlarged, and in great part rewritten, by C. T. LEWIS and C. SHORT. 25s.

GRAMMARS, READERS, ETC.

J. B. ALLEN'S ELEMENTARY SERIES

RUDIMENTA LATINA. Very elementary accidence and exercises for beginners. 2s.

ELEMENTARY LATIN GRAMMAR. New Edition, revised and enlarged (238th thousand). 2s. 6d.

FIRST LATIN EXERCISE BOOK. Eighth Edition. 2s. 6d.

SECOND LATIN EXERCISE BOOK. With hints for continuous prose. 2nd Ed. 3s. 6d. KEY, to both Exercise Books, 5s. net. (Applications for all Keys to be made direct to the *Secretary, Clarendon Press, Oxford.*)

J. B. ALLEN'S READERS

With notes, maps, vocabularies, and exercises. 1s. 6d. each.

LIVES FROM CORNELIUS NEPOS.

TALES OF EARLY ROME. Adapted from Livy.

TALES OF THE ROMAN REPUBLIC, Part I. Adapted from Livy.

TALES OF THE ROMAN REPUBLIC, Part II. Adapted from Livy.

LATIN

OTHER LATIN READERS, ETC.

CAESAR IN BRITAIN. Selections from the Gallic War. With historical introduction, notes, vocabularies, and exercises. By W. D. LOWE. Illustrated. 1s.

SCENES FROM THE LIFE OF HANNIBAL. Selections from Livy. With historical introduction, notes, maps, vocabularies, and exercises. By W. D. LOWE. 1s. 6d.

TALES OF THE CIVIL WAR. From the third book of Caesar's Civil War. With historical introduction, notes, maps, vocabularies, and exercises. By W. D. LOWE. 1s. 6d.

EXTRACTS FROM CICERO. With notes. By HENRY WALFORD. Third Edition, revised. Three parts, 4s. 6d., or each part 1s. 6d.

Part I : Anecdotes from Greek and Roman History.

Part II : Omens and Dreams ; Beauties of Nature.

Part III : Rome's Rule of her Provinces.

EXTRACTS FROM LIVY. With notes and maps. By H. LEE-WARNER. Each part, 1s. 6d.

Part I : The Caudine Disaster. New Edition, revised.

Part II : Hannibal's Campaign in Italy.

Part III (By H. LEE-WARNER and T. W. GOULD) : The Macedonian War. New Edition.

FIRST LATIN READER. By T. J. NUNNS. 3rd Ed. 2s.

REDDENDA MINORA. Latin and Greek passages for unseen translation. For lower forms. By C. S. JERRAM. Sixth Edition, revised and enlarged. 1s. 6d.

ANGLICE REDDENDA. Latin and Greek passages for unseen translation. For middle and upper forms. By C. S. JERRAM. Fifth Edition. 2s. 6d. Second Series, New Edition (13th thousand), 3s. Third Series, 3s. Separately, *Latin Passages* (First and Second Series), 2s. 6d.

MODELS AND EXERCISES IN UNSEEN TRANSLATION (LATIN AND GREEK). By H. F. FOX and J. M. BROMLEY. With versions of the early passages. Revised Edition. 5s. 6d. KEY, with references for later passages, 6d. net.

RESPONSIONS PAPERS, 1901-6. With answers to mathematical questions. By C. A. MARCON and F. G. BRABANT. 3s. 6d. net.

COMPOSITION

PROSE

PRIMER OF LATIN PROSE COMPOSITION. By
J. Y. SARGENT. 2s. 6d.

EASY PASSAGES FOR TRANSLATION INTO
LATIN. By J. Y. SARGENT. Eighth Edition. 2s. 6d. KEY, 5s. net.

LATIN PROSE COMPOSITION. With notes, vocabulary, and appendix with introduction to continuous prose. By G. G. RAMSAY. 4th Ed.

Vol. I: Syntax and Exercises. 4s. 6d. Separately: Part I (Junior Grade), 1s. 6d.; Part II (Senior Grade), 1s. 6d.; Part III (Syntax and Appendix), 2s. 6d. KEY, 5s. net.

Vol. II: Passages for Translation. 4s. 6d.

VERSE

HELPS, HINTS, AND EXERCISES FOR LATIN
ELEGIACS. With vocabulary. By H. LEE-WARNER. 3s. 6d. KEY,
4s. 6d. net.

DEMONSTRATIONS IN LATIN ELEGIAC VERSE.
Exercises, versions, and notes. For teachers. By W. H. D. ROUSE.
4s. 6d.

ANNOTATED TEXTS

CAESAR: Gallic War, I-VII. By ST. GEORGE STOCK.
Vol. I: Introduction, 5s. Vol. II: Text and Notes, 6s.

Gallic War. By C. E. MOBERLY. With maps. 2nd Ed.
I-II, 2s., III-V, 2s. 6d.; VI-VIII, 3s. 6d.

Civil War. By C. E. MOBERLY. New Edition. 3s. 6d.

CATULLUS: Selections. (Text only.) By ROBINSON ELLIS.
3s. 6d.

LATIN

CICERO: De Amicitia. By ST. GEORGE STOCK. 3s.

De Senectute. By L. HUXLEY. 2s.

In Catilinam. By E. A. UPCOTT. 3rd Ed., rev. 2s. 6d.

In Q. Caecilius Divinatio and In Verrem I. By J. R. KING. 1s. 6d.

Pro Cluentio. By W. RAMSAY, re-edited by G. G. RAMSAY. Second Edition. 3s. 6d.

Pro Marcello, Pro Ligario, Pro Rege Deiotaro. By W. Y. FAUSSETT. Second Edition. 2s. 6d.

Pro Milone. By A. B. POYNTON. Second Ed. 2s. 6d.

Philippic Orations, I, II, III, V, VII. By J. R. KING.

New Edition, revised by A. C. CLARK. 3s. 6d.

Pro Roscio. By ST. GEORGE STOCK. 3s. 6d.

Select Orations, viz. In Verrem Actio Prima, De Imperio Gn. Pompeii, Pro Archia, Philippica IX. By J. R. KING. Second Edition (10th thousand). 2s. 6d.

Selected Letters. By C. E. PRICHARD and E. R. BERNARD. Second Edition. 3s.

Selected Letters. (Text only.) By ALBERT WATSON. Second Edition. 4s.

CORNELIUS NEPOS. By OSCAR BROWNING. Third Edition, revised by W. R. INGE. 3s.

ERASMUS: Selections. By P. S. ALLEN. Illustrated. With vocabulary. 3s. 6d. and (India Paper) 4s. 6d.

HORACE. By E. C. WICKHAM.

Selected Odes. Second Edition. 2s.

Odes, Carmen Saeculare, and Epodes. Third (large) Edition (1896), 12s. Second (School) Edition (1904), 6s. Separately, *Odes*, I, 2s.

Satires, Epistles, and De Arte Poetica. 6s.

JUVENAL: Thirteen Satires (I, III-V, VII, VIII, X-XVI). By C. H. PEARSON and HERBERT A. STRONG. Second Edition. 9s.

LIVY: I. By Sir J. R. SEELEY. 6s.

V-VII. By A. R. CLUER. New Edition, revised by P. E. MATHESON. 5s. Separately: V, 2s. 6d.; VI and VII, 2s. each.

IX. By T. NICKLIN. With vocabulary, 3s.; without, 2s. 6d.

XXI-XXIII. By M. T. TATHAM. Second Edition, enlarged. 5s. Separately: XXI and XXII, 2s. 6d. each.

LUCRETIVS, V. By W. D. LOWE. 3s. 6d. Separately,
ll. 1-782, 2s.; ll. 783-1457, 2s.

MARTIAL: Select Epigrams. By R. T. BRIDGE and E. D. C. LAKE.

Spectaculorum Liber & I-VI. 3s. 6d. Separately,
Introduction and Notes, 2s.

VII-XII. 3s. 6d. Separately, *Introduction and Notes*, 2s.

Select Epigrams. Text and critical notes. By W. M. LINDSAY. 3s. 6d. and (India Paper) 5s.

OVID: Selections. By G. G. RAMSAY. With appendix on Roman calendar, by W. RAMSAY. Third Edition. 5s. 6d.

Tristia. By S. G. OWEN. I, Third Edition, 3s. 6d.
III, Second Edition, revised, 2s.

Metamorphoses, III. By M. CARTWRIGHT. With or
without vocabulary, 2s.

Metamorphoses, XI. By G. A. T. DAVIES. With or
without vocabulary, 2s.

Stories from Ovid's Metamorphoses. Selected and edited
by D. A. SLATER. 2s. 6d.

PLAUTUS: Captivi. By W. M. LINDSAY. 4th Ed. 2s. 6d.

Mostellaria. By E. A. SONNENSCHN. Text interleaved.
Second Edition. 4s. 6d.

Rudens. By E. A. SONNENSCHN. Text and appendix
on scansion interleaved. 4s. 6d.

Trinummus. By C. E. FREEMAN and A. SLOMAN. Fourth
Edition. 3s.

PLINY: Selected Letters. By C. E. PRICHARD and E. R. BERNARD. Third Edition, 3s.

QUINTILIAN: Institutio Oratoria, X. By W. PETERSON.
Second Edition. 3s. 6d.

SALLUST: Catiline and Jugurtha. By W. W. CAPES.
Second Edition. 4s. 6d.

TACITUS. By H. FURNEAUX.

Annals, I-IV. Second Edition. 5s. Separately, I, 2s.

Annals. (Text only.) 6s.

Agricola. 6s. 6d.

Germania. 6s. 6d.

By H. PITMAN.

Annals, XIII-XVI. With map. 4s. 6d.

LATIN

TERENCE: Adelphi. By A. SLOMAN. Second Edition. 3s.
Andria. By C. E. FREEMAN and A. SLOMAN. 2nd Ed.,
revised. 3s.

Famulus. As performed at Westminster School. By
J. SARGEAUNT and A. G. S. RAYNOR. 2s.

Phormio. By A. SLOMAN. Second Edition, revised. 3s.

Comedies. By S. G. ASHMORE. 6s. (*Published by Mr. Frowde.*)

TIBULLUS AND PROPERTIUS: Selections. By
G. G. RAMSAY. Third Edition, revised. 6s.

VIRGIL. By T. L. PAPILLON and A. E. HAIGH.

Works. Two volumes. 3s. 6d. (cloth 6s.) each. Sepa-
rately: *Aeneid*, in parts, I-III, IV-VI, VII-IX, X-XII, 2s. each;
Aeneid, IX, by A. E. HAIGH, 1s. 6d.; *Bucolics* and *Georgics*, 2s. 6d.
Text only, 3s. 6d. (India Paper, 5s.).

By C. S. JERRAM.

Aeneid, I. 1s. 6d.

Bucolics. 2s. 6d.

Georgics, I-II and III-IV. 2s. 6d. each.

SELECTIONS FROM THE LATIN LITERATURE

OF THE EARLY EMPIRE. Part A: Inner Life; Part B: Outer
Life. Edited by A. C. B. BROWN. Crown 8vo, with two maps, price
2s. 6d. each, or in one volume, 4s. 6d.

For Oxford Classical Texts see p. 39.

GREEK

DICTIONARIES

BY H. G. LIDDELL AND R. SCOTT

ABRIDGED GREEK-ENGLISH LEXICON. Twenty-
first Edition. 7s. 6d.

INTERMEDIATE GREEK - ENGLISH LEXICON.
12s. 6d.

LARGER GREEK-ENGLISH LEXICON. Eighth Ed.,
revised throughout. 36s.

GRAMMARS, READERS, ETC.

ELEMENTARY GREEK GRAMMAR. By J. B. ALLEN.
3s.

WORDSWORTH'S GREEK PRIMER. 1s. 6d.

GREEK READER. Adapted, with English notes, from Professor von Wilamowitz-Moellendorff's *Griechisches Lesebuch*. With vocabularies. By E. C. MARCHANT. Two volumes. 2s. each.

SELECTIONS FROM PLUTARCH'S LIFE OF CAESAR. With notes. By R. L. A. DU PONTET. 2s.

SELECT DIALOGUES OF LUCIAN. Prepared for schools, with short notes in Greek. By W. H. D. ROUSE. Text, 2s. Notes, 2s.

FIRST GREEK READER. With notes and vocabulary. By W. G. RUSHBROOKE. Third Edition. 2s. 6d.

SECOND GREEK READER. Selections from Herodotus. With introd., notes, and vocabulary. By A. M. BELL. 2nd Ed. 3s.

EASY SELECTIONS FROM XENOPHON. Adapted, with notes, vocabulary, maps, and illustrations. By J. S. PHILLPOTTS and C. S. JERRAM. Third Edition. 3s. 6d.

SELECTIONS FROM XENOPHON. Adapted, with notes, maps, and illustrations as above. By J. S. PHILLPOTTS. New Edition. 3s. 6d. Key (to §§ 1-3), 2s. 6d. net.

SELECTIONS FROM GREEK EPIC AND DRAMATIC POETRY. With introd. and notes. By EVELYN ABBOTT. 4s. 6d.

AN INTRODUCTION TO THE COMPARATIVE Grammar of Greek and Latin. By J. E. KING and C. COOKSON. 5s. 6d.

REDDENDA MINORA. Greek and Latin passages for unseen translation. For lower forms. By C. S. JERRAM. Sixth Edition, revised and enlarged. 1s. 6d.

ANGLICE REDDENDA. Greek and Latin passages for unseen translation. For middle and higher forms. By C. S. JERRAM. Fifth Edition. 2s. 6d. Second Series, New Edition, 3s. Third Series, 3s. Separately, *Greek Passages* (First and Second Series), 3s.

MODELS AND EXERCISES IN UNSEEN TRANSLATION (LATIN AND GREEK). By H. F. FOX and J. M. BROMLEY. With versions of the early passages. Revised Edition. 5s. 6d. Key, with references for later passages, 6d. net.

GREEK

COMPOSITION

PROSE

PRIMER OF GREEK PROSE COMPOSITION. By
J. Y. SARGENT. 3s. 6d. KEY, 5s. net.

GRAECE REDDENDA. Exercises for translation into
Greek, with vocabulary. By C. S. JERRAM. 2s. 6d.

PASSAGES FOR TRANSLATION INTO GREEK. By
J. Y. SARGENT. 3s. EXEMPLARIA GRAECA (select Greek versions
of some passages in same), 3s.

VERSE

HELPS, HINTS, AND EXERCISES FOR GREEK
VERSE COMPOSITION. By C. E. LAURENCE. 3s. 6d. KEY, 5s. net.

MODELS AND MATERIALS FOR GREEK IAMBIC
VERSE. By J. Y. SARGENT. 4s. 6d. KEY, 5s. net.

NEW TESTAMENT IN GREEK

GREEK TESTAMENT. With the Readings adopted by
the Revisers of the Authorized Version, and marginal references. New
Edition. 4s. 6d.

NOVUM TESTAMENTUM. Edidit C. LLOYD. 3s. With
Appendices by W. SANDAY, 6s.

NOVUM TESTAMENTUM. Juxta exemplar Millianum.
2s. 6d.

EVANGELIA SACRA GRAECE. 1s. 6d.

GREEK TESTAMENT PRIMER. By E. MILLER.
Second Edition. 2s. and 3s. 6d.

RESPONSIONS PAPERS, 1901-6. With answers to
mathematical questions. By C. A. MARCON and F. G. BRABANT.
3s. 6d. net.

ANNOTATED TEXTS

AESCHYLUS. By A. SIDGWICK.

Agamemnon. Sixth Edition, revised. 3s.

Choephoroi. New Edition, revised. 3s.

Eumenides. Third Edition. 3s.

Persae. 3s. Septem contra Thebas. 3s.

By A. O. PRICKARD.

Prometheus Bound. Fourth Edition, revised. 2s.

Prometheus Bound. Translated by R. WHITELAW. With introduction and notes by J. CHURTON COLLINS. 1s. net.

Agamemnon. Translated by J. CONINGTON. With introduction and notes by J. CHURTON COLLINS. 1s. net.

APPIAN, I. With map. By J. L. STRACHAN-DAVIDSON.
3s. 6d.

ARISTOPHANES. By W. W. MERRY.

Acharnians. Fifth Edition, revised. 3s.

Birds. Fourth Edition. 3s. 6d.

Clouds. Third Edition. 3s.

Frogs. Fifth Edition. 3s.

Knights. Second Edition, revised. 3s.

Peace. 3s. 6d. Wasps. Second Edition. 3s. 6d.

CEBES: Tabula. By C. S. JERRAM. Paper, 1s. 6d.; cloth,
2s. 6d.

DEMOSTHENES. By EVELYN ABBOTT and P. E. MATHESON.

Against Philip. Vol. I: Philippic I, Olynthiacs I-III.
Fourth Edition. 3s.

Vol. II: De Pace, Philippics II-III, De Chersoneso.
4s. 6d.

Separately, *Philippics* I-III, 2s. 6d.

On the Crown. 3s. 6d.

Against Meidias. By J. R. KING. 3s. 6d.

GREEK

- EURIPIDES**: *Alcestis*. By C. S. JERRAM. 5th Ed. 2s. 6d.
Bacchae. By A. H. CRUICKSHANK. 3s. 6d.
Cyclops. By W. E. LONG. 2s. 6d.
Hecuba. By C. B. HEBERDEN. 2s. 6d.
Helena. By C. S. JERRAM. Second Ed., revised. 3s.
Heracleidae. By C. S. JERRAM. New Ed., revised. 3s.
Ion. By C. S. JERRAM. 3s.
Iphigenia in Tauris. By C. S. JERRAM. New Ed. 3s.
Medea. By C. B. HEBERDEN. 3rd Ed., revised. 2s.
Alcestis. Translated by H. KYNASTON. With introduction and notes by J. CHURTON COLLINS. 1s. net.
- HERODOTUS**: *Selections*. By W. W. MERRY. 2s. 6d.
IX. By EVELYN ABBOTT. 3s.
V-VI. By EVELYN ABBOTT. 6s.
- HOMER**: *Iliad*, I-XII. With Homeric grammar. By D. B. MONRO. Fifth Edition, revised. 6s. Separately, I, with grammar and notes, Third Edition, 1s. 6d.
XIII-XXIV. By D. B. MONRO. Fourth Edition. 6s.
III. By M. T. TATHAM. 1s. 6d.
XXI. By HERBERT HAILSTONE. 1s. 6d.
Odyssey. By W. W. MERRY.
I-XII. Sixty-sixth thousand. 5s. Separately, I and II, 1s. 6d. each; VI-VII, 1s. 6d.; VII-XII, 3s.
XIII-XXIV. Sixteenth thousand, revised. 5s. Separately, XIII-XVIII, 3s.; XIX-XXIV, 3s.
- LUCIAN**: *Vera Historia*. By C. S. JERRAM. Second Edition, revised and enlarged. 1s. 6d.
- LYSIAS**: *Epitaphios*. By F. J. SNELL. 2s.
- PLATO**: *Apology*. By ST. GEORGE STOCK. 3rd Ed. 2s. 6d.
Crito. By ST. GEORGE STOCK. 2s.
Euthydemus. By E. H. GIFFORD. 3s. 6d.
Euthyphro. By ST. GEORGE STOCK. 2s. 6d.
Ion. By ST. GEORGE STOCK. 2s. 6d.
Menexenus. By J. A. SHAWYER. 2s.
Meno. By ST. GEORGE STOCK. Third Edition, revised, with appendix. 2s. 6d.
Selections. By J. PURVES. With Preface by B. JOWETT. Second Edition. 5s.

PLUTARCH: Lives of the Gracchi. By G. E. UNDERHILL.
4s. 6d.

Life of Coriolanus. 2s.

SOPHOCLES: Works. By LEWIS CAMPBELL and EVELYN ABBOTT. New and revised Edition. Vol. I: text, 4s. 6d. Vol. II: notes, 6s. Separately (text with notes): *Ajax*, *Antigone*, *Electra*, *Oedipus Coloneus*, *Oedipus Tyrannus*, *Philoctetes*, *Trachiniae*, 2s. each.

Scenes. With illustrations. By C. E. LAURENCE.
I: *Ajax*. II: *Antigone*. 1s. 6d. each.

Antigone. Translated by R. WHITELAW. With introduction and notes by J. CHURTON COLLINS. 1s. net.

THEOCRITUS. By H. KYNASTON. Fifth Edition. 4s. 6d.

THUCYDIDES, III. By H. F. FOX. 3s. 6d.

IV. By T. R. MILLS. 3s. 6d. Separately,
Notes, 2s. 6d.

XENOPHON: *Anabasis*. With vocabulary to each volume.
By J. MARSHALL. I, II (by C. S. JERRAM), III, IV, 1s. 6d. each.
III-IV, 3s. Separately, *Vocabulary*, 1s.

Cyropaedia. By C. BIGG. I, 2s. IV-V, 2s. 6d.

Hellenica. By G. E. UNDERHILL. 7s. 6d. Separately,
I-II, 3s.

Memorabilia. By J. MARSHALL. 4s. 6d.

ANCIENT HISTORY

JUNIOR HISTORY OF ROME. By M. A. HAMILTON.
Crown 8vo, with illustrations and maps. 4s. 6d.

SOURCES FOR ROMAN HISTORY, B.C. 133-70. By
A. H. J. GREENIDGE and A. M. CLAY. 5s. 6d. net.

SOURCES FOR GREEK HISTORY between the Persian and Peloponnesian Wars. By G. F. HILL. Reissue. 10s. 6d. net.

LATIN HISTORICAL INSCRIPTIONS, illustrating the history of the Early Empire. By G. McN. RUSHFORTH. 10s. net.

MANUAL OF GREEK HISTORICAL INSCRIPTIONS. By E. L. HICKS. New Edition, revised by G. F. HILL. 12s. 6d.

ATTIC THEATRE. A description of the Stage and Theatre of the Athenians. By A. E. HAIGH. Illustrated. Third Edition, revised and partly rewritten by A. W. PICKARD-CAMBRIDGE. 10s. 6d. net.

RISE OF THE GREEK EPIC. By GILBERT MURRAY.
7s. 6d. net.

ANCIENT CLASSICAL DRAMA. By R. G. MOULTON.
8s. 6d.

OXFORD CLASSICAL TEXTS

- Asconius. CLARK. 3s. 6d.
 Caesaris Commentarii. DU PONTET.
 2 vols. 2s. 6d. and 3s. (Complete, 7s.)
 Catulli Carmina. ELLIS. 2s. 6d.
 Catullus, Tibullus and Propertius.
 8s. 6d.
 Ciceronis Epistulae. PURSER.
 4 vols. 6s., 4s. 6d., 4s. 6d., 3s.
 (Complete, 21s.)
 Ciceronis Orationes. CLARK. Pro
 Milone, Caesarianae, Philippicae,
 3s. Pro Roscio, De Imperio Cn.
 Pompei, Pro Cluentio, In Cati-
 linam, Pro Murena, Pro Caelio, 3s.
 In Q. Caecilius, In C. Verrem.
 PETERSON. 4s. (Complete, 18s. 6d.)
 Pro P. Quinctio, Pro Q. Roscio
 Comoedo, Pro A. Caecina, De
 Lege Agraria contra Rullum, Pro
 C. Rabirio Perduellionis Reo,
 Pro L. Flacco, In L. Pisonem,
 Pro P. Rabirio Postumo, 3s.
 Ciceronis Rhetorica. WILKINS.
 2 vols. 3s. and 3s. 6d.
 (Complete, 7s. 6d.)
 Corneli Nepotis Vitae. WINSTEDT. 2s.
 Horati Opera. WICKHAM. 3s. (4s. 6d.)
 Lucreti de Rerum Natura. BAILEY.
 3s. (4s.)
 Martialis Epigrammata. LINDSAY.
 6s. (7s. 6d.)
 Persi et Iuvenalis Saturae. OWEN.
 3s. (4s.)
 Plauti Comoediae. LINDSAY. Vol. I,
 6s. Vol. II, 6s. (Complete, 16s.)
 Properti Carmina. PHILLIMORE. 3s.
 Stati Silvae. PHILLIMORE. 3s. 6d.
 Statius, Thebais and Achilleis. GAR-
 ROD. 6s. (With Silvae, 10s. 6d.)
 Taciti Op. Min. FURNEAUX. 2s.
 Taciti Annales. FISHER. 6s. (7s.)
 Terenti Comoediae. TYRRELL. 3s. 6d.
 (5s.)
 Tibulli Carmina. POSTGATE. 2s.
 Vergili Opera. HIRTZEL. 3s. 6d.
 (4s. 6d.)
 Appendix Vergiliana. ELLIS. 4s.
- Aeschyli Tragoediae. SIDGWICK.
 3s. 6d. (4s. 6d.)
 Antoninus. LEOPOLD. 3s. (4s.)
 Apollonii Rhodii Argonautica. SEA-
 TON. 3s.
 Aristophanis Comoediae. HALL and
 GELDART. 2 vols., 3s. 6d. each.
 (Complete, 8s. 6d.)
 Bucolici Graeci. VON WILAMO-
 WITZ-MOELLENDORFF. 3s. (4s.)
 Demosthenis Orationes. BUTCHER.
 Vol. I, 4s. 6d. Vol. II, Pt. I, 3s. 6d.
 (Vols. I and II, Pt. I, 12s. 6d.)
 Euripidis Tragoediae. MURRAY.
 Vol. I, 3s. 6d. Vol. II, 3s. 6d.
 (Vols. I and II together, 9s.) Vol.
 III, 3s. 6d. (4s. 6d.)
 (Complete, 12s. 6d.)
 Hellenica Oxyrhynchia cum Theo-
 pompi et Cratippi Fragmentis.
 GRENFELL and HUNT. 4s. 6d.
 Herodoti Historiae. HUDE. 2 vols.,
 4s. 6d. each.
 (Complete, 12s. 6d.)
 Homeri Ilias. MONRO and ALLEN.
 2 vols., 3s. each. (Complete, 7s.)
 Homeri Odyssea. ALLEN. 2 vols.,
 3s. each. (Complete, 6s.)
 Hyperides. KENYON. 3s. 6d.
 Longinus. PRICKARD. 2s. 6d.
 Platonis Opera. BURNET. Vols.
 I-III, 6s. each (7s. each). Vol. IV,
 7s. (8s. 6d.). Vol. V, 8s. (10s. 6d.).
 Separately—Respublica, 6s. (7s.);
 on 4to paper, 10s. 6d. First and
 Fifth Tetralogies, separately, paper
 covers, 2s. each.
 Theophrasti Characteres. DIELS.
 3s. 6d.
 Thucydidis Historiae. STUART JONES.
 2 vols., 3s. 6d. each.
 (Complete, 8s. 6d.)
 Xenophontis Opera. MARCHANT.
 4 vols. I, III, 3s. each; II, IV,
 3s. 6d. each.
 (Complete, 12s. 6d.)

Prices above are for cloth bindings (in brackets, for editions on Oxford India paper). In paper covers, 6d. less per vol. (1s. less for those from 6s. in cloth). Prices for interleaved copies in stiff cloth on application.

Rev. introductions to all
books through 7th.

Arrangement of matter.
Comments on catalogue.
Differences in Aristotle of D
the books. References to
any, and to time previous
years.

WARREN MEMORIAL LIBRARY
THOMAS MORE COLLEGE



3 0222 1001 6342 1

Exam.

Passages that should be
recognisable. 5 or 6 of them.

General topics

